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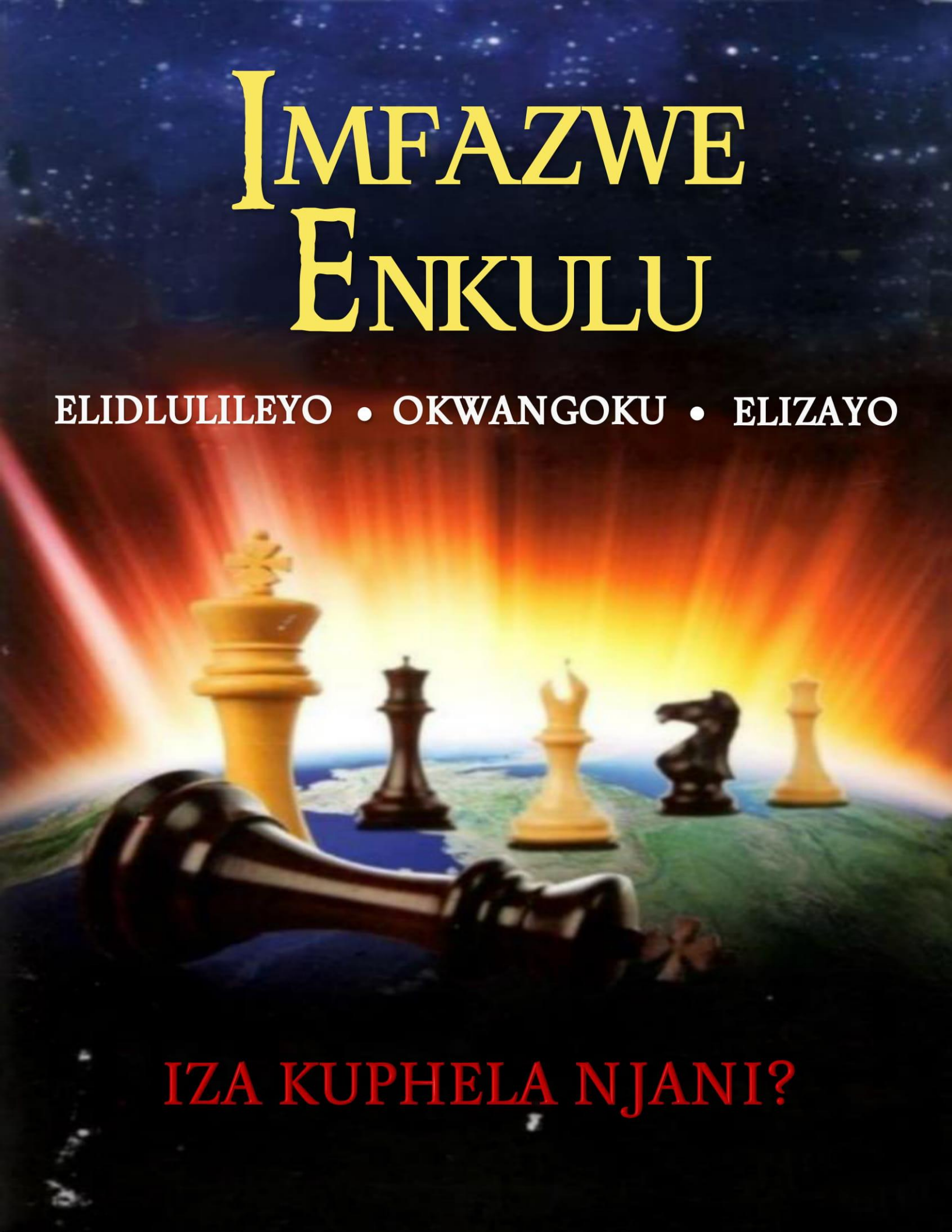

IZA KUPHELA NJANI?

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Imibulelo

Le ncwadi inikezelwe ku: uzuko lukaThixo.

Isandulelo

Olu bulungiseleli, Inkampani yoPapasho lwaMazwe ngaMazwe yoMnqophiso oMtsha [New Covenant Publications International Ltd.] luyamkhanyisela umfundi nesicwangciso sobuthixo esidibanisa izulu nomhlaba kwaye kwaye yomeleza ubume banaphakade bomthetho wothando. Ilogo, iTyeya yoMnqophiso, imele ubuhlobo obusondeleyo phakathi kukaKristu uYesu nabantu bakhe kunye nokubaluleka komthetho kaThixo. Njengoko kubhaliwe, “Nguwo ke lo umnqophiso, endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: ndiya kuwubeka umyalelo wam embilinini yabo, ndiwubhale ezintliziyweni zabo, ndibe nguThixo wabo, babe ngabantu bam” (Ujeremiya 31:33; Kumahebhere 8:8-10). Ewe, umnqophiso omtsha ubungqina ngoluhlobo lusindiso, oluzalwa yimfazwe engapheliyo kwaye lwatywinwa ngegazi…

Kangangeenkulungwane ezininzi, abantu abaninzi baye bafumana intlungu kunye nokuxhatshazwa okungaqondakaliyo, okuqulunqwe ngenjongo yokutshabalalisa inyaniso. Ingakumbi kumaXesha Amnyama, eli khanya laye lacuthwa kakhulu kwaye latshikinywa yimicimbi yesintu kunye nokungazi jikelele, ngenxa yokuba abemi behlabathi babedela ubulumko kwaye bephula umnqophiso. Umonakalo wokonakala kunye nobubi obukhulayo wabangela ukunyuka kokungahlambuluki kunye nokuziphatha kakubi, kangangokuba ubomi obuninzi banikelwa, bengafuni ukunikezela ngenkululeko yesazela. Kodwa ke, ulwazi olulahlekileyo lwaphinda lwavuselelwa.

Imbali ingakumbi ngexesha loHlaziyo lwenkulungwane yeshumi elinesithandathu iphawula umzuzu obalaseleyo wenyaniso, utshintsho olusisiseko kunye nesiphithiphithi esisisiphumo, njengoko sibonakala kwintshukumo yokuLwa noHlaziyo. Nangona kunjalo, ngale ncwadi, umntu unokuphinda afumane ukubaluleka okungenakuphikiswa kwalo guquko luthile ngokwembono yabaHlaziyi kunye nabanye abangamagorha abavulindlela. Kwiingxelo zabo, umntu unokuqonda iintlungu eziqatha, izizathu zokumelana okungummangaliso kunye nokungenelela okungokwamandla angaphezulu.

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Isahluko 1—Ukutshatyalaliswa kweyerusalem

“Akwaba ubusazi nawe lo kwangayo yona le mini yakho, izinto ezizezoxolo lwakho! Ke kungoku zifihliwe emelweni akho. Ngokuba uya kufikelwa yimihla, eziya kuthi iintshaba zakho zikubiyele ngodonga, zikungqinge, zikuxine ngeenxa zonke, zikukhahlele phantsi wena nabantwana bakho phakathi kwakho; zingashiyi nelitye phezu kwelitye phakathi kwakho, ngenxa enokuba ungalazanga ixesha lokuvelelwa kwakho.” Luka 19:42-44.

Ekwincopho yeNtaba yeMinquma, uYesu wayikhangela iYerusalem. Yayingumbono omhle okhangeleka useluxolweni owawandlaleke phambi kwaKhe. Yayilixesha lePasika, behlanganisene bephuma kwimimandla yonke abantwana bakaYakobi ukuza kuba yinxalenye yomsitho omkhulu wesizwe sonke. Phakathi kwezitiya namabhoma, nakumathambeka aluhlaza, athiwe gqaba-gqaba ziintente zabahambi, kwakuvele iinduli ezineendawo ezithebelele, amabhotwe amakhulu, neendonga ezinkulu zokukhusela undlunkulu wakwaIsrayeli. Intombi uZiyon yayibonakala izaliswe likratshi, isithi, ndihleli ndingukumkanikazi, kwaye andisayi kuze ndibe lusizi; ithandeka ngoko, izibona ikhuselekile ngokuthandwa liZulu; njengaxa, kwiinkulungwane ezingaphambili, yayivuma ingoma yomngqungqo, isithi: “Intle ukuphakama kwayo, yimihlali yehlabathi lonke intaba yase+Ziyon, . . . umzi woKumkani omkhulu.” INdumiso 48:2. Zazibonakala zithe tshitshilili izakhiwo ezihle zetempile. Imitha yelanga elitshonayo yayikhanyise iindonga zebhastile ngobumhlophe obufana nobekhephu, nokukhanya okusuka kumasango egolide,kwinqaba, nenkcochoyi. “[Njenge]nzwakazi egqibeleleyo [IBHAYIBHILE],

yayimi ilibhongo lesizwe samaYuda. Nguwuphi umntwana kaIsrayeli owayenokungemi awuqwalasele umbono aze angathabatheki luvuyo nakukuwubuka! Noko kunjalo, ezinye iingcinga zayithabatha ingqondo kaYesu. “Akusondela, wawubona umzi, wawulilela.” Luka 19:41. Phakathi kovuyo lomntu wonke jikelele ngokungena kwaKhe ngoloyiso, ngeli xesha amasebe amasundu ejiwuzwa phezulu, lo gama oohozana behlokomisa iinduli, amawaka amazwi esithi uYesu ungukumkani, uMhlanguli womhlaba wayezaliswe yintlungu ekhawulezileyo nefihlakeleyo. Yena, enguNyana kaThixo, Owayethenjiswe kuIsrayeli, omandla aKhe oyisa ukufa akhupha amaxhoba ako engcwabeni, wayesezinyembezini, zingezizo ezentlungu nje eqhelekileyo, kodwa intlungu enzima, engacinezelekiyo.

Iinyembezi zaKhe zazingaphalali ngenxa yaKhe, nangona wayesazi kakuhle apho iinyawo zaKhe zazisiya khona. Phambi kwaKhe kwakulele iGetsemane, umbono wentlungu yaKhe eyayisele ivelile. Isango lezimvu, ekwakuziinkulungwane zeminyaka kukhokelwa kungena kulo amaxhoba okubingelelwa, nalo lalibonakala, laye laliza kuvulelwa Yena xa kufuneka engenisiwe “njengemvana esiwa ekuxhelweni.” Isaya 53:7. Qelele kancinane, kwakuyiKalvari, indawo yokubethelela emnqamlezweni. Kwindlela

awayeza kuyihamba uKristu kungekudala, kuza kufuneka kufike ubumnyama obukhulu oboyikekayo njengoko kuza kufuneka enikele umphefumlo waKhe ube lidini lesono. Kanti ke, yayingekuko ukucinga ngale miboniso okwenza kubekho isithunzi phezu kwaKhe ngale yure yovuyo. Yayingekuko ukucinga kwangaphambili ngentlungu engaphezu kweyemveli okwagubungela loo moya ungajonge nzuzo. Walilela amawaka aseYerusalem ajongene nentshabalalo—ngenxa yobumfama nokungabi nokuzohlwaya kwabo weza ukuba abasikelele, abasindise.

Imbali engaphezu kwewaka leminyaka yothando olulodwa lukaThixo nenkathalelo yaKhe eyalusileyo, neyabonakalaliswa ebantwini, yayibonakala kuYesu. Yayikho iNtaba yeMoriya, apho unyana wedinga, ixhoba elingazange lixhathise, labotshelelwa esibingelelweni—uphawu lomnikelo onguNyana kaThixo. Apho umnqophiso wentsikelelo, ithemba elihle kakhulu likaMesiya, laqinisekiswa kuyise wabakholwayo. Genesis 22:9, 16-18. Apho amalangatye ombingelelo anyukelaezulwini esuka kwibala lokubhula laseOran ajikela kwibala lokubhula laseOran ajikela ecaleni ikrele lengelosi etshabalalisayo (1 IziKronike 21)—umfuziselo ofanelekileyo wombingelelo woMs indisi nokuthethelelwa kwabantu abanetyala. IYerusalem yayizukisiwe nguThixo ngaphezu kwawo wonke umhlaba. UYehova "[wayinyula] iZiyon," "[wayi]nqwenela ukuba ibe likhaya lakhe." INdumiso 132:13.

Apho, kwakuyiminyaka abaprofeti abangcwele bazithethayo izigidimi zesilumkiso. Apho ababingeleli baphaphazelisa iziqholo, nelifu lesiqholo, nemithandazo yabanqulayo, yenyuka phambi kukaThixo. Apho yonke imihla igazi leemvana ezazinikelwe, lisalatha phambili kwiMvana kaThixo. Apho uYehova watyhila ubuso baKhe elifini lobuqaqawuli obabuphezu kwesihlalo senceba. Apho kwakuhleli emhlabeni unyawo lwaloo leli iyimfihlakalo eyayihlanganise umhlaba nezulu (Genesis 28:12; Yohane 1:51)—loo leli kwakusihla kunyuka kuyo iingelosi zikaThixo, neyavulela ihlabathi indlela engena kweyona ndawo ingcwele kuzo zonke. Ukuba unjengesizwe, wayekugcinile ukuthembeka kwakhe eZulwini, iYerusalem ngeyema ngonaphakade, ingabanyulwa bakaThixo. Yeremiya 17:21-25. Yona imbali yabantu abathandiweyo yayiyingxelo yokuhlehla nokuvukela. Balwala ubabalo lwezulu, bawasebenzisa gwenxa amalungelo abo, bawacekisa amathuba abo.

Nangona kwa "baye bebagculela abathunywa bakaThixo, bewadela amazwi akhe, bebagxeka abaprofeti bakhe," (2 IziKronike 36:16), Wayesazibonakalalise kubo, "[engu]Yehova, uYehova, uThixo onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nenyaniso" (Eksodus 34:6); nothe nangona kuphindaphindwe kaninzi ukumala, yaqhubeka inceba yaKhe nokucenga kwayo. Nangaphezu kwemfesane yomzali onothando kunyana amgcinileyo, uThixo "wathumela kubo ngabathunywa bakhe, wanyameka ukuthumela; ngokuba wayenemfesane ngabantu bakhe, nekhaya lakhe." 2 IziKronike

36:15. Kwathi xa ukuthethisa, ukucenga, nokukhalima kuthe kwakusilela, wabathumela esona sipho sihle sasezulwini; hayi, walibhokoxa lonke izulu kweso Sipho sinye.

UNyana kaThixo ngokwaKhe wathunywaukubaazokucengana nomziongafuniyoukuzohlwaya.YayinguKristuowakhuphauIsrayeli njengomdiliya olungileyo eYiputa.INdumiso 80:8.Isandla saKhe ngokwaKhe sasibagxothele ngaphandle abahedeni phambi kwabo. Wayesityale "endulini echumayo." Inkathalo ebalusayo yayibarhangqile. Abakhonzi baKhe babethunyelwe ukuba basondle, basikhulise. "Kube kusekho ntoni na eyenziwayo esidiliyeni sam," utsho, "endingayenzanga ke kuso?" Isaya 5:1-4. Nangona wayekhangele ukuba siya kuzisa iidiliya, saba neediliya zasendle, waza wathi, esenethemba elinolangazelelo, weza ngokwaKhe esidiliyeni saKhe, esithi mhlawumbi singasindiswa ekutshatyalalisweni. Womba umsele ojikeleze umdiliya waKhe; wawuthena wawuthanda. Wayengadinwa kumalinge aKhe okusindisa lo mdiliya awutyale ngokwaKhe.

Kwaba yiminyaka emithathu, iNkosi yokukhanya nozuko imkile iphakathi kwabantu baYo. "Wagqiba ilizwe esiza, ephilisa bonke abaxinzelelweyo nguye uMtyholi," ebabopha abaphuke iintliziyo, ekhulula abo babebotshiwe, ebuyisela ukubona kwabazimfama, esenza ukuba abaqhwaleleyo bahambe nabazizithulu bave, ehlambulula abaneqhenqa, evusa abafileyo, eshumayela iindaba ezilungileyo kwabangamahlwempu. IZenzo 10:38; Luka 4:18; Mateyu 11:5. Kuzo zonke iindidi ngokufanayo lwenziwa ubizo lwenceba: "Yizani kum nonke nina nibulalekayo, nisindwayo ngumthwalo, ndoninika ukuphumla" Mateyu 11:28.

Nangona wavuzwa ngobubi ngenxa yokulungileyo, nentiyo ngenxa yothando lwaKhe (INdumiso 109:5), wazingisa ukuqhubeka nomsebenzi waKhe wenceba. Abazanga bagxothwa abo babefuna ubabalo lwaKhe. Engobhadulayo engenalo ikhaya, ukugculelwa nobuhlwempu izizinto zaKhe, waphilela ukuba alungiselele kwizidingo, aphungule umthwalo weentlungu zabantu, nokubakhunga ukuba basamkele isipho sobomi. Amaza enceba, abethwa abuya umva zezo ntliziyo zizingqola, ebuyiselwa ngamandla angaphezulu ngumsinga wothando olunemfesane engathethekiyo. Sekunjalo, uIsrayeli wajika wamshiya oyena Mhlobo noMncedi ekuphela kwaKhe. Ukukhunga kothando lwaKhe kwadelwa, amacebiso akhe atshikilelwa, izilumkiso zaKhe kwahlekiswa ngazo.

Iyure yethemba noxolelo yayidlula ngokukhawuleza; indebe yengqumbo kaThixo ekade ibekelwe kude yayikufuphi ukuzala. Ilifu elalikade lisangana kwiinkulungwane zokreqo novukelo, ngoku elimnyama lusizi, lalise liza kugqabhuka phezu kwabantu abanetyala;waye Lowo inguye kuphela onokubasindisa kwisiphelo esizayo wayecekisiwe, waphathwa kakubi, waliwa, kwaye wayeza kubethelelwa emnqamlezweni kungekudala. Kwakuza kuthi akuba uYesu ejingile emnqamlezweni waseKalvari, ibe iphelile imini kaIsrayeli njengesizwe esithandiweyo nesisikelelweyo nguThixo. Ilahleko, neyomnye

umphefumlo, yintlekele engaphezulu ngokungenamda kwiinzuzo neendyebo zomhlaba; kodwa xa uYesu wayeyikhangele iYerusalem, intshabalalo yomzi wonke, sonke isizwe, yayiphambi kwaKhe—loo mzi, eso sizwe, esasinyuliwe nguThixo ngaphambili, indyebo ekhethekileyo.

Abaprofeti balila ngenxa yokreqo lukaIsrayeli nobugxwayiba oboyikekayo ezohlwaywa ngabo izono zabo. UYeremiya wathi akwaba amehlo akhe ayeyimithombo yeenyembezi, ukuze alile imini nobusuku ngenxa yentombi yabantu bakhe ebuleweyo, ngenxa yomhlambi kaYehova owasiwa ebukhobokeni. (Bona uYeremiya 9:1; 13:17). Yaba njani ke ngoko, intlungu yaLowo, okubona kwaKhe kwixesha elizayo, kwangenisa, hayi iminyaka, kodwa amaphakade! Wabona ingelosi etshabalalisayo inekrele eliphakanyiselwe umzi owawunexesha elide uyindawo yokuhlala kaYehova. Ukususela kungqameko lweNtaba yeMinquma, kanye le ndawo kwathi emva koko kwema kuyo uTito nomkhosi wakhe, wakhangela ngaphaya kwentili kwiinkundla ezingcwele neeveranda, iindonga ezirhangqwe yimikhosi yotshaba. Weva isingqi semikhosi ehlanganiselwe imfazwe. Waweva amazwi abazalikazi nabantwana bekhalela isonka kwisixeko esingqingiweyo. Wayibona indlu yayo engcwele nentle, amabhotwe neenqaba zayo, ziba ngamalangatye, nalapho babemi khona kuzindonga ezisatshayo.

Ekhangele phambili kwiminyaka ephambili, wababona abantu bomnqophiso besasazeke bezimbacu kuwo wonke amazwe, “benjengeenqanawa ezibubugoxo kwichweba elashiywayo.” Kwimpindezelo yexeshana eyayiza kuwa phezu kwabantwana bayo, wabona ithamo lokuqala lendebe yengqumbo eyayiza kuthi kumgwebo wokugqibela iyisele nentlenga. Uvelwano lukaThixo, uthando olunolangazelelo, kwathethwa ngalo kumazwi akhalayo, athi: “Yerusalem, Yerusalem, wena ubabulalayo abaprofeti, ubagibisele ngamatye abobathunywe kuwe,kufuthi kangakanani na ndithande ukubabuthela ndawonye abantwana bakho, ngohlobo esithi isikhukukazi siwabuthele ndawonye amathole aso ngaphantsi kwamaphiko, anavuma!” Akwaba, sizwe esithandwe ngaphezu kwazo zonke, ubulazile ixesha lokufikelwa kwakho, nezinto ezizezoxolo lwakho! Ndiyinqandile ingelosi yobulungisa, ndikubizele enguqukweni, kodwa ngelize. Asingabo kuphela abakhonzi, abathunywa, nabaprofeti, owabalandulayo wabala, kodwa nOyingcwele kaIsrayeli, uMhlanguli wakho. Ukuba uyatshatyalaliswa, nguwe kuphela onokuziphendulela. “Nibe ningathandi ukuza kum, ukuze nibe nobomi.” Mateyu 23:37; Yohane 5:40.

UKristu wabona eYerusalem umfuziselo welizwe eliqaqadekiswe kukungakholwa naluvukelo, nelikhawulezayo ukuya kujongana nembuyekezo yezigwebo zikaThixo. Iinkxwaleko zohlanga oluwileyo, zicinezele umphefumlo waKhe, zanyanzelisa ukuba kuphume emilebeni yaKhe isikhalo esikrakra ngokugqithisileyo. Wayibona ingxelo yesono ilandwa kwimbandezelo yomntu, ezinyembezini, nasegazini; intliziyo yakhe yachukunyiswa luvelwano olungenamda ngenxa yabantu bomhlaba abangcikiviweyo

nabasentlungwini; walangazelela ukubakhulula bonke. Phofu nesandla saKhe esinamandla sasingenako ukuwujika umsinga wentlungu yomntu; bambalwa ababeya kufuna iThende labo loncedo ekuphela kwalo. Wayenentumekelelo ukuba angawuthulula umphefumlo waKhe kuse ekufeni, ukusondeza usindiso kubo; kodwa bambalwa ababeya kuza kuYe ukuze babe nobomi.

Ingangalala yezulu ezinyembezini! uNyana kaThixo ongenasiphelo ekhathazekile emoyeni, eguqile yintlungu! Umboniso wazalisa izulu kukukhwankqiswa. Loo mboniso utyhila kuthi ububi obugqithisileyo besono; usibonisa indlela onzima ngayo umsebenzi, nakuMandla angenamda ngokwawo, wokusindisa aboni kwiziphumo zokugqithwa komthetho kaThixo. UYesu, ekhangele phambili kwisizukulwana sokugqibela, wabona ihlabathi lizike kwinkohliso efana naleyo yabangela ukutshabalala kweYerusalem. Isono esikhulu samaYuda saba kukwala umthetho kaThixo, isiseko solawulo lwaKhe ezulwini nasemhlabeni. Imithetho kaYehova iya kudelwa yenziwe into engento. Izigidi ezikwimbophelelo zesono, amakhoboka kaSathana, agwetyelwe ukuba ave ukufa kwesibini,ayeza kukwala ukuwaphulaphula amazwi enyaniso ngomhla wokuhanjelwa kwawo. Ubumfama oboyikekayo! Ukuthanda isono okusisimanga.

Kwiintsuku ezimbini phambi kwePasika, akuba uKristu eyishiye okokugqibela itempile, emva kokuba esingele phantsi ubuhanahanisi babaphathi bamaYuda, waphinda waphuma nabafundi baKhe baya kwiNtaba yeMinquma, wahlala phantsi nabo kwithambeka eliluhlaza eliwuvelele ngasentla umzi. Waphinda wazijonga iindonga zawo, iinqaba, amabhotwe awo. Waphinda wayibona itempile ikubuhle bayo obubengezelayo, isithsaba sobuhle obuchophe phezu kwentaba engcwele.

Kwiwaka leminyaka ngaphambili, umdumisi walubabaza uthando lukaThixo ngakuIsrayeli ngokuyenza indlu yakhe engcwele indawo yaKhe yokuhlala: “Umnquba wakhe waba seSalem, nekhaya lakhe eZiyon.” “Yanyula isizwe sakwaYuda, intaba yaseZiyon eyayithandayo. Yayakha njengokuphakama kwezulu ingcwele yakhe.” Itempile yokuqala yakhiwa ngelona xesha lalinempumelelo kwimbali kaIsrayeli. Indyebo eninzi yokufeza le njongo yayiqokelelwe nguKumkani uDavide, kwaza ukuyilwa kokwakhiwa kwayo kwenziwa ngempefumlelo yezulu engcwele. 1 IZikronike 28:12, 19. USolomon, esona silumko kwiikumkani zakwaIsrayeli, wayewugqibile umsebenzi. Le tempile yayisesona sakhiwo sihle kakhulu esakha sabonwa emhlabeni. Kanti ke uYehova wavakalisa oku ngomprofeti uHagayi, ngokubhekiselele kwitempile yesibini: “Buya kuba bukhulu ubuqaqawuli bamva bale ndlu, ngaphezu kobokuqala.” “Ndiya kuzinyikimisa zonke iintlanga, zifike kokuNqwenelekayo kuzo zonke iintlanga, ndiyizalise le ndlu ngobuqaqawuli [NKJV].” Hagayi 2:9, 7.

Emva kokuba uNebhukadenetsare eyitshabalalisile itempile, yaphinda yakhiwa, kwisithuba samakhulu amahlanu eminyaka ngaphambi kokuzalwa kukaKristu, ngabantu

abathi, emva kwexesha elide kakhulu besebukhobokeni, kwakukho phakathi kwabo amadoda asele ekhulile awayebubonile ubuqaqawuli betempile kaSolomon, nawalilayo ngenxa yesiseko sesakhiwo esitsha, kuba sasuka saphantsi kakhulu kunesangaphambili. Indlela abazivangayo ichazwa ngendlela eyodwa ngumprofeti, xa athi: “Ngubani na kuni apha oseleyo, owayibonayo le ndlu isesebuqaqawulini bayo bokuqala? Niyibona iyintoni na ke ngoku? Ayinjengento engento na emehlweni enu?” Hagayi 2:3. Ezra 3:12. Kungoko kwanikwa isithembiso sokuba, ubuqaqawuli bale ndlu yamva buya kuba bukhulu kunobaleyo yokuqala.

Kanti ke itempile yesibini yayingafikeleli kweyokuqala ngobuhle; kwaye ingangcwaliswanga zezo mpawu zibonakalayo zobukho bobungcwele ezazikho kwitempile yokuqala. Kwakungekho kubonakalaliswa kwamandla angaphaya kwendalo ukuphawula ukunikelwa kwayo. Kwakungekho lifu lobuqaqawuli elabonwa lizalisa ingcwele entsha eyakhiweyo. Akukho mlilo wehla ezulwini ukuba udle idini elaliphezu kwesibingelelo. IShekina yayingasahlelanga phakathi kweekerubhi kwingcwele kangcwele; ityeya, isihlalo senceba, neetafile zobungqina zazingekho apho phakathi. Kwakungavakali lizwi liphuma ezulwini ukwazisa kumbingeleli obuzisayo intando kaYehova.

Kwakuziinkulungwane amaYuda ezama ngelize ukubonisa apho sathi sazaliseka khona isithembiso sikaThixo esanikwa ngoHagayi; ukanti ikratshi nokungakholwa kwazimfamekisa iingqondo kweyona ntsingiselo iyinyaniso yamazwi omprofeti. Itempile yesibini yayingazukiswanga ngelifu lobuqaqawuli bukaYehova, kodwa ngobukho ubuqu obuphilileyo baLowo kwakukho kuYe ukuphelela kobuThixo—owayenguThixo ngokwaKhe ebonakalaliswe esenyameni. “Onqwenelekayo kuzo zonke iintlanga” ngokwenene wayefikile etempileni yaKhe xa uMntu waseNazarete efundisa ephilisa kwiintendelezo ezingcwele. Ngobukho bukaKristu, ngako kodwa kuphela, itempile yesibini yayidlula eyokuqala ngobuqaqawuli. Noko kunjalo, uIsrayeli wawususa kuye umnikelo osiSipho sezulu. Kwathi ngokudlula ngaloo mini kweTitshala ethobekileyo, iphuma kwisango legolide, kwathi kanti lumke ngonaphakade uzuko etempileni. Ngelo xesha ayezaliseka amazwi oMsindisi, athi: “Indlu yenu ishiywa nani ize.” Mateyu 23:38.

Abafundi babezaliswe luloyiko nokukhwankqiswa ngokuxela kwangaphambili kukaKristu ukubhukuqwa kwetempile, baza balangazelela ukuqonda ngakumbi ngokupheleleyo intsingiselo yamazwi aKhe. Ubutyebi, umsebenzi, nobuchule bokuzoba nokwakha, bathabatha ngaphezu kwamashumi amane eminyaka buchithwa ngesisa kusenziwa ubuqaqawuli bayo. UHerode oMkhulu wathsafaza kuyo kokubini, ubutyebi baseRoma nendyebo yamaYuda, wada nokumkani womhlaba wayityebisa ngakumbi ngezipho zakhe. Amatye ebhastile elimhlophe, abukhulu bawo babumangalisa, awaziswa kusukwa nawo eRoma, ngenxa yale njongo, ayeyinxalenye yesi sakhiwo; baza abafundi

batsalela ingqalelo yeNkosi yabo kuwo, besithi: “Mfundisi, uyawabona na la matye angaka, nezi zakhiwo zingaka!” Marko 13:1.

Kula mazwi, uYesu akazange enze mpendulo inendili nemangalisayo. [Wasuka wathi]: “Niyazibona na zonke ezi zinto? Inene, ndithi kuni, akusayi kusala apha ilitye phezu kwelitye, elingayi kuchithwa.” Mateyu 24:2.

Ngokoyiswa kweYerusalem, abafundi bazayamanisa iziganeko nokubuya kukaKristu esenyameni kubuqaqawuli bexeshana ukuba athabathele kuYe itrone yobukumkani bezwe lonke, ohlwaye amaYuda angafuniyo ukuzohlwaya, nokwaphula kwisizwe idyokhwe yamaRoma. INkosi yayibaxelele ukuba iya kubuya okwesibini. Kungoko kuthi xa kukhankanywa izohlwayo phezu kweYeusalem, iingqondo zibuyela koko kuza; baza bathi njengoko behlanganisene ngakuMsindisi phezu kweNtaba yeMinquma, babuza: “Ziya kubakho nini na ezo zinto; uya kuba yini na umqondiso wokufika kwakho, nowokupheliswa kwephakade eli?” Indima 3.

Ikamva lalifihlwe ngovelwano kubafundi. Ukuba ngelo xesha babeye baziqonda ngokupheleleyo iinyaniso ezoyikekayo ezimbini—iintlungu nokufa koMhlanguli, nokutshatyalaliswa komzi wabo netempile—ngebagutyungelwa luloyiko. UKristu wabeka phambi kwabo ukulandelelana kweziganeko ezibalulekileyo ezaziza kwenzeka phambi kokuba kuphele ixesha. Amazwi aKhe awazange aqondwe ngokupheleleyo ngelo xesha; kodwa intsingiselo yawo yayiza kutyhilwa xa abantu baKhe beza kuba beyidinga imfundiso enikiweyo apho kuwo. Isiprofeto awayethetha ngaso sasintlantlu—mbini ngentsingiselo; lo gama sityhila kwangaphambili ukutshatyalaliswa kweYerusalem, sasikwanika umfanekiso wezinto ezoyikekayo zemini enkulu yokugqibela.

UYesu wazixela kubafundi abaphulaphuleyo izohlwayo ezaziza kuwa phezu koIsrayeli okreqileyo, ngakumbi imbuyekezo yempindezelo eyayiza kuza phezu kwabo ngenxa yokumala nokumbethelela emnqamlezweni uMesiya. Imiqondiso engenako ukuphazanywa yayiza kubakho ngaphambi Kwesiphelo esoyikekayo. Iyure eyoyikwayo yayiza kufika ngokukhawuleza nokungxama. UMsindisi waya wabaluleka abalandeli baKhe, wathi: “Xa ke ngoko nithe nalibona isikizi lesiphanziso, ekwakuthethwa lona ngoDaniyeli umprofeti, limi endaweni engcwele (olesayo makaqiqe), ngelo xesha mabathi abakwelakwaYuda basabele ezintabeni.” Mateyu 24:15, 16; Luke 21:20, 21.

Xa uthe umgangatho wonqulo lwezithixo wabekwa kumhlaba ongcwele, owawuthabathe indawo ende kakhulu ngaphandle kweendonga zomzi, ngelo xesha, abalandeli bakaKristu kwakuza kufuneka bafune inkuseleko ngokubaleka. Xa umqondiso wokulumkisa ubonakala, abo baza kusinda kuya kufuneka bangalibazisi. Kuwo wonke ummandla welakwaYuda, naseYerusalem ngokwayo, umqondiso wokusaba kufuneka uthotyelwe ngokukhawuleza. Lowo kwenzekileyo ukuba abe uphezu kwendlu kuye akufuneki ahle angene endlwini, angazami nokusindisa izinto zakhe ezixabisekileyo. Abo

baya kuba besebenza emasimini okanye ezidiliyeni akufuneki ukuba bachithe ixesha bebuyela ukuya kuthabatha ingubo yokwaleka abebeyibeke ecaleni ngexesha besebenza nzima kubushushu bemini. Akufuneki balibazise nomzuzu, hleze bafunyanwe yintshutshiso yomntu wonke.

Kulawulo lukaHerode, iYerusalem yayinganelanga nje ukwenziwa ntle, kodwa, ngokwakhiwa kweenqaba, iindonga, neenqaba zokuzimela, kusongezwa ekomeleleni kwendalo kwindawo ekuyo, yaya yenziwa ukuba ingangeneki. Lowo wayeza kuthi ngeli xesha axele ngenx' engaphambili ngokutshatyalaliswa kwayo, njengoNowa, wayeya kubizwa ngokuba ungumvusi oyintlaba-mkhosi ophambeneyo. Kanti kuthe kunjalo, uKristu wayethe: "Liya kudlula izulu nomhlaba, ke wona amazwi am akasayi kudlula." Mateyu 24:35. Ngenxa yezono zayo, ingqumbo yayivakalisiwe ngakwiYerusalem, zathi iinkani nokungakholwa kwayo kwenza ukuba intshabalalo yayo iqiniseke.

UYehova wayethethe wenjenje ngomprofeti uMika: "Khanive oku, nina zintloko zendlu kaYakobi, nani baphathi bendlu kaIsrayeli, abakwenza amasikizi okusesikweni, bakujikajike konke okuthe tye; abayakha iZiyon ngamagazi, neYerusalem ngobugqwetha. Iintloko zayo zigweba ngenxa yesicengo, nababingeleli bayo bayayala ngenxa yomvuzo, nabaprofeti bayo bavumisa ngenxa yemali; baze bayame ngoYehova, besithi, UYehova akaphakathi kwethu, yini na? Asiyi kuzelwa bubi." Mika 3:9-11.

La mazwi ayichaza ngokunyanisekileyo inkohlakalo nokuzigwagwisa ngobulungisa kwabemi baseYerusalem. Lo gama besithi bayigcina ngqongqo imimiselo yomthetho kaYehova, babeyaphula yonke imithetho-siseko yawo. Bamthiya uKristu ngenxa yokuba ubunyulu nobungwele baKhe babutyhila ubugwenxa babo; baza bamtyhola ngokuthi ungunobangela wazo zonke iinkathazo ezathi zabakho phezu kwabo, zisisiphumo sezono zabo. Nangona babemazi ukuba akanaso isono, babethe ukufa kwaKhe kuyafuneka ukuze bakhuseleke njengesizwe. Ukuba sithe samyeka ngokunje," zatsho iinkokeli zamaYuda, "bonke baya kukholwa kuye; athi ke amaRoma eze, athimbe indawo yethu, kwanohlanga lwethu." Yohane 11:48. Xa athe uKristu wanikelwa, babeya kuphinda kwakhona babe ngabantu abomeleleyo nabamanyeneyo. Bazathuza ngolo hlobo, baza bavumelana kwisigqibo sombingeleli wabo omkhulu, sokuba, kuya kuba kuhle ukuba kufe umntu omnye endaweni yokuba kutshabalale isizwe siphela.

Ngaloo ndlela, iinkokeli zakwaYuda zayakha "iZiyon ngamagazi, neYerusalem ngobugqwetha." Mika 3:10. Kanti ke, ngeli xesha bebulala uMsindisi wabo kuba ekhalimele izono zabo, kwakunjalo ukuzibona kwabo bengamalungisa, kangangokuba bazithabatha njengabantu abathandiweyo nguThixo baza balindela ukuba iNkosi ibahlangule ezintshabeni zabo. "Ngako oko," uyaqhubeka umprofeti, "ngenxa yenu iya kulinywa iZiyon ibe yintsimi, iYerusalem ibe yimiwewe, intaba yayo indlu ibe yimimango yehlathi." Indima 12.

Phantse yangamashumi amane eminyaka emva kokuba kuvakaliswe intshabalalo yeYerusalem nguKristu ngokwaKhe, uYehova wazilibazisa izigwebo phezu komzi nohlanga. Kwaba kuhle ukuzeka kade umsindo kukaThixo ngakwabazilandulayo iindaba ezilungileyo nababulali boNyana waKhe. Umzekelo womthi ongathwali siqhamo wawumele indlela uThixo aphethe ngayo isizwe sakwaYuda. Umyalelo wawuphumile, usithi, “Wugawule; yini na ukuba ude uphuthise nomhlaba?” (Luka 13:7) kodwa inceba yezulu yawusindisa ixesha elidana. Babesebaninzi phakathi kwamaYuda ababengekasazi isimilo nokusebenza kukaKristu. Abantwana abazange bawonwabele amathuba okanye bakufumane ukukhanya okwacekiswa ngabazali babo. Ngokushumayela kwabapostile namahlakani abo, uThixo wayeza kwenza ukuba ukukhanya kukhanye phezu kwabo; babeza kuvunyelwa ukuba babone indlela isiprofeto esazaliseka ngayo, kungekuphela ekuzalweni nasebomini bukaKristu, kodwa nasekufeni nasekuvukeni. Abantwana babengagwetywanga ngenxa yezono zabazali; kodwa, xa bethe banolwazi lwako konke ukukhanya okwakunikwe abazali, baza abantwana bakwala ukukhanya okunikelwe kubo, basuka babe ngamadlelane kwizono zabazali, babe bawuzalisile umlinganiso wobugwenxa babo.

Ukunyamezela kukaThixo ngakwiYerusalem kwasuka kwanela ukuwaqinisekisa amaYuda ekungazohlwayini kwawo. Kwintiyo nenkohlakalo yawo ngakubafundi bakaYesu, basala isipho sokugqibela senceba. Ngoko ke, uThixo wayirhoxisa inkuseleko kubo wawasusa amandla waKhe athintela uSathana nezithunywa zakhe, saza isizwe sasala siphantsi kolawulo lwenkokeli esiyikhethileyo. Abantwana baso bayichasa inceba kaKristu, eyayiya kubenza ukuba bazoyise iimvakalelo zabo ezimbi, zaza zasuka ngoku zona zangaboyisi. USathana wavusa ezona nkanuko zikhohlakeleyo nezona ziphantsi zomphefumlo. Abantu babengacingi; babe ngaphaya kokucinga—belawulwa kukutshiseka nengqumbo engaboniyo. Baba nenkohlakalo kwintiyo yabo. Emakhaya nasesizweni, kolona ludidi luphezulu nolona luphantsi ngokufanayo, kwakukho ukukrokra, iminqweno, intiyo, ukulwa, uvukelo, ukubulala. Kwakungekho kukhuseleka kuyo yonke indawo. Abahlobo nabazizizalwana bathengisana ngokungcatshana. Abazali bababulala abantwana babo, bona abantwana babulala abazali. Abaphathi babantu babengenalo igunya lokuzilawula bona. Iinkanuko ezingalawulwanga zabenza bazindlobongela. AmaYuda ayamkele ubungqina obubuxoki ukuze kugwetywe uNyana kaThixo omsulwa. Ngoku, izityholo zobuxoki zenza ukuba obawo ubomi bungaqiniseki. Ngezenzo zabo, kwakukade besithi: “Menzeni aphele ebusweni bethu Oyingcwele kaIsrayeli.” Isaya 30:11. Ngoku, umnqweno wawo wenzeka.UkoyikauThixokwayeka ukuwaphazamisa. USathana wayephambili esizweni, aye nawona magunya aphezulu kulawulo lukarhulumente nolwasenkolweni ephantsi kolawulo lwakhe.

Iinkokeli zamaqela achasayo ngamaxesha athile zazimanyana ukuba ziphange zithuthumbise amaxhoba axhwalekileyo, kuze kuphinde kuvukelane imikhosi yazo

ibulalane ngokungenalo usizi. Nobungcwele betempile abuzange bukwazi ukuyibamba ingqumbo yazo eyoyikekayo. Abanquli babulawelwa phambi kwesibingelelo, yaza ingcwele yangcoliswa yimizimba yababuleweyo. Kanti ke, ebumfameni babo nakubuganga bokunyelisa kwabo, abaphembeleli balo msebenzi ukhohlakeleyo, bathi abanaxhala lokuba iYesuralem ingatshabalala, kuba ingumzi kaThixo ngokwaKhe. Ukumisela elabo igunya ngokuqine ngakumbi, banyoba abaprofeti bobuxoki ukuba, kuthi kanye ngoku amabutho emikhosi yamaRoma seyingqinge itempile, bavakalise ukuba abantu balindele ukuhlangulwa nguThixo. Kwada kwasekugqibeleni, izihlwele zibambelele ngokuthe nkqi kwinkolo yokuba Osenyangweni uya kungenelela ukuze zoyiswe iintshaba zabo. Kanti ke, uIsrayeli wayeyicekisile inkuseleko yezulu, waba ngoku akanalo ukhuselo. IYerusalem elusizi! ekrazulwe ziiyantlukwano zangaphakathi, igazi labantwana bayo eliphalazwe kwazezinye izandla zabo libomvu ezitratweni, lo gama imikhosi yeentshaba iwisa iinqaba ibulala amadoda ayo emfazwe!

Konke okwaxelwa kwangaphambili nguKristu ngokubhekiselele ekutshatyalalisweni kweYerusalem kwazaliseka nqo njengoko kwakuthethiwe. AmaYuda ayibona inyaniso yamazwi aKhe okulumkisa, awayesithi: “[U]mlinganiselo enilinganisela abanye ngawo, niya kulinganiselwa kwangawo nani.” Mateyu 7:2.

Imiqondiso nezimanga zabonakala, zihlola intlekele nentshabalalo. Kwathi ezinzulwini zobusuku, kwabakho ukukhanya okungaqhelekanga okwabengezela phezu kwetempile nesibingelelo. Phezu kwamafu ekutshoneni kwelanga kwakuzotywe iinqwelo namadoda emfazwe ebuthene ukuza edabini. Ababingeleli abalungiselela ebusuku engcweleni boyikiswa zizandi ezingaqhelekanga; umhlaba wanyikima, kwavakala amazwiesihlweleekhwaza:“Masihambesimke kule ndawo.” Isango elikhulu lasempuma, ekwakunzima nokuba livalwe ngamadoda angamashumi amabini, nelaliqiniswe ngemiqobo yentsimbi emiliselwe nzulu endleleni yelitye eliqinileyo, lavuleka enzulwini yobusuku, kungekho senzeleli sibonakalayo.--Milman, The History of the Jews, book 13.

Kwaba yiminyaka esixhenxe kukho indoda eyayisihla inyuka ezitratweni zeYerusalem, ivakalisa ububi obabuza kufikela umzi. Emini nasebusuku yayivuma ingoma yosizi embi: “Ilizwi elivela empuma! Ilizwi elivela entshona! Ilizwi elichase isizwe sonke!” Milman, The History of the Jews, book 13. Lo mntu ungaqhelekanga wavalelwa entolongweni watywatyushwa, kodwa akazange akhalaze. Ekuthukweni nasekuphathweni kakubi, waphendula, wathi: “Yeha, yeha kwiYerusalem!” “yeha, yeha kubemi bayo!” Ukukhwaza kwayo akuzange kuphele yada yabulawa ekungqingweni eyayikuxele kwangaphambili.

Akukho noyedwa umKristu owafayo ekutshatyalalisweni kweYerusalem. UKristu wayebanikile abafundi baKhe isilumkiso, baza bonke abakholwayo lilizwi laKhe bawulindela umqondiso. “Xa nithe nayibona iYerusalem irhawulwe yimikhosi, yazini oko

ukuba kusondele ukuphanza kwayo. Ngelo xa mabathi abakwelakwaYuda basabele ezintabeni, nabo baphakathi kwayo mabaphume bemke.” Luka 21:20, 21. Emva kokuba amaRoma awayephantsi kukaCestius ewurhawule umzi, kwathi kungalindelekanga, asuka akushiya ukuwurhawula ngexesha kanye into yonke ibonakala ilulungele uhlaselo olukhawulezileyo. Abarhawulweyo, bephelelwe lithemba ekuxhathiseni okunempumelelo, babesele beza kunikezela, ngexesha injengele yaseRoma irhoxisa imikhosi yayo kungekho sizathu sibonakalayo. Kona ukubonelela kukaThixo kwakuzikhokela iziganeko ukuze kulungelwe abaKhe abantu. Umqondiso owawuthenjisiwe wawunikiwe kumaKristu alindeleyo, kwaza ngoku kwanikwa ithuba kubo bonke ababeya kusithobela isilumkiso soMsindisi. Iziganeko zalawulwa kakhulu kangokuba kwakungekho mYuda namRoma unokukuthintela ukubaleka kwamaKristu. Ekubuyeni umva kukaCestius, amaYuda, awayerhangqwe ziintshaba eYerusalem awusukela umkhosi wakhe orhoxayo; kwathi ngoku imikhosiemibini ixakeke lungquzulwano olunzulu, amaKristu anethuba lokuwushiya umzi. Ngeli xesha, ilizwe nalo lalingenazo iintshaba ezazinokuzama ukuwathintela. Ngexesha lokungqingwa, amaYuda ayehlanganisene eYerusalem kwisiDlo seMinquba, ngenxa yoko amaKristu alo lonke ilizwe akwazi ukusinda engachukumisekanga. Asaba ngaphandle kokulibazisa aya kwindawo ekhuselekileyo—umzi wasePella, kummandla wasePereya, ngaphesheya kweYordan.

Imikhosi yamaYuda, eyayisukela uCestius nomkhosi wakhe, yamfikela ngasemva ngenkohlakalo eyawoyikisa ngentshabalalo epheleleyo. Kwakunzima kakhulu ukuba amaRoma angaphumelela ekubalekeni kwawo. AmaYuda asinda wona phantse engenayo ilahleko, aza abuya namaxhoba awo enoloyiso ukungena eYerusalem. Kanti ke, le nto eyayibonakala iyimpumelelo yazisa ukuxhathisa ngenkani kumaRoma awazisa ngokukhawuleza usizi olungathethekiyo phezu kwesixeko esigwetyiweyo.

Zazisoyikeka kakhulu izihelegu ezawa phezu kweYerusalem kwakuphinda kuqalwe urhawulo nguTito. Isixeko sasingqongiwe ngexesha lePasika, xa izigidi zamaYuda zazibuthelene ngaphakathi kweendonga zaso. Oovimba bokudla kwazo, ababe nokuthi xa bagcinwe ngononophelo, bondle abemi iminyaka, zazisanda kutshatyalaliswa ngenxa yomona nempindezelo yamaqela axabanayo, kwaye ngoku kwakukho bonke ububi bendlala. Isilinganiso sengqolowa sasithengisa ngetalante [imali encinane]. Iphango lendlala lalilibi kangangokuba abantu babekrukra iintambo zofele ezazisezinqeni zabo, kwakunye neembadada nezingxobo zamakhaka abo. Amaqela amakhulu abantu babesaya kuchwechwa baphume ngaphandle ebusuku besiya kuchola-chola imifuno yasendle ekhula ngaphandle kweendonga zomzi, nangona abaninzi babebanjwa babulawe ngokuthuthunjiswa ngenkohlakalo, kanti abo babebuya besindile babehluthwa oko bakuqokelele phantsi kwengozi enkulu. Eyona ntuthumbo yayinenkohlakalo engapha kokucinga yayisenziwa ngabo basemagunyeni, behlutha kubantu abaxhwalekileyo intwana yokugqibela enqongopheleyo ababezame ukuyifihla. Ezi zenzo zenkohlakalo

zazixhaphakile zisenziwa ngamadoda awayehluthi wona ngelo xesha, awayefuna nje ukugcinela ixesha elizayo koovimba.

Amawaka atshabalala yindlala nobhubhane. Ukuthanda kwemvelo kwabonakala ngokungathi kutshabalele. Abayeni baqhatha abafazi babo, abafazi baqhatha abayeni. Abantwana babebonwa begxavula ukutya emilonyeni yabazali babo abalupheleyo. Umbuzo womprofeti, othi, "Umfazi angalulibala yini na usana lwakhe?" wayifumana impendulo ngaphakathi kweendonga zesixeko esigwetyiweyo: "Izandla zabafazi abanemfesane zipheke abantwanana babo, baba kukudla kwabo ekwaphukeni kwentombi yabantu bakowethu." Isaya 49:15; IZililo 4:10. Saphinda sazaliseka isiprofeto sesilumkiso esanikwa kwishumi elinesine leenkulungwane ngaphambili: "Intokazi eling'awukazi, exhamle ubuncwane phakathi kwakho, ebingalingi ukubeka intende yonyawo lwayo emhlabeni, ngenxa yokuxhamla ubuncwane, nangenxa yokuba iling'awukazi, yoyikhangela ngeliso elibi indoda yesifuba sayo, nonyana wayo, nentombi yayo, . . . nangenxa yabantwana bayo ethe yabazala; kuba yobadla ngasese ekuswelekeni kweento zonke, ekungqingweni nasekuxinweni olokuxina ngako utshaba lwakho emasangweni akho." Duteronomi 28:56, 57.

Iinkokeli zamaRoma zazama ukufaka uloyiko kumaYuda ukuze ngaloo ndlela awenze ukuba azinikele. Loo mabanjwa ayexhathisa xa ethatyathwa, atywatyushwa, abethelelwa eminqamlezweni ngaphandle kodonga lomzi. Kwabulawa amakhulu yonke imihla ngolu hlobo, waza waqhuba lo msebenzi woyikekayo kwada kwathi, phakathi kwentili kaYehoshafati naseKalvari, iminqamlezo yamiswa yamininzi kangangokuba kwakunzima nokuhamba phakathi kwayo. Kwaba kubi kanjalo ukwenzeka kweso siqalekiso senziwa phambi kwesihlalo sikaPilato, [xa abantu bathi]: "Igazi lakhe malibe phezu kwethu, naphezu kwabantwana bethu." Mateyu 27:25.

UTito ngewaba nentumekelelo ukuwuphelisa lo mbono woyikekayo, aze ayisindise iYerusalem kumlinganiselo opheleleyo wentshabalalo yayo. Wazaliswa luloyiko xa wayekhangele imizimba yabafileyo iqungquluze iziimfumba entlilini. Njengomntu osembonweni, wayikhangela itempile entle kakhulu emi phezu kwencopho yentaba yeMinquma, wanika umyalelo wokuba kungachukunyiswa nelinye ilityе kuyo. Wathi phambi kokuba azame ukuyithabathela kuye le nqaba, wenza isibheno esinenzondelelo kwiinkokeli zamaYuda ukuba zingamnyanzeleli ekubeni ayingcolise ngegazi indawo engcwele. Ukuba zazingaphuma zilwe kwenye indawo, kwakungekho mRoma wayeza kubonakalisa ubungcwele betempile. UJosephus ngokwakhe, kwesona sibheno sinobuciko, wababongoza ukuba bazinikele, ukuze bazisindise bona, umzi wabo, kunye nendawo yabo yokunqula. Noko kunjalo, amazwi akhe aphendulwa ngezibi zona izithuko. Iintolo zajoliswa kuye, umntu ongumthetheleli wabo wokugqibela, ngexesha emi ecenga-cengana nabo. AmaYuda ayekwalile ukubongoza koNyana kaThixo, kwaza kwathi ngoku ukululeka nokubongoza kwawenza ukuba azimisele ukuxhathisa kude kube sekugqibeleni.

Yaba lilize imizamo kaTito yokusindisa itempile; Lowo umkhulu kunaye wayethe, akusayi kusala nalinye ilitye phezu kwelinye.

Inkani enobumfama yeenkokeli zamaYuda, nokwaphulwa komthetho okuthiyekileyo okwakuqhubeka ngaphakathi komzi orhawulweyo, kwakhuthaza inkohlakalo nengqumbo kumaRoma, waza wathi ekugqibeleni, uTito wagqiba ekubeni ayihlasele ngamandla itempile. Wazimisela, phofu, kwelokuba, xa kunokwenzeka, kuya kufuneka ukuba ayisindise entshabalalweni. Ngelishwa imiyalelo yakhe ayizange ithotyelwe. Wathi akuba ebuyele ententeni yakhe ngokuhlwa, amaYuda, awayesasele etempileni, ahlasela amasoldati angaphandle. Kuthe apha ekulweni, kwaphoswa isikhuni esivuthayo lisoldati ngenyoba eyayisepotshini, kwangoko amagumbi awayambathiswe ngemisedare awayejikeleze indlu engcwele avutha. UTito weza ngokukhawuleza, elandelwa ziinjengele namajoni akhe, wayalela ukuba kucinywe amalangatye. Awathotyelwanga amazwi akhe. Esemsindweni, amasoldati agibisela izikhuni ezivuthayo ngaphakathi kumagumbi awayame etempileni, aye ngamakrele wawo ebulala inyambalala yabo babebalekele apho. Igazi lankcenkceza njengamanzi kwizinyathelo zetempile. Amawaka ngamawaka amaYuda atshabalala. Ngaphezu kwesandi sedabi, avakala amazwi ekhwaza: “Ikhabhode!”—uzuko lumkile.

“Kwaba nzima kuTito ukuyinqanda ingqumbo yamasoldati; wangena namagosa akhe, wawuhlola umphakathi wesakhiwo esingcwele. Ubuhlebayo kwabakhwankqisa; kwathi kuba amalangatye ayengekafiki amalangatye ayengekafiki kwingcwele, wenza ilinge lakhe lokugqibela ukuba ayisindise, waxhuma wema ngaphambili, waphinda wawabongoza amasoldati ukuba ayeke ukuqhubeka nokutshisa. Umthetheli-khulu uLiberalis wazama ukunyanzelisa ukuthobela kwabo basebenzi babengaphantsi kwakhe; kodwa kwakona ukuhlonitshwa kukakumkani kwafuneka kuvulele indlela ubutshaba obushushu ngakumaYuda, nto leyo eyalenza labashushu idabi, kunye nethemba elinganelisekiyo lokuphanga. Amasoldati ayibona yonke into ewajikelezileyo ibengezela igolide, neyayiphandla ngenxa yokubengezela kwamalangatye adlobayo; acinga ukuba indyebo engenakubalwa inokuba ifihlwe apho engcweleni. Isoldati, lithe lingajongwanga, lazama ukutshisa iihinjisi zocango: isakhiwo sonke savutha ngokukhawuleza. Umsi nomlilo wawaphandla amagosa abaleka abuya umva, saba siyashiywa isakhiwo esihle ukuba sizitshele.

“Yayingumbono okhwankqisayo kumRoma—wawuyintoni kumYuda? Incopho yonke yenduli eyayingaphezu kwesixeko, ivutha okwentabamlilo. Izakhiwo zilandelelana ukungena, ngokuwa okukhulu, ziginywa sisihogo somlilo omkhulu. Amaphahla emisedare ayefana namacwecwe omlilo; iincopho ezigqunywe ngegolide zikhanya ngokwemicitsholo yokukhanya, iimpondo ezinde zamasango zikhupha imiqulu enyukileyo yomlilo nomsi. Iinduli ezikufutshane zazikhanyisiwe; iimbumba ngeembumba, ezimnyama zabantu zibukele ngokukhathazeka okukhulu ukuqhubeka kwentshabalalo: iindonga neendawo

eziphakamileyo zomzi ongasentla zizele ngabantu ababuso babo babuluthuthu, abanye benentlungu yokudana, abanye bejame benempindezelo engenakwenza nto. Imikhwazo yamasoldati amaRoma ebaleka esihla enyuka, ukuhlahlamba kwabangaphakathi ababephela ngamalangatye, kwahlangana nokugquma kwamalangatye nokugqekreza kokuwa kwamaplanga. Izandi ezintabeni zaphendula okanye zabuyisa ukutswina kwabantu ezindaweni eziphakamileyo; ngasezindongeni zonke kuvakala izikhalo nezincwino; abantu ababesifa yindlala bazama ngawokugqibela amandla ukukhala bevakalisa intlungu nokuxhwaleka.

"Ukubulala ngaphakathi kwakusoyikeka kakhulu kunokuba kubonakala xa kumiwe ngaphandle. Amadoda nabafazi, abadala nabatsha, abavukeli nababingeleli, abo babesilwa nabo babecengela inceba, banqunqelwa phantsi ngendyikityha engakhethe mntu. Inani lababulawayo ladlula kwelababulali. Amajoni aqeshiweyo ayekhwela phezu kweenqumba zabafileyo beqhubeka nomsebenzi wabo wokutshabalalisa."--Milman, The History of the Jews, book 16.

Emva kokutshatyalaliswa kwetempile, umzi wonke waba ngaphantsi kwezandla zamaRoma. Iinkokeli zamaYuda zazishiya iinqaba zazo ezingagqobhozekiyo, waza uTito wazifumana zimi zodwa. Wazikhangela emangalisekile, watsho ukuthi, uThixo uzinikele ezandleni zakhe; kwakungangazinqwelo, nokuba bezinamandla angakanani, ezazinokuzoyisa ezo nqaba zineendonga eziqinileyo. Umzi kunye netempile zawiswa kwangumhlaba, wathi umhlaba ekwakumi kuwo indlu engcwele waba njengendawo "[eya] kulinywa ibe yintsimi." Yeremiya 26:18. Ekurhawulweni nasekubulaweni okwalandelayo, baba ngaphezu kwesigidi abantu ababulawayo; abasindayo kwahanjwa nabo bethinjiwe, bathengiswa njengamakhoboka, barhuqelwa eRoma beyokuba ziziboniso njengamaxhoba aboyisi, baphoswa emarhamncweni asendle kwiindawo zemidlalo, okanye basasazwa njengeembacu ezingenawo amakhaya kuwo wonke umhlaba.

AmaYuda awakhanda ngokwawo amatyathanga awo; ayezizalisele ngokwawo indebe yempindezelo. Kwintshabalalo egqugqisileyo eyawafikelayo njengesizwe, nakuzo zonke iintsizi ezawalandelayo ekusasazweni kwayo, ayevuna isivuno esahlwayelwa zezawo izandla. Uthi umprofeti: "Uzonakalisile," "ngokuba ukhubekile ngobugwenxa bakho." Hoseya 13:9; 14:1. Ukuphatheka kakubi kwawo kusoloko kubekwa njengesohlwayo esiwe kuwo ngokomyalelo otsolileyo ovela kuThixo. Kungoko ke, umkhohlisi omkhulu ezama ukuwufihla owakhe umsebenzi. Ngokwaliwa okunenkani kothando nenceba yezulu, amaYuda enza ukuba inkuseleko kaThixo irhoxiswe kuwo, waza uSathana wavunyelwa ukuba awalawulengokwentandoyakhe. Iinkohlakaloezimbiezenzekayo ekutshatyalalisweni kweYerusalem zisisibonakalaliso samandla enzondo kaSathana kwabo baziyekela kulawulo lwakhe.

Asinako ukwazi ukuba sixhomekeke kangakanani kuKristu ngoxolo nenkuseleko esizixhamlayo. Ngamandla kaThixo anqandayo athi aluthintele uluntu ukuba lungawi ngokupheleleyo phantsi kolawulo lukaSathana. Abangathobeliyo nabangenambulelo banesizathu esikhulu sokuba babe nombulelo ngenceba nokunyamezela kukaThixo ekuthinteleni igunya elikhohlakeleyo nelinolunya longendawo. Kanti ke, bathi abantu bakudlula kwimida yokunyamezela kwezulu, olo thintelo luyasuswa. UThixo akami phambi komoni njengomenzi wesigwebo esiwisiweyo ngokwaphulwa komthetho; kodwa ubashiya abo bayalayo inceba yaKhe ukuba bazibonele, bavune oko bakuhlwayeleyo. Wonke umtha wokukhanya owaliweyo, sonke isilumkiso esideliweyo okanye asathotyelwa, yonke inkanuko ekuyekelwe kuyo, konke ukugqithwa komthetho kaThixo, yimbewu ehlwayelwayo ethi inike isivuno sayo esiqinisekileyo. UMoya kaThixo, othe rhoqo usaliwa, ekugqibeleni uyarhoxiswa kumoni, kuze kusale kungekho mandla okulawula iinkanuko ezikhohlakeleyo zomphefumlo, kungekho nkuseleko kwinkohlakalo nobutshaba bukaSathana. Ukutshatyalaliswa kweYerusalem sisilumkiso esoyikekayo nesinendili kubo bonke abadlalisa ngeminikelo yenceba yezulu nokwaliwa kwezidingo zenceba kaThixo. Abuzanga banikwa ubungqina obuqiniseke ngokupheleleyo bentiyo kaThixo ngakwisono nasekohlwayeni okuqinisekileyo okuya kufikela abo banetyala.

Isiprofeto soMsindisi ngokubhekiselele ekufikeni kwezigwebo phezu kweYerusalem sisaza kufumana okunye ukuzaliseka, okuza kwenza ukuba, oko bekukho kubonakala kulithinzi nje elingacacanga. Kwisiphelo sesixeko esikhethiweyo, sinokubona intshabalalo yehlabathi elithe layala inceba kaThixo lawunyhasha umthetho waKhe. Zimbi iingxelo zenkxwaleko yoluntu ezabakho emhlabeni kuzo iinkulungwane zolwaphulo lomthetho. Intliziyo iyagula, ingqondo iphelelwe ngamandla yakucinga. Zibi iziphumo zokwaliwa kwegunya leZulu. Kanti ke, owona mboniso umnyamaunikwekwizityhilelo zexeshaelizayo.Iingxelo zexeshaelidlulileyo, -- umngcelele omde wezidubedube, iimfazwe, nokuvukela, “[ukugqusha ngezihlangu kwabalwi] . . . ekungxoleni kokulwa, neengubo ezityikitywe emagazini” (Isaya 9:5),--zintoni zona ezo, xa kuthelekiswa nezinto ezoyikekayo zaloo mini, xa uMoya kaThixo othintelayo uya kuba urhoxiswe ngokupheleleyo kwabo bakhohlakeleyo, ukuze ungabi sakuthintela ukugqabhuka kwemvakalelo nengqumbo ekhohlakeleyo yomntu! Ngelo xesha, umhlaba uya kubona, ngendlela ongazanga wabona ngayo ngaphambili, iziphumo zolawulo lukaSathana.

Kanti ke ngaloo mini, njengexesha kutshatyalaliswa iYerusalem, abantu bakaThixo baya kuhlangulwa, wonke oya kufunyanwa ebhaliwe phakathi kwabaphilileyo. Isaya 4:3. UKristu uxelile ukuba uya kubuya okwesibini ukuza kuhlanganisa abathembekileyo baKhe: “Zimbambazelele ngelo xesha zonke izizwe zomhlaba, zimbone uNyana woMntu esiza phezu kwamafu ezulu, enamandla, nobuqaqawuli obukhulu. Wozithuma izithunywa zakhe zasemazulwini, zinexilongo elisandi sikhulu, zihlanganisele ndawonye abanyulwa bakhe, baphume kumacala omane omoya, kuthabathela esiphelweni sezulu, kude kuse

kwesinye isiphelo salo.” Mateyu 24:30, 31. Ngelo xesha, abo bangazithobelanga iindaba ezilungileyo baya kudliwa ngumoya womlomo waKhe baze batshatyalaliswe kukubengezela kokufika kwaKhe. 2 Tesalonika 2:8. Njengo wakudala, abakhohlakeleyo bayazitshabalalisa; bawa ngenxa yobugwenxa babo. Ngobomi besono, bazibeke kude nokuvumelana noThixo, indalo yabo yehla yaphantsi ngenxa yobubi, kangangokuba ukubonakalaliswa kobuqaqawuli baKhe, kubo kungumlilo odlayo.

Abantu mabalumke hleze basityeshele isifundo esiziswa kubo emazwini kaKristu. Njengoko wabalumkisayo abafundi baKhe ngokutshatyalaliswa kweYerusalem, ebanika umqondiso wokuvela kwentshabalalo, ukuze bakwazi ukuzisindisa; ngokunjalo [uKristu] ulilumkisile ihlabathi ngemini yentshabalalo yokugqibela waza wabanika imiqondiso yokuvela kwayo, ukuze bonke abafunayo bayibaleke ingqumbo ezayo. UYesu uthi, “Kuya kubakho imiqondiso elangeni, nasenyangeni nasezinkwenkwezini, nasemhlabeni kubekho ukuxinezeleka kweentlanga.” Luka 21:25; Mateyu 24:29; Marko 13:24-26;IsiTyhilelo 6:12-17. Bonkeabazibonayo ezi zandulela elidlulileyo, zokuza kwaKhe baya kwazi“ukuba kukufuphi sekusemnyango.” Mateyu 24:33. “Lindani ngoko,” lawo ngamazwi aKhe okulumkisa. Marko 13:35. Abo basivayo isilumkiso abasayi kusala ebumnyameni, ukuze loo mini ibafikele bengalindelanga. Kwabo bangayi kulinda, “imini yeNkosi [iya kuza] njengesela ebusuku.” 1 Tesalonika 5:2-5.

Ilizwe alikulungelanga ukusamkela isigidimi seli xesha kunokuba ayenjalo amaYuda ukwamkela isilumkiso soMsindisi ngokubhekise kwiYerusalem. Iya kuthi xa ifika, ibe imini kaThixo ingalindelekanga kwabo bangamhloneliyo uThixo. Xa ubomi buhamba indlela yabo eqhelekileyo; xa abantu bethe bhakada eziyolweni, emashishinini, besihla benyuka, ekwenzeni imali; xa iinkokeli zenkolo zibabaza inkqubela nokukhanyiselwa kwehlabathi, abantu belaliswe kwinkuseleko ebubuxoki—ngelo xesha, njengokuba isela ezinzulwini zobusuku lingena libe kwizakhiwo ezingalindwanga, ngokunjalo, intshabalalo ekhawulezileyo iya kubafikela abangakhathaliyo nabangahloneli Thixo, “bengayi kukha basinde.” Indima 3.

Isahluko 2—Intshutshiso Yeenkulungwane Zokuqala

Ngexesha uYesu wayebatyhilela abafundi baKhe ngesiphelo seYerusalem nemiboniso yokubuya kwesibini, wabaxelela kwangaphambili nangamava abantu baKhe kususela kwixesha awayeza kususwa kubo, kuse ekubuyeni kwaKhe esemandleni nasebuqaqawulini ukuza kubahlangula. Ukusuka kwintaba yeMinquma uMsindisi wazibona iinkqwithela ezaziza kufika kwibandla labapostile; athi ngokungena nzulu kwixesha elizayo, amehlo aKhe azibona kakuhle izaqhwithi ezoyikekayo nezigqubayo ezaziza kubetha kubalandeli baKhe kumaxesha azayo obumnyama nentshutshiso. Ngeentetho ezimbalwa nezimfutshane, ezibaluleke kakhulu, wayixela kwangaphambili indawo eyayiza kudlalwa ngabalawuli beli hlabathi ebandleni likaThixo. Mateyu 24:9, 21, 22. Abalandeli bakaKristu kufuneka bahambe indlela enye yokuthotyelwa phantsi, eyokungcikivwa, nokuphatheka kakubi eyayihambayo iNkosi yabo. Ubutshaba obagqabhukayo buchasa uMhlanguli wehlabathi, babuza kubonakalaliswa ngakubo bonke ababeza kukholwa egameni laKhe.

Imbali yebandla lokuqala iyangqina ngokuzaliseka kwamazwi oMsindisi. Amagunya omhlaba nesihogo azilungiselela ukulwa uKristu kubuntu babalandeli baKhe. Ubuhedeni babona kwangaphambili ukuba, xa ithe yoyisa igospile, iitempile nezibingelelo zabo ziya kutshayelwa ziphele; ngoko ke, babizela ndawonye imikhosi yabo ukuba itshabalalise ubuKristu. Imililo yentshutshiso yabaswa. AmaKristu ahluthwa konke anako agxothwa emakhayeni awo. “[Ba]nyamezela umzamo omkhulu weentlungu.” Hebhere 10:32. “Benziwa intlekisa, batyakatywa, phezu koko ke baviswa imixokelelwane nentolongo.” Hebhere 11:36. Abaninzi kakhulu babutywina ubungqina babo ngegazi labo. Ophakamileyo nekhoboka, osisityebi nolihlwempu, ofundileyo nongafundanga, babulawa ngokufanayo, ngaphandle kwenceba.

Ezi ntshutshiso, ezaqala phantsi kukaNero ngexesha lokufelukholo kukaPawulos, zaqhuba ngengqumbo enkulu, mhlawumbi engekho nkulu kakhulu, isithuba seminyaka eliqela. Kwathi kuxokwa, kwatyholwa amaKristu ngezenzo ezikhulu zolwaphulo lomthetho kwaye kusithiwa angunobangela weentlekele ezinkulu—indlala, ukufa zizibetho, nenyikima. Ngeli xesha amaKristu engamaxhoba entiyo nokukrokrelwa nguye wonke umntu, baye bemi nabancethezi ukuba babangcatshe abangenatyala, khon’ ukuze bazuze inzuzo. Aya agwetywa njengabavukeli bomthetho abalwa ubukumkani, njengeentshaba zenkolo, nabatshabalalisi ekuhlaleni. Amaqela amakhulu aphoswa kwizilwanyana ezinoburhalarhume okanye batshiswa bephila emabaleni okudlala. Abanye babethelelwa eminqamlezweni; abanye bagqunywa ngemfele zezilwanyana zasendle baphoswa ebaleni ukuba baqwengwe zizinja. Ukohlwaywa kwabo kwakukholisa ukwenziwa ukuba ube ngumdlalo wokuzonwabisa kumatheko asesidlangalaleni. Izihlwele

ezikhulu zaziqokelelana ukuba zonwabele umbono zizibulise iintlungu zokufa kwabo, ngentsini nokuqhwaba.

Kuyo yonke indawo ababefuna kuyo isiphephelo, abalandeli bakaKristu babezingelwa ngokwezilwanyana zasendle ezingamaxhoba. Babenyanzelwa ukuba bafune indawo yokuzimela kwiindawo ezingumqwebedu nezikude eluntwini. “Bebandezelwe, bephathwa kakubi (elalingabafenele ihlabathi), bedinga koozintlango, noozintaba, noomiqolomba, nakwimingxuma yomhlaba.” Iindima 37, 38. Imihadi yaba ziindawo zokhuseleko zamawaka. Phantsi kweenduli ngaphandle kwesixeko saseRoma, imijelo emikhulu nemide yayisele ikho ngaphantsi komhlaba namawa; iindawo ezimnyama nezixhakaxhaka zazixananaze zizimayile ezinde ngaphandle kweendonga zesixeko. Kwezi ndawo zokubalekela zangaphantsi komhlaba, abalandeli bakaKristu babangcwaba khona abafileyo babo; kwalapha, xa bekrokreleka baza basukelwa, babefumana indawo yokuhlala. Xa uMniki-bomi eya kuvusa abo bawuzamayo umzamo omhle, abaninzi bangamafelukholo ngenxa kaKristu, baya kuvuka kwezo nyoba zimnyama.

Phantsi kwentshutshiso ekhohlakele kakhulu, la mangqina kaYesu alugcina ukholo lwawo lungadyobhekanga. Nangona ayekuhluthwe konke ukonwaba, evalelwe kude nokukhanya kwelanga, ikhaya labo lisebumnyameni kodwa esifubeni somhlaba esinobuhlobo, abazanga bakhalaza. Ngamazwi okholo, omonde, nethemba, bakhuthazana ukuba bayinyamezele imbandezelo noxinzelelo. Ukulahleka kwayo yonke intsikelelo yasemhlabeni akuzange kukwazi ukubanyanzela ukuba bayilahle inkolo yabo kuKristu. Izilingo nentshutshiso zazingamanyathelo okubasondeza kufuphi ngakumbi nangakumbi ekuphumleni kwabo nasemvuzweni wabo.

Njengabakhonzi bakaThixo bakudala, abaninzi “batyakatywa, bengalwamkelanga ukhululo, ukuze bazuzane nolona luvuko lululo.” Indima 35. Aba bawakhumbula amazwi eNkosi yabo, axela ukuba, xa bathe batshutshiswa ngenxa kaKristu, kwakuza kufuneka bavuye Kunene, kuba uya kuba mkhulu umvuzo wabo ezulwini; kuba nabaprofeti batshutshiswa ngaphambi kwabo. Bavuya kuba babalelwa ukuba bakufanele ukuphathwa kakubi ngenxa yenyaniso, zaye iingoma zoloyiso zinyuka phakathi kwamalangatye anqanqazayo. Bekhangele phezulu ngokholo, bambona uKristu neengelosi bethobe phezu kweendawo zokulwa zasezulwini, beqwalasele kubo ngomdla onzulu kakhulu bekwamkela ngovuyo ukuma baqine kwabo. Ilizwi lehla leza kubo liphuma etroneni kaThixo: “Thembeka kude kube sekufeni, ndokunika isithsaba sobomi.” IsiTyhilelo 2:10.

Aba lilize amalinge kaSathana okutshabalalisa ibandla likaKristu ngokulidlavula. Imbambano enkulu ababunikela kuyo abafundi bakaYesu ayizange iphele akuba ewile la magorha ezindaweni awayemi kuzo. Ngokoyiswa boyisa. Abasebenzi bakaThixo babulawa, kodwa umsebenzi waKhe wathi chu ukuhambela phambili. Igospile yaqhubeka ukusasazeka, aza akhula amanani abayibambileyo. Yangena kwimimandla

eyayingangeneki nakumakhozi aseRoma. Wathi omnye umKristu, eluleka abaphathi babahedeni ababenyanzelisa ukubheka phambilikwentshutshiso:“Ningasibulala,nisingcungcuthekise,nisigwebe.. . . Intswelo-bulungisa yenu isisiqinisekiso sokuba simsulwa. Kanti kenenkohlakalo yenu . . . ayinenzeli nto.” Yayisisimemo esinamandla sokoyisela abanye kwicala labo. “Okona kuthe rhoqo ukubulawa kwethu, okona inani lethu likhula; igazi lamaKristu liyimbewu.”--Tertullian, Apology, paragraph 50.

Amawaka avalelwa ezintolongweni abulawa, kodwa abanye bavuka ukuzalisa iindawo zawo. Kanti abo babe bulawelwe ukholo baqiniselwa kuKristu baza babalwa njengaboyisi. Bawuzama umzamo omhle, kwaye babeza kufumana isithsaba sozuko xa uKristu ebuya. Impatho-mbi abayinyamezelayo yawasondeza amaKristu kufuphi kakhulu omnye komnye nakuMhlawuleli. Umzekelo wabo ophilileyo nobungqina bokufa zizinto ezaba bubungqina benyaniso; kwaza kwathi kungalindelekanga nto, abantu bakaSathana bakushiya ukumsebenzela bazifaka phantsi kwebhanile kaKristu.

USathana, ke ngoko, wawandlala amacebo akhe okulwa ngempumelelo kakhulu nolawulo lukaThixo ngokutyala ibhanile yakhe ebandleni lobuKristu. Ukuba abalandeli bakaKristu bebenokukhohliswa baze benziwe ukuba bangamkholisini uThixo, konke, amandla abo, isibindi sabo, nokuqina kwabo bekuya kuwa phantsi, baze babe lixhoba elilula.

Umchasi omkhulu ngoku wazama ukuzuza ngamaqhinga oko wasilela ukukuzuza ngamandla. Intshutshiso yathi nqumama, kwathi endaweni yayo kwangena ukuloba okuyingozi kwempumelelo yexeshana nokudunyiswa lihlabathi. Abanquli bezithixo benziwa ukuba bamkele inxenye yenkolo yobuKristu, lo gama bezala ezinye iinyaniso ezifunekayo. Bathi bayamamkela uYesu njengoNyana kaThixo nokuba bayakholelwa ekufeni nasekuvukeni kwaKhe, kodwa aboyisekanga ngesono ngenxa yoko abaziva bekudinga ukuguquka okanye bayitshintshe intliziyo. Bathi bevuma okuthile kwelabo icala, babe besithi amaKristu nawo makabe nakuyekelelayo, ukuze bebonke bamanyane bekumgangatho omnye wenkolo kuKristu.

Ngoku, ibandla lalisengozini eyoyikekayo. Intolongo, ukungcungcuthekiswa, umlilo, nekrele ziyintsikelelo xa kuthelekiswa noku. Amanye amaKristu ama aqina, esithi awangekhe ayekelele nto. Amanye akuthanda ukuyekelela okanye ukuzimisa ngandlela yimbi ezinye iinkalo zenkolo yawo ngokuzimanya nabo babamkela ubuKristu nganxanye, besithi oku kunokuba yindlela yenguquko yabo epheleleyo. Elo laba lixesha lentlungu enkulu kubalandeli bakaKristu. Phantsi kwengubo yokuzenza amaKristu, uSathana wayezimilisela ebandleni, ukuze alonakalise ukholo azibuyise iingqondo zabo zisuke elizwini lenyaniso.

Ekugqibeleni amaKristu amaninzi avuma ukuwuthoba umgangatho, kwaza kwenziwa umanyano phakathi kobuKristu nobuhedeni. Nangona abanquli bezithixo babesithi baguqukile, baza bazimanya nebandla, babesabambelele kunqulo lwabo lwezithixo, ntonje batshintsha oko bakunqulayo kwaba yimifanekiso kaYesu, noMariya kunye nabangcwele. Igwele elibi lonqulo lwezithixo, laba liyangena ebandleni ngaloo ndlela, laqhuba umsebenzi walo othiyekileyo. Iimfundiso ezingemanga ntweni, iinkonzo zeenkolo, neenkolo zonqulo lwezithixo lwaba luyahlanganiswa kwinkolo nakunqulo lwalo [ibandla]. Bathi xa abalandeli bakaKristu bezimanya nabanquli bezithixo, inkolo yobuKristu yonakaliswa, laza ibandla lalahlekwa bubunyulu namandla alo. Babakho abanye, phofu, abangazanga balahlekiswe lolu lahlekiso. Bahala bemi ekunyanisekeni kwabo kwiMbangi yenyaniso, baza banqula uThixo yedwa.

Zasoloko zikho iindidi ezimbini phakathi kwabo bazibiza ngokuba bangabalandeli bakaKristu. Ngeli xesha olunye udidi lufunda ubomi boMsindisi, lunyaniseke ekuzameni ukulungisa iziphoso zazo nokuhambelana noMzekelo, olunye udidi luyaziphepha iinyaniso ezicacileyo neziphathekayo eziveza iziphoso zabo. Kanti ke, nakweyona meko ilungileyo yalo ibandla, alizange libe nabantu abanyaniseke nabanyulu ngokupheleleyo kuphela. UMsindisi wethu wafundisa ukuba, abo bangena ngenkani esonweni akufuneki bamkelelwe ebandleni; kanti ke Yena wazihlanganisela kuYe abantu ababeneziphako esimilweni, wabanika okuhle kweemfundiso nomzekelo waKhe, ukuze balifumaneithuba lokubonaiziphoso zabo. Phakathi kweshumi elinambini labapostile, kwakukhoumngcatshi. UYuda Iskariyoti wamkelwa, kungengakubawayengenazo iziphako esimilweni sakhe, kodwa zikhona zinjalo. Wahlangana nabafundi, ukuze kuthi, ngemfundiso nomzekelo kaKristu, akwazi ukukufunda okuqukwe esimilweni sobuKristu, aze enziwe ukuba azibone iimposiso zakhe, aguquke, kuze kuthi, ngoncedo lobabalo lwezulu, awuhlambulule umphefumlo wakhe "ngokuyithobela inyaniso. Sekunjalo, uYuda akazange ahambe ekukhanyeni okwathi, ngobubele obukhulu, kwavunyelwa ukuba kukhanye phezu kwakhe. Ngokuziyekela esonweni, wazimema izihendo zikaSathana. Iimpawu zobubi besimilo sakhe zaya zagqama. Wayiyekela ingqondo yakhe ekulawulweni ngamandla obumnyama, waba nomsindo xa wayethethiswa ngeziphoso zakhe, kwathi ngaloo ndlela wakhokelelwa ekwenzeni ubugebenga oboyikekayo bokungcatsha iNkosi yakhe. Kunjalo kubo bonke abathanda ububi phantsi kokuzibiza ngokwabahlonela uThixo babe bebathiya abo baphazamisana noxolo lwabo ngokuhlasela ikhondo labo lesono. Xa ithuba elihle linikiwe, baya kuthi, njengoYuda, babangcatshe abo bathe, kuba befuna ukuba balungelwe, bazama ukubangxolisa.

Abapostile bangqubana ebandleni nabo babezibiza ngokuthi bahlonela uThixo lo gama besonwabela ubumnandi bobugwenxa emfihlakalweni. UHananiya noSafira bayidlala indawo yomkhohlisi, bezenza abanikela umbingelelo opheleleyo kuThixo, ukanti bathi ngokubawa bazigcinela inxalenye. UMoya wenyaniso wabatyhilela abapostile esona

similo sabazenzisi, zaza izigwebo zikaThixo zalisusa ebandleni eli bala libi kubunyulu balo. Umqondiso obonakalayo wobukho kukaMoya obonayo kaKristu ebandleni wawusisoyikiso kubahanahanisi nabenzi bobubi. Babengenako ukuhlala ixesha elide behlangene nabo babethe, ngomkhwa nokuziphatha, bathi rhoqo bengabameli bakaKristu; kuze kuthi xa izilingo nentshutshiso zifika phezu kwabalandeli baKhe, ibe ngabo kuphela abanentumekelelo ukushiya konke ngenxa yenyaniso abathi banqwenele ukuba ngabafundi baKhe. Ngaloo ndlela, lonke ixesha intshutshiso iqhubeka, ibandla labonakala lihleli linyulu. Lathi kodwa lakuphela, kongezwa kulo abo babenganyanisekanga nababengazinikelanga ngokupheleleyo, yaza yavuleka indlela kaSathana yokuba afumane indawo yokuxhathisa.

Phofu ke akukho bunye phakathi koMthetheli wokukhanya nomthetheli wobumnyama, kwaye kungekhe kubekho bunye phakathi kwabalandeli babo. Xa amaKristu evuma ukuzimanya nabo babengaguqukanga ngokupheleleyo ukusuka ebuhedenini, angena kwindlela eyayiwakhokelela kude ngakumbi nangakumbi enyanisweni. USathana wavuya kuba waphumelela ukulahlekisa iqela elikhulu kangako labalandeli bakaKristu. Walizisa igunya lakhe ukuba lilawule ngokupheleleyo phezu kwaba, wabakhuthaza ukuba batshutshise abo basala benyanisekile kuThixo. Akakho owayesazi kakuhle ukuba kunokwenziwa njani ukuyichasa inkolo eyinyaniso yobuKristu njengabo babekhe baba ngabakhuseli bayo; aza athi la maKristu akreqileyo, azimanye namaqabane angabahedeni abangaphelelanga, alikhokelela idabi lawo ekulweni neempawu ezibalulekileyo zeemfundiso zikaKristu.

Kwakufuneka ngoku ungquzulwano lokuzincama ukuze kuzuzwe abo babemi beqinile ukuchasa ulahlekiso namasikizi awayezifihle kwizambatho ezingcwele kwangeniswa ebandleni. IBhayibhile ayizange yamkelwe njengomgangatho wokholo. Imfundiso yenkolo ekhululekileyo kwathiwa lulahlekiso, baza abo bayibambileyo bathiywa bazingelwa njengamaxhama.

Emva kwedabi elide elishushu, abambalwa abathembekileyo bagqibe ukuba baluchithe umanyano nebandla elikreqileyo ukuba lisaqhubeka nokwala ukuzikhulula ebuxokini nasekunquleni izithixo. Babona ukuba ukwahlukana kwakudingeka kakhulu ukuze bakwazi ukuthobela ilizwi likaThixo. Abazange bakwazi ukunyamezela iimposiso eziyingozi kubantwana babo nabantwana babantwana babo. Ukuze bazuze uxolo nobunye, babelungele ukwenza nasiphi isivumelwano esihambelana noThixo; kodwa beva ukuba noxolo olo luya kuba lunexabiso elikhulu kakhulu xa kuza kusukwa kumthetho-siseko. Ukuba ubunye buza kuzuzwa kuphela ngokuyekelela inyaniso nobulungisa, makuvele kuhlale kukho ukwahluka, kwanemfazwe ngokwayo.

Kwakuya kuba kuhle ebandleni nasehlabathini ukuba imithetho-siseko eyakhuthaza loo miphefumlo ime nkqi yayivuselelwe ezintliziyweni zabantu ababezibisa ngokuthi

bangabakaThixo. Kukho ukungakhathali okumangalisayo ngokubhekiselele kwiimfundiso ezizintsika zenkolo yobuKristu. Kukho imbono eya igabadela, le ethi, ngapha koko, azibalulekanga zonke. Oku kuhla komgangatho komeleza izandla zabathunywa bakaSathana ukuze iimfundiso ezibubuxoki nolahlekiso oluyingozi, abathi abo banyanisekayo kwizizukulwana ezadlulayo babeka ubomi babo emngciphekweni ngokumelana nazo nokuzityhila, xa ngoku ziza kwamkelwa ngothando ngamawaka abanga ukuba angabalandeli bakaKristu.

AmaKristu okuqala ngokwenene ayengabantu abayinqobo. Ukuziphatha kwabo okungenasiphako nenkolo yabo engagungqiyo zaba kukuthethisa okuzingisileyo okwakuphazamisa uxolo lwaboni. Nangona ayembalwa ngamanani, engenabutyebi, engenazikhundla, okanye engenazihlonipho zambeko, ayesoyikeka kubenzi bobubi kuyo yonke indawo apho kwakusaziwa isimilo sawo neemfundiso zawo. Ngenxa yoko, athiywa ngabakhohlakeleyo, njengokuba uAbheli wathiywa nguKayeni owayengahloneli Thixo. Kwangeso sizathu sinye awathi uKayeni wabulala uAbheli ngenxa yaso, benza njalo abo babezama ukulahla ukulawula kukaMoya Oyingcwele, babulala abantu bakaThixo. Kwakungeso sizathu sinye awathi amaYuda amala ambethelela emnqamlezweni uMsindisi—ngenxa yokuba ubunyulu nobungcwele besimilo saKhe babusoloko buthe rhoqo ukukhalimela umona nenkohlakalo yawo. Kususela kwimihla kaKristu kuze ngoku, abalandeli abathembekileyo baKhe bavuse intiyo nenkcaso kwabo bathanda balandele iindlela zesono.

Kwenzeka njani, ke ngoko, ukuba iindaba ezilungileyo zibizwe ngokuthi sisigidimi soxolo? Xa uIsaya wayexela ngenx' engaphambili ngokuzalwa kukaMesiya, wamnika isihlonipho esithi, "Mthetheli woxolo." Xa iingelosi zazivakalisa kubelusi ukuba uKristu uzelwe, zavuma phezu kwamathafa aseBhetelehem, zisithi, "Uzuko kuThixo enyangweni, uxolo emhlabeni, inkolelo ebantwini." Luka 2:14. Kubonakala ngokungathi kukho impikiswano phakathi kwezi ziprofeto nokwavakaliswa ngamazwi kaKristu: "Andize kungenisa luxolo, ndize kungenisa ikrele." Mateyu 10:34.Kanti ke, xa kuthikuqondwe kakuhle, oku kubini kuvumelana kakuhle. Ivangeli isisigidimi soxolo. UbuKristu buyinto ethi, bakuba bamkelwe bathotyelwa, buzise uxolo, ukusebenzisana, nolonwabo emhlabeni wonke. Inkolo kaKristu ihlanganisa kubuzalwana obusondeleyo bonke abazamkelayo iimfundiso zayo. Yayingumsebenzi awayezele wona uYesu ukuza kuxolelanisa abantu noThixo, ngaloo ndlela omnye nomnye. Kanti ke, ihlabathi lilonke liphantsi kolawulo lukaSathana, olona lutshaba lukhulu lukaKristu. Igospile ibanika abantu imithetho-siseko yobomi echasene ngokupheleleyo nemikhwa neminqweno yabo, ngenxa yoko bayayivukela igospile bayichase. Bathiya ubunyulu obutyhila bugwebe izono zabo, baze babatshutshise abo babanyanzela ngobulungisa nobungcwele bamabango ayo. Yile ngqondo—ngenxa yokuba iinyaniso eziphakanyiswayo ethi ize nazo zisenza ukuba kubekho intiyo nokulwa—ethi igospile ibizwe ngokuthi likrele.

Ukubonelela kukaThixo okufihlakeleyo, okuthi kuvumele amalungisa ukuba atshutshiswe ezandleni zabakhohlakeleyo, kuko okungunobangela wokudideka okukhulu kwabaninzi ababuthakathaka elukholweni. Abanye bade balungele ukulahlela kude ithemba labo kuThixo kuba ebayeka abona bantu baphantsi ukuba baphumelele, lo gama abona balungileyo nabona banyulu bengcungcuthekiswa bathuthunjiswe ngamagunya abo [bakhohlakeleyo]. Kwenzeka njani, ukuba athi Lowo unobulungisa ozele yinceba, nonamandla angenamda, anyamezele ukusweleka kobulungisa obungako nengcinezelo enjalo? Ngumbuzo lo esingenanto yakwenza thina nawo. UThixo usinike ubungqina obaneleyo bothando lwaKhe, ngoko akufuneki ukuba sikuthandabuze ukulunga kwaKhe kuba singakwazi ukukuqonda ukusebenza kokubonelela kwaKhe. UMsindisi wathi kubafundi baKhe, ebona kwangaphambili intandabuzo eyayiya kuba nzima phezu kwemiphefumlo yabo ngemihla yokulingwa nobumnyama: “Likhumbuleni ilizwi endalithethayo mna kuni, elithi, Akukho mkhonzi umkhulu kunenkosi yakhe. Ukuba banditshutshisa mna bonitshutshisa nani.” Yohane 15:20. UYesu wathwala ubunzima ngenxa yethu, ngaphezu kokuba nabaphi abalandeli baKhe banokwenziwa beve ubunzima ngabantu abakhohlakeleyo. Abo babizelwe ukuba banyamezele ukungcungcuthekiswa nokufela ukholo balandela emanyathelweni kaNyana kaThixo oyintanda.

“INkosi ayilibali dinga.” 2 Petros 3:9. Ayibalibali okanye ibatyeshele abantwana baYo; kodwa ivumela abakhohlakeleyo ukuba basiveze esona isimilo sabo, ukuze kungabikho olangazelela ukuyenza intando yaKhe oya kukhohliswa ngokubhekiselele kubo. Kwakhona, amalungisa abekwe emalangatyeni entuthumbo, ukuze nabo ngokwabo bahlanjululwe; ukuze umzekelo wabo woyisele abanye kwinyaniso yobukho bokholo nokuhlonela uThixo; nokuze ukuzingisa kwendlela yabo kubagwebe abangahloneli Thixo nabangakholwayo.

UThixo uyabavumela abakhohlakeleyo ukuba baphumelele nokuba babutyhile ubutshaba babo ngakuYe, ukuze, xa bethe bawuzalisa umlinganiselo wobugwenxa babo, bonke bakwazi ukububona ubulungisa nenceba yaKhe kwintshabalalo yabo egqibeleleyo. Imini yempindezelo iyakhawuleza, xa bonke abawugqithayo umthetho waKhe bebacinezela abantu baKhe baya kuhlangana nembuyekezo efaneleyo yezenzo zabo; xa sonke isenzo senkohlakalo okanye ukuswela ubulungisa ngakubantu bakaThixo abathembekileyo siya kohlwaywa ngokungathi sasenziwe kuKristu ngokwaKhe.

Ukhona nomnye umbuzo obaluleke kakhulu omelwe kukuqatshelwa ngamabandla anamhlanje. Umpostile uPawulos uvakalisa ukuba “bonke abathanda ukuhlala ngokuhlonela uThixo kuKristu Yesu baya kutshutshiswa.” 2 Timothy 3:12. Kutheni le nto, ngoko, ingathi intshutshiso ibonakala kakhulu ngokungathi ilele? Isizathu, ekuphela kwaso, sesokuba ibandla lihambelana kakhulu nemigangatho yehlabathi, kungoko lingaqhwayi nkcaso. Inkolo ekhoyo kule mihla yethu ayilulo uhlobo olunyulu nolungcwele olwaluphawula ukholo lomKristu ngemihla kaKristu nabapostile baKhe. Kuphela

ngokubakho komoya wokuyekelela isono, kuba iinyaniso ezinkulu zelizwi likaThixo zithatyathwa ngokungakhathali, kuba kuncinane kakhulu ukuhlonelwa kukaThixo ebandleni, okwenza ukuba ubuKristu bubonakale buthandwa lihlabathi. Makubekho imvuselelo yokholo namandla ebandla lokuqala, ukuze umoya wentshutshiso uvuselelwe, ithi imililo yentshutshiso ivuthe ngokutsha.

Isahluko 3—Ixesha Lobumnyama Basemoyeni —(Ukreqo)

Umpostile uPawulos, kwileta yakhe yesibini eya kwabaseTesalonika, waxela kwangaphambili ngokreqo olukhulu olwaluza kuba nesiphumo sokumiselwa kwegunya lobupopi. Waxela ukuba imini kaKristu ayiyi kufika “lungakhanga lufike ulahlo kuqala, atyhileke umntu wesono, unyana wotshabalalo; lowo uchasayo, uziphakamisayo ngaphezu kwento yonke ekuthiwa nguThixo, nehlonelwayo, ngokokude azihlalise etempileni kaThixo, ezenza uThixo, azibonise ukuba unguThixo.” Ngaphezu koko, umpostile ulumkisa abazalwana bakhe ngelithi “imfihlelo yokuchasana nomthetho iselisebenza.” 2 Tesalonika 2:3, 4, 7. Kwangelo xesha lasekuqaleni, wabona kungena ngokurhubuluza ebandleni, iimposiso ezaziza kulungisa indlela yokuphuhliswa kobupopi.

Kancinane, kancinane, ngendlela echwechwayo nethuleyo, kamva kwathi gabalala ngexesha kusanda amandla, izuza ulawulo lweengqondo zabantu, “imfihlelo yokuchasa” yawuqhubela phambili umsebenzi wayo wokukhohlisa nokunyelisa. Ngendlela eyaphantsa ukungabonakali, amasiko obuhedeni azifumanela indlela yawo yokungena ebandleni lobuKristu. Umoya wokuyekelela nokuvumelana wakha wacinezeleka okwexesha elithile, phantsi kweentshutshiso ezazisoyikeka elathi ibandla lazinyamezela phantsi kobuhedeni. Kwathi kodwa yakudamba intshutshiso, ubuKristu bangena kwiinkundla namabhotwe ookumkani, bakubekela bucala ubulula obuthobekileyo bukaKristu nabapostile baKhe, bamkela ubuyokoyoko nekratshi lababingeleli nabaphathi babahedeni; kwathi endaweni yoko kufunwa nguThixo, bamisa iimfundiso nezithethe zabantu. Ukuguquka nje ngegama kukaConstantine, kwisigaba sasekuqaleni senkulungwane yesine, kwenza kwabakho uvuyo olukhulu; laza ihlabathi, lambethe ingubo yokumila kobulungisa, langena ebandleni. Ngoku umsebenzi wokonakalisa waqhubela phambili ngokukhawuleza. Ubuhedeni, nangona babubonakala boyisiwe, boyisa. Umoya wabo walilawula ibandla. Iimfundiso zabo, iinkonzo, neenkolo zabo zahlanganiswa enkolweni nakunqulo lwabo babezibiza ngokuba bangabalandeli bakaKristu.

Oku kuvumelana phakathi kobuhedeni nobuKristu baba nomphumela wokuphuhliswa “komntu wesono” ekwathethwa ngaye esiprofetweni njengochasayo noziphakamisa ngaphezu kukaThixo. Olu hlelo lwenkolo lukhulu kakhulu bubuchule bamandla kaSathana—isikhumbuzo samandla akhe—okuzihlalisa etroneni ukuba alawule umhlaba ngokwentando yakhe.

USathana wakha wazama ukuba avumelane noKristu. Weza kuNyana kaThixo kwintlango yesihendo, waye embonisa uYesu zonke izikumkani zomhlaba nobuqaqawuli bazo, wathembisa ukunikela konke kulawulo lwaKhe ukuba angabuvuma ubukhulu benkosi yobumnyama. UKristu wabukhalimela ubuganga bomlingi wamnyanzela ukuba emke. Ukuzuza ubutyebi nembeko yehlabathi, ibandla lenziwa ukuba lifune ukuthandwa

nokuxhaswa ngamadoda amakhulu omhlaba; lathi lakuba limalile ngaloo ndlela uKristu, lanyanzeleka ukuba liziyekele ekuthobeleni ummeli kaSathana—ubhishophu waseRoma.

Yenye yeemfundiso eziphambili yobuRoma le yokuba upopi uyintloko ebonakalayo yebandla likaKristu kwindalo yonke, nonikwe elona gunya liphezulu phezu kweebhishophu nabafundisi kuzo zonke iindawo zomhlaba. Ngaphezu koku, upopi uye wanikwa izihlonipho zikaThixo ngokwaKhe. Uye wabizwa ngokuthi, "Nkosi Thixo uPopi" (Bona ISIHLOMELO), kwaza kwathiwa akakwazi ukona. Unyanzelisa ukuba ahlonitshwe ngabantu bonke. Ela bango lalikhuthazwa nguSathana kwintlango yokulingwa, lisakhuthazwa nguye ngebandla laseRoma, kwaye inyambalala yabantu ikulungele ukumnika imbeko.

Bona abo bamoyikayo bemhlonela uThixo baqubisana nobu buganga budele izulu ngale ndlela uKristu waqubisana ngayo nokubongoza kotshaba olunamaqhinga: "Uze uqubude eNkosini uThixo wakho, ukhonze yena yedwa." Luka 4:8. UThixo akazanga watsho nelilodwa elizwini laKhe ukuthi unyule nabani ukuba abe yintloko yebandla laKhe. Imfundiso yobukhulu bobupopi ichasene ngokutsolileyo neemfundiso zeziBhalo. UPopi akanako ukuba negunya phezu kwebandla likaKristu ngaphandle kokuba ulithabatha ngenkani.

AmaRoma azingisile ukuwamangalela amaProtestanti ngokukreqa nokuzahlula ngenkani kwibandla eliyinyaniso. Eyona nto, ezi zityholo zazibhekis kuwo [amaRoma]. Aba ngabo bayiwisayo ibhanile kaKristu balushiya "ukholo abalunikelwayo kakanye abangcwele." Yuda 3.

USathana wayesazi kakuhle ukuba iziBhalo eziNgcwele zaziya kubenza abantu ukuba baziqonde iinkohliso zakhe nokuba bakwazi ukumelana negunya lakhe. Kwakungelizwi awathi ngalo noMsindisi wehlabathi wamelana nokuhlasela kwakhe. Kuhlaselo ngalunye, uKristu wabeka ikhaka lenyaniso engunaphakade, esithi, "Kubhaliwe." Kwicebiso ngalinye lomchasi, wayephikisana nobulumko negunya lelizwi. Ukuze uSathana abe nakho ukulugcina ulawulo lwakhe phezu kwabantu, nokumisela igunya lomphang' igunya wobupopi, kufuneka abantu ebagcine ekungazazini iziBhalo. IBhayibhile yayiya kumphakamisa uThixo ize ibabeke abantu abanesiphelo kweyona ndawo ibafaneleyo; ngenxa yoko, iinyansio zayo ezingcwele kufuneka zifihlwe, zicinezelwe. Le ndlela yokucinga yamkelwa liBandla laseRoma. Kumakhulu eminyaka, ukusasazwa kweBhayibhile kwalelwa. Abantu balelwa ukuba bayifune okanye babe nayo ezindlwini zabo, baza ababingeleli noobhishophu abangenamthetho bazichaza iimfundiso zayo ngendlela yokuxhasa iinjongo zabo. Ngolo hlobo upopi waba ngoyena wamkelwa emhlabeni wonke njengommeli kaThixo emhlabeni, onikwe igunya phezu kwebandla nesizwe.

Sakuba sisusiwe isixhobo sokwalatha iimposiso, uSathana wasebenza ngokwentando yakhe. Isiprofeto sasixelile ukuba ubupopi buya“kucinga ngokuwenza wambi amathuba nomthetho.” Daniyeli 7:25. Lo msebenzi, akuzange kulibazise ukuwuzama. Ukunika abaguquka besuka ebuhedenini into emi endaweni yonqulo lwezithixo, ngaloo ndlela kukhuthazwe ukwamkeleka nje ngegama kobuKristu, ukunqulwa kwemifanekiso eqingqiweyo nabantu ababhubha kudala kwangeniswa ngokucondobayo kunqulo lobuKristu. Umthetho owenziwa kwiqumrhu labantu bonke (Bona ISIHLOMELO) ekugqibeleni walumisela olu hlelo lonqulo lwezithixo. Ukugqibezela umsebenzi wokuhlambela, iRoma yaba nobuganga bokususa emthethweni kaThixo umthetho wesibini, owalela ukunqulwa kwemifanekiso, nokwahlula kubini umthetho weshumi, ukuze ligcine inani [lemithetho elishumi].

Umoya wokuvumela ubuhedeni wakuvulela indlela okungaphezulu ukungathotyelwa kwegunya leZulu. USathana, esebenza ngeenkokeli ezingangcwalisekanga zebandla, wabhutyabhutyana nomthetho wesine, wazama ukuba ayibekele bucala iSabatha yakudala, umhla uThixo awawusikelelayo wawungcwalisa (Genesis 2:2, 3), wathi endaweni yawo, waphakamisa isidlo esasigcinwa ngabahedeni njenge“mini ehloniphekileyo yelanga.” Ekuqaleni olutshintsho aluzange lwenziwe ekuhleni. Kwiinkulungwane zokuqala, iSabatha yenene yayigcinwa ngawo wonke amaKristu. Ayenekhwele ngokuzukisa uThixo, aza athi, ekholelwa ukuba umthetho waKhe awunako ukujika, abulinda ngenzondelelo ubungcwele bemiyalelo yawo. Waya wathi, ngobuqhopholololo obukhulu, uSathana wasebenza ngabathunywa bakhe ukuba aveze injongo yakhe. Ukuze ingqondo yabantu iziswe kwiCawa, yenziwa yaba sisikhumbuzo sokuhlonipha ukuvuka kukaKristu. Iinkonzo zenkolo zazibanjwa ngayo; kanti ke yayithatyathwa njengemini yokuzonwabisa, kuba iSabatha yayisagcinwa ngcwele.

Ukulungisa indlela yomsebenzi awayecebe ukuba awufeze, uSathana wayewakhokelele amaYuda, ngaphambi kokufika kukaKristu, ukuba ayiqobe iSabatha ngokuyisindisa ngezona zidingo zinzima, ezakwenza ukuyigcina kwangumthwalo. Ngoku, ngokuthabatha ithuba lokukhanya bobuxoki awenza ngako ukuba ibonwe [ingumthwalo] wenza ukuba idelwe ithatyathwe njengesimiso samaYuda. Lo gama amaKristu jikeleleeqhubeka nokugcina iCawa njengosuku lwesikhumbuzo sovuko, wawenza ukuba, ukuze abonise intiyo yawo ngakubuYuda, kufuneka ukuba ayenze iSabatha ibe lusuku lokuzila, usuku losizi nokudakumba.

Kwisigaba sokuqala senkulungwane yesine, ukumkani uKonstantina wakhupha umthetho owenza iCawa ibe sisikhumbuzo sabantu bonke kubo bonke ubukumkani baseRoma. (Bona ISIHLOMELO) Usuku lwelanga lwaluhlonitshwa ngabantu abangabahedeni, kanti lwalukwahlonitshwa nangamaKristu; yaba ngumyalelo wokumkani ukumanya okukhathalelweyo, kodwa okungqubanayo, kobuhedeni nobuKristu. Wakhuthazwa ukuba akwenze oku ngoobhishophu bebandla, abathi, bekhuthazwe

libhongo nokunxanelwa amandla, babona ukuba, xa usuku olunye lugcinwa ngamaKristu nabahedeni, lunokukukhuthaza ukwamkelwa nje kwegama lobuKristu ngabahedeni ukuze oko kuhambisele phambili amandla nodumo lwebandla. Kwathi ke, lo gama amaKristu amaninzi amoyikayo uThixo ayekhokelelwa kancinane ekuyithabatheni iCawa ngelithi inawo umda wobungcwele, ayesayigcina iSabatha yenene njengengcwele kaYehova, aza ayigcina ngokuthobela umthetho wesine.

Umkhohlisi omkhulu wayengawugqibanga umsebenzi wakhe. Wayegqibe ekubeni alithabathele phantsi kwebhanile yakhe lonke ilizwe lobuKristu, nokuba asebenzise igunya lakhe ngommeli wakhe, upopi onekratshi owayebanga ukuba ungummeli kaKristu. Ngabahedeni abangaguqukanga ngokupheleleyo, oobhishophu abaneminqweno, nabazalwana abathanda ihlabathi, wayifeza injongo yakhe. Kwabanjwa amaqumrhu amakhulu amaxesha ngamaxesha, apho izikhulu zebandla zazibizwe zivela kwiinkalo zonke zomhlaba. Phantse kwiqumrhu ngalinye, iSabatha awayimisayo uThixo yayicinezelelwa phantsi kancinane, kancinane, lo gama iCawa yayiphakanyiswa kwangokufanayo. Ngaloo ndlela, isikhumbuzo sobuhedeni, ekugqibeleni, sanikwa imbeko njengesimiso sikaThixo, lo gama iSabatha yeBhayibhile yaziswa njengentsalela yakudala yobuYuda, baza abagcini bayo kwathiwa banezothe.

Umkreqi omkhulu wakuphumelela ukuziphakamisa “ngaphezu kwento yonke ekuthiwa nguThixo, nehlonelwayo.” 2 Tesalonika 2:4. Ngesibindi, wazama ukutshintsha umthetho ekuphela kwawo kumthetho ongcwele wezuluothi, ngaphandlekwentandabuzo, ukhombiselonke uluntu kuThixoophilileyonoyinyaniso. Kumthetho wesine, uThixo utyhilwa njengoMdali wamazulu nomhlaba, aze ngaloo ndlela abe uyahlulwa kubo bonke oothixo bobuxoki. Kwaba sisikhumbuzo somsebenzi wokudala okwenza ukuba umhla wesixhenxe ubekelwe bucala, ube ngcwele, njengomhla wokuphumla komntu. Wamiselwa ukuba ugcine uThixo ophilileyo ehleli ngalo lonke ixesha ezingqondweni zabantu njengentsusa kunye nenjongo yokunika imbeko nokunqula. USathana uzama ukubasusa abantu ekunyanisekeni kuThixo, nasekuthobeleni umthetho waKhe; ngenxa yoko, imizamo yakhe uyibhekisa ngakumbi ekuchaseni loo mthetho ukhomba kuThixo njengoMdali.

AmaProtestanti aqala ngoku ukunyanzelisa ukuthi, ukuvuka kukaKristu ngeCawa kwayenza ukuba ibe yiSabatha yobuKristu. Bona ubungqina besiBhalo abukho. Akukho mbeko injalo yanikwa imini leyo nguKristu okanye ngabapostile baKhe. Ukugcinwa kweCawa njengesimiso sobuKristu imvelaphi yako isuka kuloo “mfihlelo yokuchasana” (2 Tesalonika 2:7) eyayisele iwuqalile umsebenzi wayo kwangemihla kaPawulos. Kwakuphi, nini, apho iNkosi yamkela lo mntwana wobupopi? Sithini isizathu esivakalayo esinokunikwa ngokutshintshwa okungavunyelwanga ziziBhalo?

Ngenkulungwane yesithandathu ubupopi babumiselwe ngokuqinileyo. Isihlalo segunya labo sasimiswe kwisixeko solawulo, kwaye ubhishophu waseRoma enziwe ukuba abe yintloko ephezu kwalo lonke ibandla. Ubuhedeni babuyekele kubupopi. Inamba yayilinike irhamncwa “amandla ayo, netrone yayo, negunya elikhulu.” IsiTyhilelo 13:2. Yaba iyaqala iminyaka eli-1260 yengcinezelo yobupopi ekwaxelwa ngayo kwangaphambili kwiziprofeto zikaDaniyeli nesiTyhilelo. Daniyeli 7:25; IsiTyhilelo 13:5-7. (Bona ISIHLOMELO). AmaKristu anyanzelwa ukuba akhethe phakathi kokuncama intembeko yawo amkele iinkonzo nonqulo lobupopi, okanye abulahle ubomi bawo emihadini okanye afe emanqwanqweni, ekojiweni phezu kwenkuni, okanye kwizembe lokunqunyulwa kweentloko. Ngoku kwazaliseka amazwi kaYesu: “Ke kaloku niya kunikelwa nangabazali, nangabazalwana, nayimizalwane, nazizihlobo, kubekho nababababulalayo kuni; nithiywe ngabantu bonke ngenxa yegama lam.” Luka 21:16, 17. Intshutshiso yaqala kwabathembekileyo ngengqumbo enkulu kuneyakha yabonwa ngaphambili, laza ihlabathi laba libala elikhulu lokulwa. Kumakhulu eminyaka, ibandla likaKristu lazuza isiphephelo kwiindawo ezisekunqabeni nezikhuselekileyo. Kungoko athi umprofeti: “Umfazi wasabela entlango, apho ikhona indawo ayilungiselwe nguThixo, ukuze bamnqake khona imihla eliwaka elinamakhulu mabini anamanci mathandathu.” IsiTyhilelo 12:6.

Ukufikelela kweBandla laseRoma egunyeni kwaphawula ukuqala kweXesha lobuMnyama. Ngokukhula kwegunya lalo, ubumnyama baya buba nzulu. Ukholo lwasuswa kuKristu, isiseko esiyinyaniso, lwaya kupopi waseRoma. Endaweni yokuthembela kuNyana kaThixo ngokuxolelwa izono nosindiso olungunaphakade, abantu bakhangela kupopi, nakubabingeleli noobhishophu awathi wanikela kubo igunya. Bafundiswa ukuba upopi wayengumthetheleli wabo wasemhlabeni nokuba akakho owayenokuya ngqo kuThixo engayi ngaye; nokuba, umi endaweni kaThixo kubo, ngoko ke, wayefanele ukuba athotyelwe ngokupheleleyo. Ukuphuma ecaleni koko akufunayo kwakwanele ukwenza ukuba kubekho esona sohlwayo siqatha kuloo mizimba nemiphefumlo yaboni. Ngaloo ndlela, iingqondo zabantu zajikwa zemka kuThixo zaya kubantu abanokona, abaneemposiso, nabakhohlakeleyo, hayi, ngaphezu koko, zaya kwinkosi yobumnyama ngokwayo, eyayisebenzisa igunya layo ngabo. Isono safihlwa kwingubo yobungcwele. Xa iziBhalo zicinezelwe, aze umntu azibone ukuba yena uphezulu, kudingeka ukuba silindele kuphela inkohlakalo, inkohliso, nobubi obuhlazisayo. Ngokuphakanyiswa kwemithetho nezithethe zabantu, kwatyhileka inkohlakalo ehlala iziziphumo zokubekelwa bucala komthetho kaThixo.

Leyo yayiyimihla yomngcipheko ebandleni likaKristu. Abaphakamisi bebhanile abathembekileyo babembalwa ngokwenene. Nangona inyaniso yayingashiywanga ingenawo amangqina, maxa wambi kwakubonakala ngokungathi imposiso nenkolo zaziya koyisa ngokupheleleyo, ize inkolo yenyaniso ilahlwe ingabikho eMhlabeni. Igospile

yayingabonakali, kodwa kwanda kona ukumila kweemo zenkolo, baza abantu bathwaliswa okunzima ekunyanzelekileyo ukuba bakwenze.

Bafundiswa ukuba banganeli ukukhangela kupopi kuphela, njengoMthetheleli wabo, kodwa bathembele nasemisebenzini yabo ukuze kucanyagushelwe isono. Iihambo ezinde, izenzo zokuzohlwaya, ukunqula iintsalela zabantu bakudala ekuthiwa "bangcwele," ukwakhiwa kweenkonzo, amangcwaba abangcwele, nezibingelelo, ukuhlawula iimali ezinkulu ebandleni—zonke ezi zinto nezinye izenzo ezininzi ezifanayo, zahlanganiswa ukuze kuxoliswe ingqumbo kaThixo okanye kuzuzwe uthando lwaKhe; ngokungathi uThixo ufana nabantu, ukuba enziwe umsindo zizinto ezincinance, okanye axoliswe zizipho nezenzo zokuzohlwaya!

Nangona seboyise kangako ububi, naphakathi kwenkokeli zeBandla laseRoma, impembelelo yalo yabonakala iya inyuka. Ngesithuba sokuphela kwenkulungwane yesibhozo, abobupopi benza ibango lokuba, kwiminyaka yokuqala yebandla, iibhishophu zaseRoma zazinamandla asemoyeni amanye nala zinawo ngeli xesha. Ukumisa eli bango, kufuneka kukho into eyenziwayo ukubonisa ukuba linalo igunya; kwaza oku kwakhawuleza kwacetyiswa nguyise wobuxoki. Imibhalo yakudala yenziwa ngamadoda angoonongendi [iimonk]. Imithetho yamaqumrhu engazanga yaviwa ngaphambili, yafunyanwa, kumiswa ukongama kwizwe lonke kukaPopi kususela kumaxesha asekuqaleni. Ibandla elaliyalile inyaniso, lazamkela ezi nkohliso ngokubawa. (Bona ISIHLOMELO).

Iqaqobana labakhi ababethembekile phezu kwesiseko esiyinyaniso (1 Korinte 3:10, 11) badideka bathintelwa, lo gama inkunkuma yemfundiso yobuxoki ithintela umsebenzi. Njengabakhi phezu kodonga lweYerusalem ngemihla kaNehemiya, abanye babelungele ukuthi: "Amandla abathwali bemithwalo ayetha, inkunkuma ininzi; thina asinakulwakha udonga." Nehemiya 4:10. Bediniwe kukulwa okungapheliyo nentshutshiso, ubuqhetseba, ububi, naso sonke esinye isithintelo esasinokwenziwa nguSathana ukuphazamisa inkqubela yabo, abanye ababengabakhi abathembekileyo, basuka batyhafa; kwathi, ngenxa yokufuna uxolo nenkuseleko yezinto zabo kunye nobomi babo, bajika basishiya isiseko esiyinyaniso. Abanye, bengoyikiswa yinkcaso yeentshaba, ngesibindi bathi: "Musani ukuboyika; khumbulani iNkosi enkulu eyoyikekayo" (indima 14); baza baqhubeka nomsebenzi, elowo ikrele lakhe libhinqwe ecaleni lakhe. Efese 6:17.

Kwawona loo moya mnye wentiyo nenkcaso yenyaniso ukhuthaze iintshaba zikaThixokuzozonkeizizukulwana,kwathiukuphaphama nokunyaniseka okunye kwafuneka kukho kubakhonzi baKhe. Amazwi kaKristu kubafundi bokuqala ayasebenza kubalandeli baKhe ekupheleni kwexesha: "Oko ndikutsho kuni, ndikutsho kubo bonke, Lindani." Marko 13:37.

Ubumnyama babonakala busiya buba ngqingqwa. Unqulo lwemifanekiso lwafumaneka kuyo yonke indawo. Amakhandlela akhanyiswa phambi kwemifanekiso, kuthandazwa kuyo. Kwagquba ezona nkolo zingamahlazo. Iingqondo zabantu zalawulwa ngokupheleleyo ziinkolo kwada kwabonakala ukucinga kulahlekwe kukulawula. Ngena yokuba ababingeleli noobhishophu bona ngokwabo bethanda iziyolo, umbulo, bekhohlakele, kwakulindeleke kuphela ukuba abantu abalindele ukukhokelwa ngabo babeya kutshona ekungazini nasebubini.

Kwaya kwathi chatha ukugabadela ubupopi, xa, kwinkulungwane yeshumi elinanye, uPopie uGregory VII wavakalisa ukuba iBandla laseRoma ligqibelele. Phakathi kwezinto awazibekayo kwabakho ukuvakalisa ukuba ibandla alizanga lona, laye lingasokuze lone nanini, ngokweziBhalo. Azizange zibekho zona izibonakaliso zeziBhalo ukukhapha oko wayekutsho. Lo popi uzidlayo, waya wabanga nokuba unamandla okususa iikumkani ezihlalweni, wathi akukho sigwebo asenzayo sinokurhoxiswa nangubani, kodwa yayililungelo lakhe ukurhoxisa izigwebo zabo bonke abanye. (Bona ISIHLOMELO).

Umzekelo ocacileyo wesimilo sobundlobongela balo, ubabaza ukungabi nako ukona, wanikwa kwindlela awaphatha ngayo ukumkani waseJamani, uHenry IV. Ngobuganga bokungakhathaleli igunya likaPopi, lo kumkani kwathiwa ugxothiwe nokuba ususiwe etroneni. Ngokoyika ukulahlwa nokuthenjiswa ngokubulawa ziinkosana zakhe, ezazikhuthazwa ukuba zimvukele ligunya likaPopi, uHenry weva kunyanzelekile ukuba enze uxolo neRoma. Ehamba nenkosikazi yakhe nesicaka sakhe esithembekileyo, waqabela iintaba iAlps phakathi ebusika, ukuze azithobe phambi kukaPopi.Wathi xa efika ebhotwe apho uGregory wayehlala khona, nalapho, kubusika obunengqele eqatseleyo,engayigqumanga intloko,ngaphandle kwezihlanguezinyaweni, ambethe impahla edlakadlaka, walindela imvume kapopi ukuba angene ahlangane naye. Kwada kwaba ziintsuku ezintathu elapho evuma isono, waqala upopi ukuhla ukuba amxolele. Kanti ke nangoko, kwaba phantsi kwemeko yokuba ukumkani alindele imvume kaPopi phambi kokuba agaxele iimpawu zesikhundla okanye asebenzise igunya lobukhosi. Emva koko, uGregory emile iimpiko kukoyisa kwakhe, wayeqhayisa ngelithi, ngumsebenzi wakhe ukuthoba ikratshi lookumkani.

Indlela omkhulu ngayo umahluko phakathi kwekratshi elikhulu lalo Popi uziphakamisileyo nobulali nobubele bukaKristu, ozizoba njengocenga kucango lwentliziyo ukuba avulelwe angene, ukuze angene ngaphakathi azise uxolelo noxolo, nowafundisa abafundi baKhe, esithi: “Osukuba enga angaba ngowokuqala phakathi kwenu, makabe ngumkhonzi wenu.” Mateyu 20:27.

Iinkulungwane ezilandelayo, zabona ukukhula okuzingisileyo kwempazamo kwiimfundiso eziphuma eRoma. Kwangaphambi kokuba kumiswe ubupopi, iimfundiso zeenkcuba-buchopho zabahedeni zanikwa ingqwalaselo zaza zanempembelelo ebandleni.

Abaninzi ababesithi baguqukile, basabambelele kwimithetho yabo yolwazi lobuhedeni, baye bengaphelelanga ekuzifundeleni bona, kodwa bekhuthaza nabanye njengendlela yokwandisa impembelelo yabo phakathi kwabahedeni. Ngaloo ndlela, iimpazamo ezinkulu zangeniswa kwinkolo yobuKristu. Phambili kwezi yayiyinkolo yokubanokungafi komntu ngokwendalo kwakunye nokuba sezingqondweni kwakhe xa efile. Le mfundiso ikwisiseko ethe iRoma yamisa phezu kwaso inkolo yokumenywa kwabangcwele nokunqulwa kukaMariya Ongcwele. Kwakuyo le kwaphuma imfundiso elulahlekiso engokuthuthunjiswa ngonaphakade nokokugqibela kwabo bangakhange bazohlwaye, nayo eyahlanganiswa kwasekuqaleni nenkolo yobupopi.

Emva koko, yalungiswa indlela yokungena kwenye imfundiso yobuhedeni, iRoma eyayibiza ngokuthi yindawo yentlambululo, yaza yayisebenzisa ukoyikisa abangakholwayo nezihlwele ezineenkolo. Ngolu ulahlekiso kuqinisekiswa ubukho bendawo yokuthuthumbisa, aphoimiphefumloyabangafaneleukutshabalala ngonaphakadekufuneka yohlwaywe ngenza yezono zabo ukuze ukusuka apho, kwakuba kususwe kwaphela konke ukungcola, iyokufakwa ezulwini. (Bona ISIHLOMELO)

Kanti ke yayisekho nenye intsomi eyayidingeka ukuze iRoma ikwazi ukuba nenzuzo ngokoyika nobubi babo bazayamise kuyo. Le yanikwa yimfundiso yokuthenga kokuxolelwa kwezono. Ukuxolelo olupheleleyo ilweono, ezadlulayo eangoku, ezexesha elizayo, kwakunye nokukhululwa kuzo zonke iintlungu nezohlwayo ezikhoyo, kwathenjiswa kubo bonke ababeza kungena kuluhlu lweemfazwe zikapopi ukuze kwande ubukumkani bakhe basemhlabeni, nokohlwaya iintshaba zakhe, okanye ukubacima baphele abo banesibindi sokukhanyela ukongama kwakhe kwasemoyeni. Abantu baya bafundiswa nokuba, ukuhlawula imali ebandleni kungabakhulula bona esonweni, kukhulule nemiphefumlo yabahlobo babo abafayo, eyagcinwa kumalangatye entuthumbiso. Ngaloo ndlela, iRoma yazalisa oovimba bayo yaxhasa ubuhle, ulonwabo, nobubi babo bazenza abameli baLowo Yena wayengenayo nendawo yokubeka intloko yaKhe. (Bona ISIHLOMELO)

Inkonzo esesiBhalweni yesiDlo seNkosi yasuswa ngokungeniswa komnikelo wonqulo-zithixo ongumthendeleko. Ababingeleli bobupopi babesenza intshwaqane eninzi engaqondakaliyo ngelithi baguqula isonka esi siqhelekileyo kunye newayini zibe luqobo “lomzimba negazi likaKristu.”--Cardinal Wiseman, The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture [Ubukho buQu boMzimba neGazi leNkosi yethu uYesu Kristu kuMthendeleko Ongcwele, Kuboniswa ngobungqina beziBhalo] Lecture 8, sec. 3, par. 26. Ngobuganga obunokunyelisa, bawabanga ekuhleni amandla okudala u‘Thixo’, uMdali weento zonke. AmaKristu kwakufuneka, ejongene nokufa, ukuba aluvume ekuhleni ukholo lwawo kolu lahlekiso lubi, nolugculela iZulu. Inkungu nelanga eyalayo yanikelwa emalangatyeni. (Bona ISIHLOMELO).

Ngenkulungwane yeshumi elinesithathu kwamiswa eyona ndlela inamandla kunazo zonke obabunazo ubupopi—ukuncinwa kokholo yiCawa yaseRoma. Inkosi yobumnyama yazimanya neenkokeli zolawulo lobupopi. Kwiintlanganiso zazo zasemfihlakalweni, uSathana neengelosi zakhe bazilawula iingqondo zabantu abakhohlakeleyo, lo gama, bengabonwa phakathi kwabo, kwakumi ingelosi kaThixo, ithabatha ingxelo eyoyikekayo yemithetho yoncino lokholo, ikwabhala nembali yezenzo nazo ezibi ukuba zivele phambi kwamehlo abantu. “IBhabheli enkulu” “yanxila ligazi labangcwele.” Imizimba eqwengiweyo yezigidi zabafelukholo yakhala kuThixo ifuna ukuphindezelelwa kwelo gunya lokreqo.

Ubupopi bawugonyamela wonke umhlaba. Ookumkani nabalawuli bathoba kwimithetho kaPopi waseRoma. Iziphelo zabantu, ezexesha nezikanaphakade, zabonakala ngokungathi ziphantsi kolawulo lwakhe. Kumakhulu eminyaka iimfundiso zaseRoma zamkelwa ngokubanzi, kungekho ntandabuzo, iinkonzo zayo zisenziwa ngembeko, izikhumbuzo zayo zigcinwe jikelele. Isifundisi sayo saphakanyiswa saxhaswa ngobubele. Ukugqibela ngoko, alizanga iBandla laseRoma lafikelela kwisidima, ubuhle, okanye amandla angako.

Noko kunjalo, “imini enkulu yobupopi yaba yinzulu yobusuku emhlabeni.”--J. A. Wylie, The History of Protestantism, b. 1, ch. 4. IziBhalo ezingcwele zazisaziwa kancinane, kungengabo abantu kuphela, kodwa nangababingeleli. NjengabaFarisi bakudala, iinkokeli zobupopi zakucekisa ukukhanya okwakuya kutyhila izono zabo. Kuba umthetho kaThixo, ongumgangatho wobulungisa, wawususiwe, balisebenzisa igunya labo bengenamida, benza ububi bengathintelwa nto. Ubuqhetseba, ukubawa, nenkohlakalo, zagquba. Abantu babengarhoxi nakokuphi na ukwaphula umthetho okwakunokubanika ubutyebi okanye isikhundla. Amabhotwe eePopi noobhishophu abakhulu yayizindawo zeyona miboniso yawona manyundululu akha amakhulu. Abanye boopopi abalawulayo babe nobutyala bolwaphulo lomthetho olwalulubi kangangokuba abaphathi bazama ukuzisusa ezikhundleni ezi zikhulu zebandla njengamarhamncwa angcole kakhulu ukuba anganyamezelwa. Kwaba ziinkulungwane iYurophu ingahambeli phambili ekufundeni, ebuchuleni, okanye kwinkcubeko. Ukudodobala kwengqondo kwakubufikele ubuKristu.

Imeko yehlabathi phantsi kwegunya leRoma yenza ukuba kubekho ukuzaliseka okoyikekayo nokukhwankqisayo kwamazwi esiprofeto sikaHoseya: “Bayatshabalala abantu bam kukuswela ukwazi; kuba wena ukucekisile ukwazi, ndiya kukucekisa; . . . [kuba] wawulibala umyalelo kaThixo; wakho ndobalibala abantwana bakho nam.” “[Kuba] kungekho nyaniso, kungekho nceba, kungekho kwazi uThixo kweli lizwe, kukushwabula, nokuxoka, nokuncinitha, nokuba, nokukrexeza; bagqobhozile, igazi liphathelele kwigazi.” Hoseya 4:6, 1, 2. Zaba njalo iziphumo zokugxothwa kwelizwi likaThixo.

Isahluko 4—Amawaldensi

Phakathi kobumnyama obathi zinzi phezu komhlaba ngexesha elide lokugquba kobupopi, ukukhanya kwenyaniso akuzange kwenzeke ukuba kucinywe ngokupheleleyo. Kuzo zonke izizukulwana, ayekho amangqina kaThixo—amadoda awayekuthanda ukukholwa kuKristu njengekuphela kwaKhe umxolelanisi phakathi kukaThixo nomntu, awayeyibambe iBhayibhile njengekuphela kwayo umgangatho wobomi, awayeyigcina ingcwele iSabatha yenyaniso. Indlela elaxhomekeka ngayo kula madoda ihlabathi, ayisokuze yazi inzala yawo. Ayebizwa ngokuba angabakreqi, iinjongo zabo ziphikiswa, izimilo zawo zinyeliswa, abakubhalileyo kucinezelwa, kubekwa ngezinye iindlela, okanye kukrazulwa. Kanti ke, sekunjalo, ema aqina, kwathi ukusuka kwisizukulwana ukuya kwesinye alugcina lunyulu ukholo lwawo, lililifa elingcwele kwizizukulwana eziza kulandela.

Imbali yabantu bakaThixo ngamaxesha obumnyama eyalandela ukongama kweRoma, ibhalwe ezulwini, kodwa kuncinane okubhalwe ngayo kwiingxelo zabantu. Imbalwa imikhondo yobukho bayo enokufumaneka, ngaphandle koko kukwizityholo zabatshutshisi babo. Yayingumthetho waseRoma ukuwucima wonke umkhondo wokuphuma ecaleni kwiimfundiso zayo okanye kwimithetho yayo. Yonke into enokukreqa, nokuba ngabantu okanye imibhalo, yazama ukuyitshabalalisa. Iintetho zentandabuzo, zizinto ezazanele ukuba zenze buncanywe ubomi babatyebileyo okanye abangamahlwempu, abaphezulu okanye abaphantsi. IRoma yazama nokutshabalalisa zonke iingxelo zenkohlakalo yayo ngakwabaphum' ecaleni. Amaqumrhu obupopi enza imithetho yokuba iincwadi nokubhaliweyo okunezo ngxelo kufuneka konke kuphoswe emalangatyeni. Ngaphambi kokuba kubekho ukubhala ngeemashini, iincwadi zazimbalwa, zaye zikwimo engamelaniyo nokugcinwa; ngoko ke, kwakukuncinane ekwakunokunqanda amaRoma ukuba ayifeze injongo yawo.

Alikho ibandla elalinokufikelelwa lulawulo lwamaRoma elasindayo ekuphazanyisweni kwenkululeko yesazela. Ngako nje ukuba ubupopi bufumane igunya, bazolula iingalo zabo ukuba butyumze bonke ababesala ukuluvuma ulawulo lwabo, aza amabandla, elinye emva kwelinye, azinikela kulawulo lwayo.

EBrithani, ubuKristu bokuqala baba neengcambu kwasekuqaleni. Igospile eyamkelwa ngamaBritani kwiinkulungwane zokuqala, ayizange yonakaliswe lukreqo lwaseRoma. Intshuthiso yookumkani abangabahedeni, neyanabela nakula manxweme akude, kuphela kwesipho amabandla okuqala aseBrithani awasifumanayo eRoma. Abaninzi kumaKristu, bebaleka intshutshiso eNgilane, bafumana ukhuselo eScotland; apho yasuka khona inyaniso ukuya eIreland, yaza yamkeleka ngovuyo kuwo wonke la amazwe.

Yathi yakugqugqiswa iBrithani ngamaSaxon, baqala ubuhedeni ukulawula. Aboyisi bakuthiya ukufundiswa ngamakhoboka abo, aza amaKristu anyanzeleka ukuba abalekele ezintabeni okanye kumahlathi amnyama. Kanti ke ukukhanya, okwakufihliwe okwexeshana, kwaqhubeka kuvutha. Emva kwenkulungwane, eScotland kwakhanya ngokukhanya okwanabela kumazwe akude. Ukusuka eIreland kwafika uColumba ongcwele kunye nasebenza nabo, abathi, bakuba bezijikeleze ngamakholwa awayesasazeke kwisiqithi esisodwa saseIyona, bayenza le ndawo ukuba ibe liziko lwemisebenzi yabo yokuvangela. Phakathi kwabavangeli, kwakukho owayengumgcini weSabatha yeBhayibhile, ngoko ke, yaba le nyaniso iyaziswa ebantwini. Kwamiswa isikolo eIyona, apho kwaphuma khona abavangeli, bengayi kuphela eScotland naseNgilane, kodwa naseJamani, eSwitzerland, naseItaly.

IRoma yona yayiwamilisele amehlo ayo eBrithani, yagqiba ukuba iyifake phantsi kokonganyelwa yiyo. Ngenkulungwane yesithandathu, abavangeli bayo bathabatha uxanduva lokuguqula lokuguqula abahedeni abangamaSaxon. Bamkelwa ngobubele ngamabharibhari awayezithanda, baza banyanzela amawaka ukuba ayivume inkolo yaseRoma. Wathi wakuqhubela phambili umsebenzi, iinkokeli zobupopi kunye nabaguqukileyo baqubisana namaKristu akuqala. Kwabakho ukwahluka okukhulu. AmaKristu akuqala ayengabantu nje abafikelelekayo, abathobekileyo, abasimilo sabo, imfundiso, nokuziphatha, konke kwayame esiBhalweni, lo gama elinye iqela lalibonakalalisa ukuba neenkolo, ubuyokoyoko, nokuziphakamisa kobupopi. Isithunywa saseRoma sanyanzelisa ukuba la mabandla obuKristu akwamkele ukongama kukaPopi onegunya. AmaBrithani aphendula ngobulali esithi alangazelela ukubathanda bonke abantu, kodwa esithi, uPopi akanalo ilungelo lokongama phezu kwebandla, kwaye banokumnika kuphela oko kumthobela kufanele wonke umlandeli kaKristu. Kwaphindaphindwa kuzanywa ukubenza ukuba bayithobele iRoma; kodwa la maKristu athobekileyo, emangalisiwe likratshi elibonakalaliswa ngabathunywa bayo, baqina kwimpendulo yabo yokuba, ayikho enye inkosi ngaphandle kukaKristu. Kwakuba nje, watyhileka owona moya wobubopi. Yathi inkokeli yomRoma: “Ukuba anibamkeli abazalwana abanizisela uxolo, niya kwamkela abo baya kunizisela imfazwe. Ukuba aniyi kuzimanya nathi ekuboniseni amaSaxon indlela yobomi, niya kwamkela kuwo ukubethwa kokufa.”--J. H. Merle D'Aubigne, History of the Reformation of the Sixteenth Century, b. 17, ch. 2. Oku yayingekuko ukoyikisa nje okungaphethe nto. Ukulwa nala mangqina enkolo yeBhayibhile kwasetyenziswa imfazwe, ubuqhopholo, nenkohliso, ada amabandla aseBrithani atshatyalaliswa, okanye anyanzelwa ukuba azinikele kwigunya likaPopi.

Kwimimandla engaphandle kolawulo lweRoma, kwaye kukho amaqela amaKristu awahlala iinkulungwane eziliqela ekudana noko kwinkohlakalo yobupopi. Ayengqongwe bubuhedeni kwaza kwathi ekuhambeni kwamaxesha achukunyiswa ziziphoso zabo; kodwa

aqhubeka eyihloniphile iBhayibhile njengekuphela kwayo umgangatho wokholo aza abambelela kuninzi lweenyaniso zayo. La maKristu ayekholelwa ekumeni ngonaphakade komthetho kaThixo aye egcina iSabatha yomthetho wesine. Amabandla awayeyibambile le nkolo nokwenza ayekho kuMbindi Afrika naphakathi kwama-Armeni aseAsiya.

Kwabo bakwalayo ukungenelela kwegunya lobupopi, kwakunkqenkqeza phambili amaWaldenses. Kulo mhlaba kanye apho ubupopi bugxumeke isihlalo sabo khona, apho ubuxoki nenkohlakalo zaliwa ngamandla amakhulu. Kwaba ziinkulungwane amabandla asePiedmont eyigcinile inkululeko yawo; kodwa ekugqibeleni laya lafika ixesha lokuba iRoma inyanzelise ukuzinikela kwawo. Emva kongquzulwano nombandezeli olungazange lube nempumelelo, iinkokeli zala mabandla zathi zimathidala zakuvuma ukongama kwegunya ekwakubonakala ukuba linikwa imbeko ngumhlaba wonke. Babakho abanye, phofu, abalayo ukuziyekela kwigunya likapopi okanye likabhishophu. Bazimisela ukugcina ukuthembeka kwabo kuThixo nokugcina ubunyulu nobulula benkolo yabo. Kwabakho ukwahlukana. Abo babe bambelele kwinkolo yakudala ngoku barhoxa; abanye, beshiya iAlps eyindawo yokuzalwa, baphakamisa ibhanile yenyaniso kumazwe angaphandle; abanye babalekela kwiingxingwa ezisemacaleni nakwiinqaba zamawa eentaba, baza apho bayigcina inkululeko yokunqula uThixo.

Ukholo olwathi kwiminyaka lwagcinwa lwafundiswa ngamaKristu angamaWaldensi lwalahluke mpela kwiimfundiso zobuxoki ezaziphuma eRoma. Inkolo yabo yayisekwe phezu kwelizwi elibhaliweyo likaThixo, uhlelo oluyinyaniso lobuKristu. Kanti kunjalo, aba basebenzi bomhlaba bathobekileyo, kwiindawo ababalekela kuzo ezifihlakeleyo, balivalela ngaphandle ihlabathi, bazibophelela ekusebenzeni yonke imihla phakathi kwemihlambi yabo nezidiliya, babengafikelelanga ngokwabo kwinyaniso echasana neemfundiso nolahlekiso lwebandla elikreqileyo. Okwabo yayingeyiyo inkolo esanda kwamkelwa. Inkolo yabo yayililifa elashiywa ngooyise. Balwela inkolo yebandla labapostile,--“ukholo abalunikelwayo kwakanye abangcwele.” Yuda 3. “Ibandla lasentlango,” ingengawo amanqwanqwa olawulo ahleli etroneni kwesona sixeko siyintloko sikhulu emhlabeni, lalilibandla likaKristu eliyinyaniso, elingumalusi wamagugu enyaniso uThixo awayinika abantu baKhe ukuze inikwe umhlaba wonke.

Phakathi kwezizathu eziphambili ezakhokelela ekwahlukaneni kwebandla lenyaniso eRoma, kwakukho intiyo yiRoma ngakwiSabatha yeBhayibhile. Njengoko kwakuxelwe kwangaphambili sisiprofeto, igunya lobupopi layilahlela phantsi emhlabeni inyaniso. Umthetho kaThixo wanyhashwa eluthulini, lo gama izithethe namasiko abantu aphakanyiswa. Amabandla awayengaphantsi kolawulo lobupopi anyanzeliswa kwasekuqaleni ukuba ahloniphe iCawa njengosuku olungcwele. Phakathi kwempazamo nenkolo eyayigquba, abaninzi, naphakathi kwabantu abanyanisekileyo bakaThixo, boyika kangangokuba, ngelixesha begcina iSabatha, bakuphepha ukusebenza ngeCawa. Phofu oku akuzange kuzanelise iinkokeli zobupopi. Zanyanzelisa ukunganeli kokugcinwa

ngcwele kweCawa kuphela, kodwa nokuba iSabatha ihlanjelwe; zaza zabasingela phantsi ngawona mazwi alukhuni abo babonisa ukuyigcina ngcwele. Kwaba kuphela ngokusaba kumkiwe kwigunya leRoma ukuze nabani akwazi ukuwuthobela umthetho kaThixo eseluxolweni.

AmaWaldensi ayephakathi kwabantu bokuqala eYurophu ukuzuza inguqulelo yeziBhalo eziNgcwele. (Bona ISIHLOMELO) Amakhulu eminyaka ngaphambi koHlaziyo, ayenemibhalo yeBhayibhile ngolwimi lwabo lwenkobe. Babenayo inyaniso ingangxengwanga, kwaza oku kwabenza ukuba babe ngamaxhoba akhethekileyo entiyo nentshutshiso. Babesithi iBandla laseRoma liyiBhabheli ekreqileyo yesiTyhilelo. Lo gama, phantsi koxinzelelo lwentshutshiso eyayiqhuba ixesha elide, abanye bayiyekelela inkolo yabo, kancinane bayekelela imithetho-siseko yayo ebalulekileyo, abanye bayibamba bayiqinisa inyaniso. Kumaxesha obumnyama nokreqo, ayekho amaWaldenses awakwalayo ukongama kweRoma, ala ukunqula imifanekiso njengokunqula izithixo, nawayegcina iSabatha yenene. Phantsi kwezona nkqwithela zoyikeka kakhulu zenkcaso, alugcina ukholo lwawo. Nangona babexatyelwa ngamakrele abadlali bemiboniso, betshiswa phezu kweenyanda zeenkuni zamaRoma, bema bengagungqi elizwini laKhe, nasekumzukiseni uThixo.

Ngaphaya kwamaqilima aphakamileyo okhuseleko aziintaba—kuzo zonke izizukulwana, isiphephelo sabo babetshutshiswa nabo babecinezelwe—amaWaldenses afumana indawo yokuzimela. Apha, ukukhanya kwenyaniso kwagcinwa kuvutha phakathi kobumnyama beXesha lobuMnyama. Apha, kwiminyaka eliwaka, amangqina enyaniso ayigcina inkolo yakudala.

UThixo wayebabonelele abantu baKhe ngengcwele enobuhle obumangalisayo, nefanele iinyaniso ezinamandla abazinikwayo ukuba bazigcine. Kwabo babeselubhacweni, iintaba zaziluphawu lobulungisa bukaYehova obungaguqukiyo. Babalathisa abantwana babo kwiindawo eziphakamileyo ezazivele ngaphaya kwabo zinobungangamsha obungatshintshiyo, babaxelela ngaLowo ungaguquguqukiyo nongenaso isithunzi sokujika, olizwi laKhe limi njengeenduli ezingunaphakade. UThixo wazimisa zaqina iintaba wazibhinqisa ngamandla; ayikho enye ingalo, ngaphandle kwaleyo inaMandla angenaMda kuphela, enokuzisusa ezo ntaba kwindawo yazo. Kwangayo loo ndlela, uThixo wamisa umthetho waKhe, isiseko solawulo lwaKhe ezulwini nasemhlabeni. Ingalo yomntu ingafikelela kubazalwana bakhe abutshabalalise ubomi babo; kanti yona loo ngalo [inaMandla angenaMda] ingazinyothula lula iintaba kwiziseko zazo, iziphose elwandle, kwanjengoko inako ukuwutshintsha umyalelo omnye womthetho kaYehova, okanye icime esinye sezithembiso zaKhe kwabo benza intando yaKhe. Ekunyanisekeni kwabo emthethweni waKhe, abakhonzi bakaThixo kufuneka baqine njengeenduli ezingenakuze zitshintshe.

Iintaba ezijikeleze iintili ezisezantsi zazibubungqina obuhleli bukho bamandla kaThixo okudala, nesiqinisekiso esingasokuze sisilele senkathalo yaKhe ekhuselayo. Abo baphambukeli bafunda ukuyithanda imifuziselo ethuleyo yobukho bukaYehova. Abazanga baziyekela ekukhalazeni ngenxa yobunzima abakubo; bengazanga baziva bebodwa phakathi kweentaba ezimi geqe. Bambulela uThixo kuba ebabekele indawo yokubakhusela kwingqumbo nenkohlakalo yabantu. Baba novuyo ngenkululeko yabo yokunqula phambi kwaKhe. Ngamaxesha onke besukelwa ziintshaba zabo, ukomelela kweenduli kwakubanika inkuseleko eqinisekileyo. Kumawa aphakamileyo nasitheleyo, babevuma iindumiso kuThixo, yaye imikhosi yaseRoma ingakwazi ukuzithulisa iingoma zabo zokubulela.

Kwakunyulu, kulula, kushushu ukuhlonela uThixo kwaba balandeli bakaKristu. Bayixabisa imitheto-siseko ngaphezu kwezindlu, imihlaba, abahlobo, izizalwana, kwanobomi ngokwabo. Le mithetho-siseko bazama ngokuzingisa ukuyibethelela ezintliziyweni zabatsha. Kususela ebuntwaneni, ulutsha lwafundiswa iziBhalo, lwafundiswa ukuwabamba ngobungcwele amabango omthetho kaThixo. Iikopi zeBhayibhile zazinqabile, ngoko, amazwi axabisekileyo ayo ayefundwa ngentloko. Abaninzi babekwazi ukucengceleza iindawo ezinde zeeTestamente zombini, eNdala neNtsha. Iingcinga ngoThixo zazihlanganiswa ngokufanayo nombono ozukileyo wendalo kunye neentsikelelo ezithobekileyo zobomi bemihla ngemihla. Abantwana abancinane babefundiswa ukuba bakhangele kuThixo benombulelo njengomniki walo lonke uthando nayo yonke intuthuzelo.

Abazali, benobubele nothando benjalo, babathanda ngobulumko obukhulu abantwana babo kangangokuba bangabaqhelisi ukuzibhodloza. Phambi kwabo kwakukho ubomi bokulingwa nenzima, mhlawumbi nobokufela ukholo. Bafundiswa kwasebuntwaneni ukuba babunyamezele ubunzima, bazinikele ekulawulweni, kodwa bacinge benze ngokwabo. Zisuka nje ekuqaleni, bafundiswa ukuba baluthwale uxanduva, bazilinde ekuthetheni, nokuba babuqonde ubulumko bokuthula. Igama elinye lobudenge elifikelele ezintshabeni zabo lingabeka engozini, kungekuphela lowo ulithethayo, kodwa ubomi bamakhulu abazalwana bakhe; kuba, njengeengcuka ezizingela ixhoba lazo, zazisenza njalo iintshaba zenyaniso ukusukela abo babenesibindi sokubanga inkululeko yokholo lokukhonza.

AmaWaldensi ancama ubutyebi bawo basemhlabeni ngenxa yenyaniso, athi, ngomonde onenzondelelo, asebenza nzima ukuzuza ukutya kwawo. Lonke ibala elilimekayo phakathi kweentaba laliphuhliswa ngocoselelo; iintili nomhlaba ongatyebanga kangako emacaleni eenduli yayisenziwa ukuba iwavezele ingeniso. Uqoqosho nokuzilandula okukhulu kwaba yinxalenye yemfundo eyafunyanwa ngabantwana njengelifa elikuphela kwalo. Bafundiswa ukuba uThixo ubenze ubomi ukuba bube luqeqesho, nokuba iimfuno zabo zazinokwaneliswa kuphela ngokusebenza nzima,

ngokucingakwangaphambili, ukukhathala nokholo. Indlelayayinzima kakhulu idinisa, kodwa yayiphelele, iyile nto umntu ayidingayo kwimoyokuwa kwakhe, isisikolo uThixo awasilungisayo ukuze aqeqeshwe, aphuhliswe. Lo gama ulutsha lwaluqhelaniswa nokusebenza nzima nobunzima, inkcubeko yengqondo yayingatyeshelwanga. Babefundiswa ukuba onke amandla abo ngakaThixo, nokuba konke kwakufuneka kukhulisiwe, kuphuhliselwe umsebenzi waKhe.

Amabandla amaVaudois, kubunyulu nokuthobeka kwawo, ayefuzisele ibandla lexesha labapostile. Ukwala ukongama kobupopi noobhishophu, ayebambe iBhayibhile njengeyiyo yodwa eyongamileyo, enegunya elingenakona. Abafundisi bawo, ngokungafaniyo nababingeleli baseRoma ababebagagamela, balandela iNkosi yabo, eyayingezanga “kulungiselelwa; [kodwa] yeza kulungiselela.” Bawondla umhlambi kaThixo, bewukhokelela kumadlelo aluhlaza nakwimithombo ephilileyo yelizwi laKhe elingcwele. Kude le nezikhumbuzo zolonwabo lwabantu nekratshi labantu ababutheneyo, kungekuko ezinkonzweni ezintle kakhulu okanye iikhathedrale, kodwa phantsi kwethunzi leentaba, kwiintili zeAlps, ngexesha lengozi, kwiinqaba ezinamatye, ukuba baphulaphule ukushunyayelwa kwegospile, kodwa babetyelela abagulayo, bebafundisa abantwana, bebaluleka abonayo, besebenzela ukuphelisa iimbambano nokukhulisa intsebenziswano kunye nothando lobuzalwana. Ngamaxesha oxolo, babexhaswa yiminikelo yabantu yokuzithandela; kodwa, njengoPawulos owayengumenzi weentente, elowo nalowo wafunda umsebenzi othile wezandla okanye ulwazi anokuthi ngalo, xa kukho isidingo, abe nokuzixhasa.

Kubafundisi balo, ulutsha lwalufumana ukufundiswa. Nangona ingqwalasela yayinikelwe kumasebe emfundo jikelele, iBhayibhile yayiyeyona isisifundo esiphambili. IiVangeli zikaMateyu noYohane zazifundwa ngentloko, kwakunye nezinye iincwadi [zeTestamente eNtsha] eziliqela. Lwalikwasebenza ukukhuphela iziBhalo. Okunye okwakubhaliwe kwakunayo yonke iBhayibhile, kanti okunye kwakuneendawana ezimfutshane ezikhethiweyo, ekwakuye kwayanyiswe kuzo iingcaciso ngabobabekwazi ukunaba eziBhalweni.Ngaloo ndlela kwavezwa amagugu enyaniso awayekade efihliwe ngabo babezama ukuziphakamisa ngaphezu kukaThixo.

Ngokusebenza ngomonde nenzondelelo, ngamanye amaxesha enzulwini yomqolomba omnyama, ngokukhanya kwethotshi, iziBhalo ezingcwele zazibhalwa ivesi nevesi, isahluko nesahluko. Waqhubeka ngaloo ndlela umsebenzi, intando kaThixo etyhiliweyo ikhanya ngokwegolide ehlaziyekileyo; lona linokukhanya okukhulu, nokucace kakhulu, nokunamandla awongeziweyo ngenxa yobunzima ekwaphunyelwa kuko ngenxa yalo obuqondwa kuphela ngabo babesenza umsebenzi. Iingelosi zasezulwini zazibarhangqile aba basebenzi bathembekileyo.

USathana wayekhuthaze ababingeleli bobupopi noobhishophu ukuba balingcwabe ilizwi lenyaniso ngaphantsi kwenkunkuma yemposiso, ulahlekiso, neenkolo; kodwa ngeyona ndlela imangalisayo, yagcinwa ingonakalanga kuwo onke amaxesha obumnyama. Yayingenaso isiqinisekiso somntu, kodwa inoshicilelo lukaThixo. Abantu abakhange badinwe kwimizamo yabo yokuyisithelisa intsingiselo ecacileyo, nelula yeziBhalo, nokuzenza ukuba zibuphikise ubungqina bazo; kodwa njengomkhombe phezu kolwandle olulwayo, ilizwi likaThixo litsiba ngaphaya kwezaqhwithi ezithembisa ngentshabalalo. Njengokuba umgodi unemithombo etyebileyo yegolide nesilivere efihlwe ngaphantsi kobuso bomhlaba, ukuze kunyanzeleke bombe bonke abafuna ukuzuza indyebo enexabiso, zinjalo iziBhalo Ezingcwele ukuba nobutyebi benyaniso obuthi buvele kuphela kofuna ngokuzingisa, nokuthobeka, nangokuthandaza. UThixo wayenza iBhayibhile ukuba ibe yincwadi yokufundwa lulo lonke uluntu, ebuntwaneni, ebutsheni, nasebudodeni, nokuba ifundwe ngalo lonke ixesha. Walinikela ilizwi laKhe kubantu njengesityhilelo sesimilo soMbhali walo. Ukufundwa kweziBhalo yindlela enyulwe lizulu yokuzisa abantu kuqhagamshelano olusondeleneyo noMdali wabo nokubanika ulwazi olucace kakhulu lwentando yaKhe. Iyindlela yokuqhagamshelana phakathi kukaThixo nomntu.

Nangona amaWaldenses ayekuthabatha ukoyika uYehova njengesiqalosobulumko, yayingawasithelanga into yokubaluleka kokuxhumana nehlabathi, ulwazi lwabantu nobomi obuphilwayo, ekwandiseni ingqondo nasekuvuseni iimbono. Ukusuka kwizikolo zawo ezintabeni, olunye ulutsha lwaluthunyelwa kumaziko emfundo ezixekweni zaseFrance okanye eItaly, apho kwakukho imihlaba ebanzi yokufunda, ukucinga nokuqwalasela kunokuba kwakunjalo kwelokuzalwa leAlps. Ulutsha oluthunyelwe ngaloo ndlela lwalibasesichengeni sezihendo, lubone ububi, luqubisane nabathunywa bakaSathana abanamaqhinga, ababanyanzela ngolona lulahlekiso lurhubuluzayo nezona nkohliso zinobungozi. Phofu imfundo yalo kwasebuntwaneni yayiluhlobo lokubalungiselela konke oku.

Kwizikolo ababesiya kuzo, kwakungafuneki bathembe mntu. Iingubo zabo zazilungiselelwe ukuba zifihle eyona ndyebo yabo inkulu—amaxwebhu axabisekileyo eziBhalo. La maxwebhu, isiqhamo sokubulaleka iinyanga nemimyaka, babewathwala, baze bathi xa benethuba, bengenzanga ukuze bakrokreleke, babeke intwana yawo endleleni yabo babebonakala benomdla bebukeka bengathi bangayamkela inyaniso. Kwasemadolweni oonina, ulutsha lwamaWaldensi lwaluqeqeshwe ngale njongo; lwaluwuqonda umsebenzi walo, futhi luwenza ngokuthembeka. Abaguqukela kwinkolo yenyaniso, babezuzwa kwezi ndawo zemfundo, kwaye kwakukholisa ngokuba imithetho-siseko yayo inkolo ifunyanwe ithubeleza kuso sonke isikolo; kanti ke, iinkokeli zobupopi zazingakwazi, naxa zizama ukuphanda kangangoko, ukulwazi ukuba luphuma phi kanye olu lahlekiso lonakalisayo, ngokutsho kwazo.

Umoya kaKristu ngumoya wovangelo. Ukubetha nje kokuqala kwentliziyo eyenziwe ntsha, kukuzisa nabanye kuMsindisi. Wawunjalo umoya wamaKristu amaVaudois [amaWaldensi]. Ayanengqondo yokuba uThixo uwafuna emaninzi ngaphezu kokugcina nje inyaniso inyulu kumabandla awo; nokuba umthwalo oxabisekileyo olele kuwo kukwenza ukuba ukukhanya kwawo kukhanyisele nabo basebumnyameni; baze bathi, ngamandla amakhulu elizwi likaThixo, bazame ukuqhawula imbophelelo ebangelwe yiRoma. Abafundisi bamaVaudois baqeqeshelwa ubuvangeli,kwaye,wonke olindelekeukubaangenele ubufundisi, kwakulindeleke ukuba kuqalaazuze amava obuvangeli. Umvangeli ngamnye kwakufuneka echithe iminyaka emithathu eyokuvangela kude nekhaya ngaphambi kokuba abe ngumalusi webandla ekhaya. Lo msebenzi owawufuna ukuzilandula nokuzincama kwasekuqaleni, wawufaneleke kakhulu ekuqalekeni kobomi bomfundisi ngaloo maxesha okuvavanywa kwemiphefumlo yabantu. Ulutsha olwalubekwa izandla ukuba lube kwesi sikhundla singcwele, lwalibona ngaphambi kwalo, kungekho themba labutyebi nokudunyiswa kwasemhlabeni, kodwa ubomi bokusebenza nzima kunye nengozi, mhlawumbi nesiphelo sokufela ukholo. Abavangeli babephuma ngababini ngababini, njengoko uYesu wayebathuma abafundi baKhe. Umfana ngamnye wayekholisa ukwayanyaniswa nendoda eseyiqinile inamava, lowo mtsha ephantsi kwenkokelo yeqabane lakhe, nekwakufuneka eyithobele ingqeqesho yalo. Aba basebenzi kunye, babengasoloko bekunye, kodwa babeye bahlangane kunye ukuba bathandaze balulekane, babe ngaloo ndlela bayomelezana elukholweni lwabo omnye nomnye.

Ukuyenza yaziwe injongo yomsebenzi abawenzayo kwakuya kuqinisekisa ukuba yoyisiwe; ngoko ke, babufihla ngononophelo olukhulu obona bume bawo. Wonke umfundisi wayenolwazi lomsebenzi wezandla okanye wemfundo ethile, baza abavangeli bawenza umsebenzi wabo phantsi kwegama lobizo lwasemhlabeni. Babeye bakhethe ukuba ngoosomashishini okanye abathengisi abajikelezayo. “Babethwala isilika, ubuyokoyoko bezihombo, nezinye izinto, ekwakungelula ukuzifumana ngelo xesha ngaphandle kwakwiivenkile ezikude; baza bamkelwa njengabathengisi apho babeya kucekiswa xa bengabavangeli.”-- Wylie, b. 1, ch. 7. Lonke ixesha iintliziyo zabo zaziphakanyiselwe kuThixo ukuba zizuze ubulumko bokubeka ubutyebi obuxabisekileyo kunegolide okanye amagugu. Babehamba befihle iiBhayibhile ezikhutshelweyo, ziphelele okanye zizindawo ezithile; baze bathi xa benethuba, bazitsalele iingqondo zabathengi babo kula maxwebhu. Wawukholiswa ukuvuswa ngaloo ndlela umdla wokufunda ilizwi likaThixo, aze ashiywe ngovuyo amaxwebhu kwabo balangazelela ukuwamkela.

Umsebenzi waba bavangeli waqala emathafeni nasezintilini emazantsi eentaba zabo, kodwa wanabela ngaphaya kwale mida. Bebethangeenyawo ezingenazihlangu okanye iimbadada kunye neempahla esele Zinexesha nezigqitywe kukuhamba njengezo zeNkosi yabo, babecanda izixeko ezikhulu, bengena kwimimandla ekude. Kuyo yonke indawo

babehlwayela imbewu enexabiso. Kwantshula amabandla endleleni yabo, lathi igazi labafelukholo labubungqina benyaniso. Imini kaThixo iya kusityhila isivuno esityebileyo semiphefumlo eyangeniswa kukusebenza kwala madoda anyanisekileyo. Ligqunyiwe lizolile, ilizwi likaThixo lalingena ligqobhoza ubuKristu lisamkeleka ngovuyo emakhayeni nasezintliziyweni zabantu.

KumaWaldensi, iziBhalo zazingeyiyo ingxelo nje yokuphatha kukaThixo abantu kwixesha eladlulayo, nesityhilelo soxanduva nemisebenzi yexesha eli, kodwa zazikukuvezwa kweengozi nobuqaqawuli bexesha elizayo. Ayekholwa ukuba isiphelo sezinto zonke sasingekho kude kakhulu, aza athi xa eyifunda iBhayibhile ethandaza eneenyembezi, akholelwa nzulu ngakumbi kwiintetho ezixabisekileyo nasekubeni ngumthwalo wawo ukuba abazise abanye ngeenyaniso ezisindisayo. Alibona icebo losindiso libekwe lacaca kumaphepha angcwele, aza afumana intuthuzelo, ithemba, noxolo ekukholelweni kuYesu. Kwathi njengoko ukukhanya kukhanyisa ingqiqo yawo kuzivuyisa iintliziyo zawo, alangazelela ukuyiphosa imitha yako kwabo babesebumnyameni bemposiso yobupopi.

Aya abona ukuba, phantsi kwenkokelo kapopi nombingeleli, izihlwele zazizama ngelize ukuzuza uxolelo ngokuzingcungcuthekisa emizimbeni yazo ngenxa yesono somphefumlo wazo. Zifundiswe ukuthembela kwimisebenzi yazo elungileyo ukuba izisindise, zahlala zikhangele kwakuzo, iingqondo zazo zigxile kwimeko yokuba nesono kwazo, zizibona zisesichengeni sengqumbo kaThixo, zizibandezela umphefumlo nomzimba, kodwa zingafumani kukhululeka. Ngaloo ndlela, imiphefumlo esezingqondweni yayiqanyangelwe ziimfundiso zaseRoma. Amawaka abashiya abahlobo nezizalwana, achitha ubomi bawo kwiindawo zokuhlala koonongendi. Ngokusoloko kuzilwa nokuzibetha ngenkohlakalo, ngokulinda kwasezinzulwini zobusuku, ngokuthi tywaa ngezisu ubuso bujonge phantsi iiyure ezinde ezidinisayo engqeleni, amatye afumileyo eendawo ezinesizungu ahlala kuzo, ngokwenza amahambo amade, ngokuvuma izono okuhlazisayo nokungcungcuthekiswa okoyikekayo, amawakaayefunangelizeukuzuza uxolokwizazela.Becinezelwe yingcinga yesono, bethwaxwa kukoyika ingqumbo yempindezelo kaThixo, abaninzi babeqhubeka bephetheke kabuhlungu, ide indalo ediniweyo yoyisakale, kuthi kungakhange kubekho nokukhanya okuncinane okanye ithemba, bahle baye engcwabeni.

AmaWaldensi ayelangazelela ukuqhekezela le miphefumlo isendlaleni isonka sobomi, ukuyityhilela izigidimi zoxolo ezikwizithembiso zikaThixo, nokuyolathisa kuKristu njengekuphela kwaKhe ithemba losindiso. Imfundiso yokuba imisebenzi elungileyo inako ukucamagushela ukwaphulwa komthetho kaThixo ayesithi yakhelwe phezu kobuxoki. Ukuxhomekeka kokulungileyo komntu kuqhawula imbono yothando lukaKristu olungenamda. UYesu wafa engumbingelelo womntu kuba uhlanga oluwileyo lungenakho ukwenza nto inokulwenza lwamkeleke kuThixo. Okuhle koMsindisi

owabethelelwa emnqamlezweni wabuya wavuka kusisiseko senkolo yobuKristu. Ukuxhomekeka komphefumlo kuKristu kuyinto enyanisekileyo, kwaye uqhagamshelano lwayo naYe kufuneka lwayame lwaqina, njengolwelungu lomzimba emzimbeni, okanye ngokwesebe emdiliyeni.

Iimfundiso zoopopi nababingeleli zabakhokelela abantu ukuba basibone isimilo sikaThixo, kanti nesikaKristu, njengesingqongqo, esingwanyalala, nesigxothayo. UMsindisi wayemelwe njengokude kakhulu nemfesane ngasemntwini kwimeko yakhe ewileyo kangangokuba ukuthethelela kwababingeleli neengcwele [ezingabantu abafayo] kufuneka kufuniwe. Abo bangqondo zabo zazikhanyiselwe lilizwi likaThixo, balangazelela ukubalathisa le miphefumlo kuYesu njengoMsindisi wabo onemfesane, nomi olule iingalo, emema bonke ukuba beze kuYe nemithwalo yabo yesono, nexhala labo nokudinwa kwabo. Babelangazelela ukuzisusa zingabikho izithintelo uSathana azibeke zayimfumba ukuze abantu bangaziboni izithembiso, baze beze ngqo kuThixo, bevuma izono zabo, baze bazuze ukuxolelwa noxolo.

Ngenzondelelo, umvangeli womVaudois [umWaldensi] wayezityhila kwingqondo ephandayo iinyaniso ezixabisekileyo zeendaba ezilungileyo. Ngononophelo, wayeyiveza imibhalo yeziBhalo eziNgcwele. Yayiba luvuyo olukhulu kakhulu kuye ukunika ithemba kumphefumlo osezingqondweni noxikixwe sisono kakhulu, nowawuphelele ekumboneni uThixo enempindezelo, nolindele ukwenza ngobulungisa. Ebesithi ngemilebe ebebezelayonamehloaneenyembezi,namadoloakholisaukugoba amaxesha amaninzi, asebenze ukutyhilela abazalwana bakhe izithembiso ezixabisekileyo ezityhila kumoni ithemba elikuphela kwalo. Ngaloo ndlela, ukukhanya kwenyaniso kwakuye kungene kwingqondo enobumnyama, bulisuse ilifu lobumnyama, lide iLanga loBulungisa likhanye lingene entliziyweni linempiliso kwimitha yaLo. Kwakukholisa ukwenzeka ukuba enye indawo yesiBhalo iphindaphindwe ukufundwa, kuba ofundelwayo efuna ukuyiva iphindwa, ngokungathi ufuna ukuziqinisekisa ukuba uyive kakuhle. Kwakuba njalo ngakumbi ukufunwa ngenzondelelo kokuba kuphindwe la mazwi: “[Igazi] likaYesu Kristu, uNyana wakhe, lisihlambulule kuso sonke isono.” 1 Yohane 1:7. “Njengokuba ke uMoses wayiphakamisayo inyoka entlango, umelwe kukuphakanyiswa ngokunjalo uNyana woMntu; ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade.” Yohane 3:14, 15.

Baba baninzi abaphumayo kwinkohliso yebango laseRoma. Bakubona kulilize ukungenelela ngokuthethelela kwabantu okanye iingelosi endaweni yomoni. Kwakusithi xa ukukhanya kuvela ezingqondweni zabo, badanduluke ngovuyo, besithi: “UKristu ungumbingeleli wam; igazi laKhe lingumbingelelo wam; isibingelelo saKhe sinyindawo endivuma kuyo izono zam.” Bebeziphosa ngokupheleleyo kokuhle kukaYesu, bephinda amazwi athi, “Lungekho ukholo, akunakubakho ukumkholisa kakuhle.” Hebhere 11:6.

“Akukho gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.” IZenzo 4:12.

Isiqinisekiso sothando loMsindisi, sabonakala singaphaya kokuqonda kweminye yolu sizi lwemiphefumlo ekukade ibhudlwa sisaqhwithi. Kwakukukhulu kakhulu ukukhululeka esakuzisayo, umsinga omkhulu wokukhanya okwawa phezu kwabo, bada baba ngathi bathwalelwe ezulwini. Izandla zazibekwe ngokuthembela okukhulu esandleni sikaKristu; iinyawo zabo zimi ziqinile kwiLiwa laPhakade. Konke ukoyika ukufa kugxothiwe. Ngoku, babenako ukunqwenela intolongo negoqo leenkuni ukuba, ngezo zinto, bebeya kulizukisa igama loMhlanguli wabo.

Kwiindawo ezisemfihlakalweni, ilizwi likaThixo laziswa ngaloo ndlela, lafundwa, maxa wambi kumphefumlo omnye, ngamanye amaxesha kwiqela elincinane elalikulangazelela ukukhanya nenyaniso. Kwakukholisa ukuba ubusuku bonke buchithwe ngale ndlela. Kwakuye kube kukhulu ukumangala nokuthanda kwabaphulaphuli ade umthunywawenceba azifumane enyanzelekile ukuba angakwazi ukuyeka ukufunda zide ingqiqo zizibambe iindaba zosindiso. Kwakuthanda ukuba kuvakale amazwi athi: “angaba uThixo ngokwenene uya kuwamkela umnikelo wam? Angaba uya kundincumela? Angaba uya kundixolela?” Impendulo yayifundwa: “Yizani kum nonke nina nibulalekayo, nisindwayo ngumthwalo, ndoninika ukuphumla.” Mateyu 11:28.

Ukholo lwasibamba isithembiso, yaza yavakala impendulo enovuyo: “akusekho zihambo zinde ziza kwenziwa; akusayi kuphinda kubekho iihambo eziya kwiindawo zabafileyo ezingcwele; Ndinokuza kuYesu ndinje ngokuba ndinje, ndinesono ndingengcwele, akasayi kuwucekisa umthandazo walowo uzohlwayayo. ‘Izono zakho zixolelwe.’ Ezam, nditsho ezam, zinako ukuxolelwa!”

Umsinga wovuyo olungcwele wawuzalise intliziyo, igama likaYesu liphakanyiswa ngendumiso nombulelo. Loo miphefumlo inovuyo yayibuyela emakhaya ikusasaze ukukhanya, ibalisele abanye, kangangoko inako, amava wayo amatsha; okufumana kwabo iNdlela yenyaniso nokuphila. Kwabakho amandla anondiliseko angaqhelekanga awayethetha ngqo ezintliziyweni zabo babelangazelela inyaniso. Yalilizwi likaThixo, libanika ukoyiseka abo balivayo.

Umthunywa wenyaniso wayehamba indlela yakhe; kodwa imbonakalo yokuthobeka kwakhe, ukunyaniseka, ukuzingisa nobushushu bakhe, zizinto ekwakusoloko kuthethwa ngazo. Amaxesha amaninzi abaphulaphuli babengabuzi ukuba uvela phi esiya phi. Babethabatheka kakhulu, kuqala bemangalisiwe, kamva ngumbulelo novuyo, kangangokuba balibale ukumbuza. Babesithi xa bemzama ukuba aye emakhayeni abo, wayesithi kufuneka ahambele izimvu ezilahlekileyo. Angaba wayeyingelosi evela ezulwini? Babezibuza.

Kwiimeko ezininzi umthunywa wayengaphindi abonwe. Wayesiya kwezinye iindawo, okanye wayebugqiba ubomi bakhe kumhadi ongaziwayo, okanyeamathambo akhe abe mhlophekwindawo apho wayengqina ngenyaniso. Wona amazwi awayewashiya ngasemva ayengeke atshatyalaliswe. Ayesenza umsebenzi wawo ezintliziyweni zabantu; iziphumo ezisikelelekileyo ziya kwaziwa kuphela emgwebeni.

Abavangeli bamaWaldensi babungenela ubukumkani bukaSathana, amagunya obumnyama enziwa aphaphama kakhulu. Onke amalinge okuqhubela phambili inyaniso ayejongiwe yinkosi yobubi, yaza yavusa ukoyika kubathunywa bayo. Iinkokeli zobupopi zabona umhlola kumsebenzi wazo ngendlela yokusebenza kwaba bajikelezayo bathobekileyo. Ukuba ukukhanya kwenyaniso kwakuza kuvunyelwa kuhambe kungaphazanyiswa, kwakuza kuwatshayela amafu emposiso agubungele abantu. Kwakuza kuzisa iingqondo zabantu kuThixo kuphela kuze ekugqibeleni kubutshabalalise ukuba phezulu kweRoma.

Kwaubukho nje baba bantu, bebambe inkolo yebandla lakudala, babububungqina obuzingileyo bokreqo lweRoma, kwaza, ke ngoko, kwavusa eyona ntiyo nentshutshiso ekrakra. Ukwala kwabo ukuziyeka iziBhalo nako kwakusisikhubekiso engenako ukusinyamezela iRoma. Yazimisela ukubacima emhlabeni. Ngoku kwaqala awona maphulo mabi ngakubantu bakaThixo kumakhaya abo asezintabeni. Ababulali babalandela, waza umboniso ka-Abheli owayemsulwa owathi wawa phambi kukaKayen ongumbulali, wakholisa ukuphindwa.

Yabhuqwa njalo imihlaba yabo etyebileyo, izakhiwo zabo zatshayelwa, kwathi apho kwakukho amasimi anendyebo namakhaya anoxolo, nabantu abakhutheleyo, kwasala kuyintlango kuphela. Njengoko isilo esitshabalalisayo sisiya siba nengqumbo ngokungcamla igazi, kwaba njalo ukuphenjelelwa kwengqumbo yabobupopi ngokubulaleka kwamaxhoba abo. Abaninzi kula mangqina enkolo enyulu, basukelwa bacanda iintaba, bazingelwa ezintilini apho babezimele khona, befihlwe ngamahlathi amakhulu neencopho zamawa.

Akukho sityholo sasinokubekwa ngasekuziphatheni kweli qela lamaxhoba. Neentshaba zabo zazivuma ukuba bangabantu abanoxolo, abazolileyonabangcwele. Eyona mposiso yayinkulukubokukuba babengafuni ukunqula uThixo ngokwentando kapopi. Ngenxa yoku, ukwaphula umthetho, konke ukuthotyelwa phantsi, ukungcikivwa, nokuthuthunjiswa okwakunokucingwa ngabantu needemon kwakufunjwa phezu kwabo.

Kwathi, ngelinye ixesha, xa iRoma izimisele ukuliphelisa eli hlelo lithiyekileyo, kwakhutshwa iphepha [ibull] ngupopi, libagweba njengabakreqi, libanikela ukuba babulawe. (Bona ISIHLOMELO). Babengatyholwa ngokubangoondilele, okanye ngokunganyaniseki, okanye benesiphithiphithi; kodwa kwathiwa banembonakalo yokuhlonela uThixo nobungcwele obabuwexula “izimvu zomhlambi wenene.” Ngoko ke,

upopi wayalela “ukuba ihlelo elicekisekayo nelithiyekileyo labanyelisayo,” ukuba “lifungela ukungarhoxi, kufuneka lityunyuzwe njengeenyoka ezinobuhlungu.”--Wylie, b. 16, ch. 1. Ingaba lo Popi uziphakamisileyo wayekulungele ukubuya ahlangane nala mazwi kwakhona? Ingaba wayesazi ukuba abhaliwe ezincwadini zasezulwini, ukuze ajongane naye emgwebeni? “Ekubeni nenjenjalo nakumnye waba bazalwana bam bangabona bancinane, nenjenjalo nakum.” Mateyu 25:40.

Eli phepha [ibull] lalibizela onke amalungu ebandla ukubaazimanye nephulo lokulwa nabakreqi. Njengomvuzo oyinkuthazo yokungena kulo msebenzi ukhohlakeleyo, eli phepha “labanika uxolelo kuzo zonke iintlungu nezohlwayo zeCawa, zokona jikelele nezithe ngqo; labakhulula bonke abo bazimanya nephulo kuzo zonke izifungo abanokuba bazenza; lakwenza kwasemthethweni konke ukubanga kwabo umhlaba abanokuba bawufumana ngokungekho mthethweni; lathembisa ukuxolela zonke izono zabo zokubulala nawuphi umkreqi. Lazenza azabi lutho zonke izivumelwano namaVaudois [amaWaldensi], layalela abasebenzi babo ukuba babashiye, labalela bonke abantu ukuba bangabaniki luncedo nokuba lolunjani, lagunyazisa bonke abantu ukuba bayihluthe yonke into abanayo.”--Wylie, b. 16, ch. 1. Olu xwebhu lwaluwuveza ngokucacileyo umoya owawuphambili ekuluqhubeni ngasese. Kukugquma kwenamba, ingelilo ilizwi likaKristu, okwakuvakala kulo.

Iinkokeli zobupopi zazingasayi kuzayamanisa izimilo zazo kwimigangatho ephakamileyo yomthetho kaThixo, kodwa zamisa umgangatho ofanele zona, zazimisela ukunyanzela bonke ukuba bavumelane noku kuba kufunwa yiRoma. Ezona ntlekele zimbi kakhuluzamiselwa. Abapristi nooPopi abakhohlakeleyo babesenza umsebenzi abawunyulelwe nguSathana. Inceba yayingenayo indawo endalweni yabo. Wona la moya wabethelela uKristu, wabulala abapostile, nguwo owaqhuba uNero owayenxanelwe igazi labathembekileyo ngemini yakhe, wawusebenza ukuba ususe emhlabeni abo babeziintanda zikaThixo.

Iintshutshiso ezafikela abantu abamoyikayo uThixo kwiinkulungwane ezininzi bazinyamezela ngomonde nokuhlala bemzukisa uMhlanguli wabo. Nangona amaphulo ayesemva kwabo, nokubulawa ngabantu kubathe mbende, baqhubeka bethumela abavangeli ukuba bahambise inyaniso eligugu. Babezingelelwa ukubulawa; lona igazi labo lankcenkceshela imbewu ehlwayelweyo, yaphumelela ukuba nesiqhamo. Ngalo ndlela, amaWaldensi angqina ngoThixo iinkulungwane phambi kokuzalwa kukaLutere. Ethe saa kumazwe amaninzi, atyala imbewu yoHlaziyo eyaqala ngexesha likaWycliffe, yanda yanzulu ngemihla kaLutere, kwaye kufuneka ihanjiselwe phambili kuse ekupheleni kwexesha ngabo banentumekelelo yokuphatheka kakubi kwiinto zonke ngenxa “yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu.” IsiTyhilelo 1:9.

Isahluko 5—Ujohn Wycliffe

Phambi kohlaziyo, ngamanye amaxesha, zazibakho iikopi ezimbalwa kakhulu zeBhayibhile, kodwa uThixo akazanga waliyeka ilizwi laKhe ukuba litshatyalaliswe ngokupheleleyo. Iinyaniso zalo zazingasayi kufihlakala ngonaphakade. Wayenokuwakhulula ngokulula amatyathanga aqamangele amazwi obomi kwanjengokuba wayenako ukuvula iingcango zentolongo akhulule iimbophelelo zentsimbi ezivale amasango ukuze abakhulule abakhonzi baKhe. Kumazwe awahlukeneyo aseYurophu, abantu babeqhutywa nguMoya kaThixo ukuba baphengulule befuna inyaniso ngokobutyebi obufihliweyo. Bekhokelelwa ngokokubonelela kukaThixo, kwiziBhalo ezingcwele, bawafunda amaphepha angcwele ngomdla onzulu. Babekulungele ukwamkela ukukhanya nokuba kungabaxabisa ntoni. Nangona babengaziboni zonke izinto ngokucacileyo, benziwa bakwazi ukuziqonda iinyaniso ezininzi ekwakukade zafihlwa. Njengabathunywa abathunywe lizulu, bahamba, beqhawula amatyathanga emposiso neenkolo, beyalela abo kwakukade benziwa amakhoboka, ukuba bavuke babange inkululeko yabo.

Ngaphandle kwakumaWaldensi, ilizwi likaThixo lalivaleleke kwiilwimi ezaziwa kuphela ngabafundileyo; kodwa lalifikile ixesha lokuba iziBhalo ziguqulwe zinikwe abantu bamazwe awahlukeneyo ngeelwimi zabo zendalo. Umhlaba wawudlule kwinzulu yobusuku bawo. Iiyure zobumnyama zaziphela, kuvela kwiindawo ezininzi imiqondiso yokuza kokusa.

Ngenkulungwane yeshumi elinesine, kwahluma eNgilane “ikhwezi lokusa loHlaziyo.” UJohn Wycliffe waba ngumsasazi wohlaziyo, engengoweNgilane kuphela, kodwa owobuKristu buphela. Eyona nkcaso inkulu ngakwiRoma, awavunyelwa ukuba ayithethe, yayisokuze ibe ithuliswe. Olo vukelo lwavulela ungquzulwabo olwaba nesiphumo esikukukhululwa kwabantu, kwamabandla, nezizwe.

UWycliffe wafumana imfundo yenkululeko, kwathi kuye, ukoyika uYehova kwasisiqalo sobulumko. Waziwa kwasekholejini ngokuzondelela kwakhe ukoyika uThixo nangeetalente zakhe ezinkulu nokuba ngumfundi obalaseleyo. Ekunxanelweni kwakhe ulwazi, wazama ukuziqhelanisa nawo onke amasebe emfundo. Waya wafunda ifilosofi yobuchule bemfundo, imibhalo yenkonzo, nomthetho wokulawula isizwe, ngakumbi kwilizwe lakhe. Ekusebenzeni kwakhe nzima kamva, ixabiso lale ngqeqesho yangaphambili labonakala. Ukuqhelana ngokucokisekileyo nolwazi olusebenzisa ingqondo lwexesha lakhe kwamenza ukuba akwazi ukuziveza iimposiso zalo; kwathi ngokufunda kwakhe umthetho wesizwe nowenkolo, wakulungela ukungena kwidabi elikhulu elilwela inkululeko yokuhlala neyenkolo. Lo gama wayekwazi ukusebenzisa izixhobo eziphuma elizwini likaThixo, wayeyizuzile ingqeqesho yengqiqo ezikolweni, ngoko ke ewaqonda amacebo abantu abafundileyo. Amandla obulumko bakhe nokunaba

kokucokisisa kolwazi lwakhe kwenza ukuba ahlonipheke kubahlobo nakwiintshaba ngokufanayo. Abo bathi bayama kuye babona baneliseka ukuba intshatsheli yabo yayigqwesa phakathi kweengqondo eziphambili zesizwe; zaza iintshaba zayo zathinteleka ukuba ziyijongele phantsi kumsebenzi wohlaziyo ngokuthi ziveze ukungazi okanye ubuthakathaka bomxhasi walo, uhlaziyo.

Wathi uWycliffe esesekholejini, wangenela ukufunda iziBhalo. Ngaloo maxesha angaphambili, iBhayibhile isafumaneka ngeelwimi zakudala kuphela, abafundi bakwazi ukuba bayifumane indlela yokufikelela kumthombo wenyaniso, owawuvalekile kubantu abangafundanga. Ngokoke,indlelayayisele ililungeleikamvalomsebenzikaWycliffe wokuba ngumHlaziyi. Abantu abafundileyo babelifundile ilizwi likaThixo bayifumana inyaniso enkulu yobabalo lwaKhe olungahlawulelwayo ityhiliwe apho. Kwiimfundiso zabo babekusasazile ukwaziwa kwale nyaniso, sebebakhokelele abanye ukuba babuyele kwimiyalelo ephilileyo.

Yathi ingqondo kaWycliffe yakukhokelelwa eziBhalweni, waqala ukuziphengulula ngocoselelo olunye nolo lwamenza ukuba azoyise izifundo ezikolweni. Ukuza kuthi ga kule ndawo, wayeziva enentswelo enkulu, eyayingakwazi ukwaneliswa zizifundo zakhe zobuchule bokufunda kwanayimfundiso yebandla. Elizwini likaThixo wakufumana oko wayekufuna engakufumani ngaphambili. Apha, walibona icebo losindiso lityhiliwe noKristu evezwe ikuphela kwaKhe ummeli womntu. Wazinikela emsebenzini kaKristu waza wazimisela ukuvakalisa iinyaniso azizuzileyo.

NjengabaHlaziyi abalandelayo, uWycliffe akazange athi, ekuqaleni komsebenzi wakhe, abone kwangaphambili ukuba uya kumkhokelela phi. Akazange athi zisuka nje azimisele ukuyichasa ngabom iRoma. Yaba kukuzinikela enyanisweni okwamenza ukuba angquzulane nobuxoki. Okona wazibona ngokucacileyo iimposiso zobupopi, kwaba kukona ezingisa ekuyibekeni imfundiso yeBhayibhile. Waya wabona ukuba iRoma ilishiyile ilizwi likaThixo yabamba isithethe somntu; ngesibindi wasikhalimela isibingeleli ngokulahlela kude iziBhalo, waza wanyanzelisa ukuba iBhayibile ibuyiselwe ebantwini nokuba igunya layo liphinde limiselwe ebandleni. Wayeyititshala enesakhono nenenzondelelo, ekwangumshumayeli onobuciko, baye ubomi bakhe bemihla ngemihla busisibonakalaliso seenyaniso awayezishumayela. Ulwazi lwakhe lweziBhalo, igalelo lamandla okuzathuza kwakhe, ubunyulu bobomi bakhe, nokungagungqi kwesibindi nokuthembeka kwakhe konke kwamzuzela ukuxatyiswa nokuthenjwa jikelele. Uninzi lwabantu lwalusele lunganeliseki yinkolo yabo yangaphambili xa bekhangele kubugwenxa obabugquba kwiBandla laseRoma, baza bazamkela ngovuyo olungafihlakalanga iinyaniso ezatyhilwa nguWycliffe; kodwa iinkokeli zobupopi zazaliswa ngumsindo xa zibona ukuba lo mHlaziyi wayezuza impembelelo engaphezu kwaleyo yabo.

UWycliffe wayebukhali ekuyiboneni imposiso, waza wakuhlasela ngesibindi ukuziphatha kakubi okuvunyelwe ligunya laseRoma. Ngexesha wayesebenza njengomfundisi kakumkani, wema waqina ukuchasa ukuhlawulwa kweminikelo efunwa nguPopi kukumkani waseNgilane waza wabonisa ukuba ubuganga begunya lobupopi kubalawuli basemhlabeni babuchasene nengqiqo nesityhilelo. Ukunyanzelisa kokufuna kukaPopi kwavusa ingcaphuko enkulu, zaza iimfundiso zikaWycliffe zanegalelo lempembelelo ezingqondweni zesizwe. Ukumkani namadoda amakhulu bamanyana ekwaleni ibango likaPopi kwigunya lasemhlabeni nasekwaleni ukuhlawula umnikelo. Ngaloo ndlela, kwabakho ukubetheka okukhulu kukongama kobupopi eNgilane.

Obunye ububi umHlaziyi awazimisela ukuba alwe nabo idabi elide nelipheleleyo yayikukumiselwa kohlelo lwabafundisi abangabangqibi. Aba bangqibi balingenela ngokweenyosi elaseNgilane, benika umfanekiso wokushwatyulelwa kobukhulu nempumelelo yesizwe. Amashishini, ukuziphatha, zaba zizinto eziva impembelelo etshazisayo. Ubomi boonongendi abangamadoda bokuzula esithubeni nokungqiba akuzange kwanele nje ukuba nokufunxa kwindyebo yabantu, kodwa kwakwenza kwajongelwa phantsi ukusebenza okuyinto elungileyo. Ulutsha lwatyhafiswa lonakaliswa. Ngale mpembelelo yaba bafundisi bangqibayo, baba baninzi abakhuthazeka ukuba bangene emizini yoonongendi bazinikele ebomini bokuhlala ngokuzinxwema, kwaye oku bekwenza, benganelanga kungavunyelwa ngabazali, kodwa ngaphandle kokuba abazali bazi nangokuchasene nemiyalelo yabo. Omnye wooTata beBandla laseRoma, ezama ukunyanzelisa amabango oku kuzihlalela ngaphezu kokufunwa luthando lobuntwana nomthwalo ngakubazali, wathi: “Nokuba utata wakho angalala phambi komnyango wakho elila, nomama wakho akubonise umzimba namabele awayekuncancisa kuwo, qiniseka ukuba uyabanyhasha ngaphantsi kweenyawo, uhambe uye ngqo kuKristu.” Ngale “nkohlakalo imbi kakhulu,” ngokutsho kukaLutere kamva, “encasa yayo ivakala okwengcuka nombandezeli kunomKristu nomntu,” iintliziyozabantwana zaqiniswaokwentsimbingakubazalibabo.— Barnas Sears, The Life of Lutere, pages 70, 69. Ngaloo ndlela, iinkokeli zobupopi, njengabaFarisi bakudala, zawenza waba yinto engento umthetho kaThixo ngesithethe sawo. Amakhaya enziwa abaziimbuqu abazali behluthwe ukuhlalisana ngokwamakhaya noonyana neentombi zabo.

Nabafundi eziyunivesithi bakhohliswa ziintetho zoonongedi bekhuthazwa ukuba bazimanye namahlelo abo. Kamva, abaninzi bazisola ngeli nyathelo, bebona ukuba babenze bashwabuleleka ubomi babo nokuba bazisa intlungu kubazali babo; kodwa ke, ngakonje ukuba babambeke emgibeni, babengakwazi ukuyizuza inkululeko yabo. Abazali abaninzi, ngokoyika impembelelo yoonongendi, bala ukuthumela oonyana neentombi zabo eziyunivesithi. Kwabakho ukuhla kakhulu kwamanani abafundi abaya kumaziko amakhulu emfundo. Izikolo zalambatha, kwaza kwagquba ukungazi.

UPopi wayezinike igunya ezi monk ukuba zimamele ukuvunywa kwezono nokunika uxolelo. Oku kwaba lithende lobubi obukhulu. Zathi ngokuzama ukuzuza inzuzo, aba bangqibi balungela ukunika ukukhululeka okwenza ukuba abophuli bomthetho ngazo zonke iindlela babalekele kubo, saza isiphumo soko, saba kukuqatsela ngokukhawuleza kokukhula kobubi. Abagulayo nabangamahlwempu bashiywa ukuba bazibonele, lo gama izipho ezazimele ukuba zincedisene nabo kwiintswelo zabo zaya koonongendi, ababesithi, ngezoyikiso bafune amalizo ebantwini, bekusingela phantsi ukungamoyiki uThixo kwabo babezibamba izipho zingayi kumahlelo abo. Nangona babesithi bangamahlwempu, ubutyebi babangqibi bathi rhoqo ukukhula, zathi izakhiwo zabo ezihle neetafile ezihlala zizele zizimuncumuncu zakwenza kwacaca ngakumbi ukukhula kokuhlupheka kwesizwe. Kwathi ngoku belichitha ixesha labo ngokonwaba neziyolo, basuka bathumela abantu abangazi nto, abasuka babalise iintsomi ezimangalisayo, amabali, neziqhulo zokuhlekisa abantu, babenza ukuba baqhathwe ngaphezulu ngokupheleleyo ngoonongendi. Baya baqhubeka aba bangqibi bezibambile izihlwele ezineenkolo bezenza ukuba zikholwe ukuba wonke umthwalo wenkolo wawubandakanya ukuvuma ukongama kukaPopi, ukukhonza abangcwele, nokwenza izipho koonongendi, nokuba oku kwakwanele ukumzuzisa umntu indawo ezulwini.

Amadoda afundayo nawoyika uThixo azama ukwenza uhlaziyo kula mahlelo oonongendi, kodwa ngelize; waza uWycliffe, enembono ekrelekrele kakhulu, wabetha engcanjini yenkohlakalo, esithi uhlelo ngokwalo lububuxoki nokuba kufuneka luphelisiwe. Ingxolo nembuzwano zaziqala. Bathi njengoko onongendi [iimonks] behamba-hamba ilizwe, bethetha ngoxolelo lukaPhapha, baye bebabaninzi abakuthandabuzayo ukuthengwa koxolelo ngemali, benombuzo wokuba bebengafanele kulufuna kuThixo na uxolelo endaweni kaPhapha waseRoma. (Bona ISIHLOMELO, inqaku lephepha lama-[59].) Baye bebaninzi abakhwankqiswayo buburhovu boonongendi, abakubawa kwabo kwakubonakala kungasokuze kwaneliswe. “Iimonks nabapristi baseRoma,” batsho, “basidla basigqibe ngokomhlaza. UThixo kufuneka asihlangule, okanye abantu baza kutshabalala.”--D'Aubigne, b. 17, ch. 7. Ukuquma ukubawa kwabo, aba nongendi bangqibayo bathi balandela umzekelo woMsindisi, besithi uYesu nabafundi baKhe babexhaswa zizipho zabantu. Eli bango laba nomphumela wokuwulimaza umsebenzi wabo, kuba lakhokelela abaninzi eBhayibhileni ukuba bazifundele ngokwabo inyaniso—esona siphumo sasingafunwa yiRoma. Iingqondo zabantu zakhokelelwa kwiThende lenyaniso, eyona yayiyinjongo yayo, iRoma, ukuyifihla.

UWycliffe waqala ukubhala nokusasaza amaphetshana achasa abangqibi, phofu engafuni ukungena kwiimpikiswano nabo kunokuba abizele iingqondo zabantu kwiimfundiso zeBhayibhile kunye noMbhali [uMqali] wayo. Wathi igunya lokuxolela okanye lokugxothela ngaphandle kwesikhungu likuPopi ngendlela engekho ngaphezulu kwaleyo banokwenza ngayo nababingeleli nje, kwanokuba akakho umntu onokugxothelwa

ngaphandle kwesikhungu ngokwenene ngaphandle kokuba uthe kuqala wazizisela phezu kwakhe ukugwetywa nguThixo. Ayikho indlela anokukwazi ngayo ngempumelelo ukudlula kulo mgangatho unzima wobomi basemoyeni nolawulo lwasemhlabeni awenze uPopi wangumnqantsa, nekuthi ngawo imiphefumlo nemizimba yezigidi zabantu yenziwe amakhoboka.

Waphinda uWycliffe wabizelwa ukuba akhusele amalungelo kakumkani waseNgilane kungenelelo lweRoma; wathi njengonyulelwe ukuba ngummeli kakumkani, wachitha iminyaka emibini kwinkomfa yabathunywa bakaPopi eNetherlands. Apha waba noqhagamshelano nabafundisi ababephuma eFrance, eItaly, naseSpain, waza wanethuba lokukhangela ngaphaya kokwenzekayo waza wazuza ulwazi lwezinto ezininzi ezazifihlakele kuye xa wayeseNgilane. Wafunda okuninzi okwakuza kumnceda ukumxhasa kumsebenzi wakhe yasemva koko. Kwaba bameli baphuma kwinkundla kaPhapha, wafunda esona similo neenjongo zamanqwanqwa olawulo. Wabuyela eNgilane ukuya kuphinda iimfundiso zakhe zangaphambili ngokuphandle nangenzondelelo enkulu, evakalisa ukuba ukubawa, ikratshi, nenkohliso yayizizithixo zaseRoma.

Kwelinye lamaphetshana akhe asasazwayo, wathi, ethetha ngoPopi nabaqokeleli bemali bakhe: “Bathabatha emhlabeni wethu impiliso yabantu, nemfumba yemali, ngomnyaka, kwimali kakumkani, beyisa emithendelekweni nezinye izinto zenkolo, nokuthengwa kwezikhundla zeCawa okuqalekisekileyo ngokuchasana nenkolo, baze benze ukuba bonke ubuKristu bukuvume bukuxhase oku kuchaswa kwenkolo. Ngokuqinisekileyo, nangona ilizwe lethu linentabalala yegolide, engazanga yathatyathwa mntu ngaphandle kwalo mpristi unekratshi nothanda ihlabathi, ngokuhamba kwexesha, le mfumba iya kuba iphelile; kuba uhlala ethabatha imali kumhlaba wethu, angabuyi athumele nto ngaphandle kwesiqalekiso sikaThixo ngenxa yokuthenga kwakhe isikhundla.”--John Lewis, History of the Life and Sufferings of J. Wiclif, page 37.

Kungekudala emva kokuba ebuyele eNgilane, uWycliffe wanyulwa ngukumkani ukuba aphathe isikolo sabafundisi saseLutterworth. Oku kwakusisiqinisekiso sokuba ukumkani akazange angakholiswa kukuthetha kwakhe ngokuphandle. Impembelelo kaWycliffe yaviwa ikumisa ngendlela okwenziwa ebhotwe, kwanokubumba inkolo yesizwe.

Kwath kungekudala indudumo zikaPopi zagityiselwa ukuba zimchase. Kwathunyelwa amaphepha [anika umyalelo kaPopi] amathathu eNgilane,--eyunivesithi, kukumkani, nakoobhishophu,--onke enika amanyathelo akhawulezileyo nangqongqo ukuba kuthuliswe ititshala yenkcaso yenkolo. (Augustus Neander, General History of the Christian Religion and Church, period 6, sec. 2, pt. 1, par. 8. Bona nakwiSIHLOMELO.) Phofu, Ngaphambi kokufika kwala maphepha, oobhishophu, ngenzondelelo yabo, babembizele ematyaleni uWycliffe phambi kwabo ukuba azokuphendula. Ukuya kuloo

nkundla, wakhatshwa ziinkosana ezimbini ezinamandla kakhulu ebukumkanini; baza abantu, berhanqe isakhiwo bekwatyhudisa ukungena, babenza bafikelwa kukoyika abagwebi kangangokuba iingxoxo zakha zamiswa ngokwangoko, wavunyelwa ukuba ahambe enoxolo. Kungekudala emva koko, uEdward III, nabo babezama ukumphembelela, ebudaleni bakhe, ukuba amchase umHlaziyi, wafa, waza umkhuseli kaWycliffe wangaphambili waba libambela endaweni yakhe, uEdward III, ebukumkanini.

Ukufika kwamaphepha avela kuPopi, kwanika iNgilane yonke umyalelo oyisamani engqongqo ukuba abanjwe avalelwe entolongweni umchasi wenkolo. La manyathelo ayesalatha ngokuqinisekileyo ekugwetyweni ngokubotshelelwa esibondeni sokutshiswa. Kwathi ngoku kunjalo, Lowo wayethe komnye wakudala, “Musa ukoyika, . . . ndiyingweletshetshe yakho” (Genesis 15:1), waphinda wasolula isandla saKhe ukuba amkhusele umkhonzi waKhe. Ukufa kwafika, kungezi kumHlaziyi, kodwa kuPopi owayekhuphe umthetho wokubulawa kwakhe. UGregory XI wafa, baza abafundisi ababehlangene etyaleni likaWycliffe, babuyela emakhaya.

Ukubonelela kukaThixo kwaqhubeka kuzilawula iziganeko ukuze kunikwe ithuba lokukhula koHlaziyo. Ukufa kukaGregory kwalandelwa kukunyulwa kooPopi ababini abazintshaba. Amagunya amabini aphikisanayo, elinye lizibabaza ngokungabi nakho ukona, ngoku elalibanga ukuthotyelwa. (Bona ISIHLOMELO amanqaku amaphepha [50] nelama-[85].) Elowo wabiza abathembekileyo ukuba bancede kuliwe omnye, enyanzelisa oko akufunayo ngeziqalekiso ezoyikekayo ngakwabo bamchasayo, nezithembiso zemivuzo ezulwini kwabo bamxhasayo. Esi sihlo salitheza amandla kakhulu igunya lobupopi. Amaqela alwayo ayenako konke okufunekayo ukuba ahlaselane, waza uWycliffe waphola okwexeshana. Iziqalekiso nokumangalelana kwakusuka kuPopi kuye kuPopi, imisinga yegazi ithululwa ukuxhasa amabango abo aphikisanayo. Ulwaphulo lomthetho nezenzo zobubi konke kwaba ngumsinga ukungena ebandleni. Ngelo xesha, umHlaziyi, epholile ekuhlaleni kwakhe eLutterworh, wayesebenza ngokukhuthala ukwalathisa abantu ukuba bangakhangeli kooPopi abalwayo, koko bakhangele kuYesu uKumkani woxolo.

Umsantsa nenkohlakalo, nako konke okwaba sisiphumo, kwayilungisa indlela yoHlaziyo ngokubenza abantu ukuba bakwazi ukubona eyona nto ubupopi babuyiyo. Kwiphetshana awalisasazayo, elalisithi: On the Schism of the Popes [Ngokungahlangani KooPopi] , uWycliffe wabamema abantu ukuba baqaphele ukuba aba Popi babengathethi nyaniso naxa babe bizana ngokuthi, omnye nomnye, ungumchasi-Kristu. “UThixo,” wathi, “akasayi kuqhubeka elunyamezele utshaba ukuba lulawule kumbingeleli omnye onjalo, kodwa . . . wenza ukuba kubekho ukungaboni ngasonye kwabo babini, ukuze abantu, egameni likaKristu, bakwazi ukuboyisa bobabini ngokulula.”--R. Vaughan, Life and Opinions of John de Wycliffe, vol. 2, p. 6.

UWycliffe, njengeNkosi yakhe, wazishumayela iindaba ezilungileyo kumahlwempu. Wathi, enganelisekanga kukusasaza ukukhanya kumakhaya athobekileyo kweyakhe indawo awaye kuyo eLutterworth, wazimisela ukuba kumele ukuba kusiwe kuzo zonke iindawo zaseNgilane. Ukuyifeza le mbono, waqulunqa umbutho wabashumayeli, abantu abalula nabazinikeleyo, ababethanda inyaniso, benganqweneli enye into ngaphezu kokuyihambisa. La madoda aya kuyo yonke indawo, efundisa ezindaweni zentengiso, ezitratweni zezixeko ezikhulu, nasezindledlaneni zasemaphandleni. Afuna abantu abagugileyo, abagulayo, nabangamahlwempu, abavulela phambi kwabo iindaba ezilungileyo zobabalo lukaThixo.

Njengoko wayeyiprofesa emfundo ngoThixo yaseOxford, uWycliffe walishumayela ilizwi likaThixo eziholweni zeyunivesithi. Ngokunyaniseka, wayibeka inyaniso kubafundi abafundisayo, wada wanikwa isihlonipho sokuba "ngugqirha wevangeli." Owona msebenzi mkhulu wobomi bakhe wawuza kuba abe ngumguquleli weziBhalo kulwimi lwesiNgesi. Kwincwadi awayibhalayo, ethi, On the Truth and Meaning of Scripture [Ngenyaniso Nentsingiselo YeziBhalo], wayibeka injongo yakhe yokuziguqula iziBhalo, ukuze wonke umntu eNgilane azifundele, ngolwimi lwakhe lwenkobe, imisebenzi emangalisayo kaThixo.

Kwenzeka ukuba ngequbuliso imisebenzi yakhe ifike ekupheleni. Nangona wayengekafiki kumashumi amathandathu eminyaka ubudala, ukusebenza angayeki, ukufunda, nokuhlaselwa ziintshaba zakhe, konke kwawaxikixa amandla akhe kwamgugisa ngaphambi kwexesha. Wahlaselwa sisifo esiyingozi. Ezo ndaba zazisa uvuyo olukhulu kubafundisi ababengabangqibi. Ngoku, baya bacinga ukuba uya kuguquka ngomphefumlo okrakra kububi awathi wabenza ebandleni, baza bakhawuleza baya kufika kwigumbi lakhe ukuba baphulaphule ukuvuma isono kwakhe. Abameli abaphuma kumahlelo amane enkolo, kunyenamagosa amane aselulawulweni lukarhulumente, bahlanganisana ngakule ndoda ekwakuthiwa iyafa. "Unokufa emilebeni yakho," batsho; "chukumiseka ziziphoso zakho, ukurhoxise apha phambi kwethu konke okuthethileyo okusilimazayo." UmHlaziyi waphulaphula ethe cwaka; waza wayalela isicaka sakhe ukuba simphakamise emandlalweni wakhe, ewathe ntsho kubo amehlo akhe, ngeli xesha bemi belindele ukurhoxa kwakhe, wathi, ngelizwi eliqinileyo nelinamandla, nelalisoloko libangcangcazelisa: "Andisayi kufa, ndiza kuphila; ndiphinde kwakhona ndizixele izenzo ezibi zabafundisi."--D'Aubigne, b. 17, ch. 7. Zikhwankqisiwe zikwaneentloni, iimonk zakhawuleza zalishiya igumbi.

Amazwi kaWycliffe azaliseka. Waphilela ukuba abeke ezandleni zabantu bezwe lakhe ezona zixhobo zinamandla okulwa iRoma—ukuba nika iBhayibhile, umthunywa onyulwe liZulu ukuba akhulule, akhanyise, avangele abantu. Zazizininzi zizikhulu izithintelo ekufuneka ziqatyelwe ekufezeni umsebenzi wakhe. UWycliffe waqotywa bubuthakathaka bomzimba; waye esazi ukuba yayiyiminyaka nje embalwa yokusebenza eseleyo

awayenayo; wayibona inkcaso ekwakufuneka equbisene nayo; kodwa, ngokukhuthazwa zizithembiso zelizwi likaThixo, wabheka phambili engoyiki nto. Esemandleni apheleleyo engqiqo yakhe, enobutyebi bamava, wagcinwa wakulungiselelwa oku kukubonelela kukaThixo okukhethekileyo, owona mkhulu kwimisebenzi yakhe. Nangona ubuKristu babuzele kukuxokozela, umHlaziyi kwiziko lakhe lokufundisa eLutterworth, engaziyekelanga kwisaqhwithi esasivuthuza ngaphandle, wazinikela kumsebenzi wakhe awukhethileyo.

Ekugqibeleni, umsebenzi wagqitywa—inguqulelo yokuqala yeBhayibhile yesiNgesi eyathi yenziwa. Ilizwi likaThixo lavulwa eNgilane. UMhlaziyi wayengasoyiki ngoku intolongo okanye ukutshiswa. Wayebeke ezandleni zabantu baseNgilane ukukhanya okwakungasayi kuze kucinywe. Ngokunika abantu bezwe lakhe iBhayibhile, wenza okukhulu kakhulu ukwaphula amakhamandela okungazi nobubi, ngakumbi ukubakhulula nokubaphakamisa abantu bezwe lakhe, kunoko kwakha kwenziwa lolona loyiso luqaqambileyo kumabala amadabi.

Bungekaziwa ubuchule bokushicilela, kwakungokusebenza okucothayo nokudinisayo ezathi iikopi zeBhayibhile zenziwa zaninzi. Waba mkhulu kakhulu umdla wokuzuza incwadi, kangangokuba baba baninzi abangena kumsebenzi wokuyikhuphela, kodwa kwakunzima ukuba abo bayikopayo bakukholise ukunxanelwa kwayo. Abanye babona bantu bangabathengi, babeyifuna iyonke iBhayibhile. Abanye babethenga iinxenye kuphela. Kwiimeko ezininzi, iintsapho eziliqela zazihlangana ukuba zithenge ikopi. Ngaloo ndlela, iBhayibhile kaWycliffe yakwazi ukufikelela kumakhaya abantu.

Ukubhenela kwingqiqo yabantu kwabavusa ekuzivumeni ngaphandle kombuzo iimfundiso zobupopi. UWycliffe waya wafundisa iimfundiso ezibalaseleyo zobuProtestanti—ukusindiswa ngokukholwa kuKristu, nokungabi nakuphazama kweziBhalo kuphela. Abashumayeli awayebathumele bayisasaza iBhayibhile, kunye nokubhalwe ngabaHlaziyi, kwaza, ngempumelelo enkulu, inkolo entsha yamkelwa phantse sisiqingatha sabantu baseNgilane.

Ubukho beziBhalo bazisa ukukhwankqiswa kumagunya ebandla. Kwakufuneka ngoku baqubisane nezenzeleli ezinamandla ngaphezu kukaWycliffe—isenzeleli esasizakuba negalelo elincinane kakhulu ukuyilwa inkcaso. Kwakungekho mthetho ngeli xesha eNgilane oyalelayo iBhayibhile, kuba yayingazange yashicilelwa ngolwimi lwabantu. Imithetho enjalo yamiselwa yanyanzeliswa ngamandla emva koko. Ngokwangoku, nangona yayikho imizamo yababingeleli, labakho okwexesha elithile ithuba lokulijikelezisa ilizwi likaThixo.

Zaphinda kwakhona iinkokeli zobupopi zaceba ukulithulisa ilizwi lomHlaziyi. Wabizelwa phambi kweenkundla ezintathu ukuba aze kuxoxa, kodwa akeza. Kuqala, isinodi soobhishophu sathi akubhalileyo kugxeka inkonzo, baza bathi ngokuzuzela

ukumkani oselula kwelabo icala, bawufumana umyalelo othi mabavalelwe entolongweni bonke abaya kufunyanwa bebambelele kwiimfundiso ezibonwe zingalunganga.

UWycliffe wabhenela ePalamente ukusuka kwakhe esinodini; wawalandelelanisa ngesibindi amanqwanqwa olawulo phambi kwequmrhu le sizwe, wafuna uhlaziyo lokuphatha gwenxa okuvunyelwe libandla. Ngamandla awoyisayo wakuzoba ukuphatha kakubi nenkohlakalo yesihlalo sobuPopi. Iintshaba zakhe zadideka. AbahlobonabaxhasibakaWycliffe babenyanzelweukuba boyisakale, kwaza kwalindelwa ukuba, ngokuqinisekileyo, umHlaziyi ngokwakhe, ebudaleni bakhe, eyedwa engenabahlobo, wayeza kuthoba kwigunya elihlangeneyo likakumkani nenkonzo. Endaweni yoko, abobupopi bazibona boyisiwe. IPalamente, yothuswe zizibongozo ezothusayo zikaWycliffe, yawurhoxisa umthetho wokutshutshisa, waza waphinda umHlaziyi waxhamla inkululeko.

Okwesithathu waziswa ematyaleni, ngoku phambi kwenkudla yebandla lobukumkani. Apha kwakungazi kubakho luvelwano ngasekulweni neCawa. Ekugqibeleni, apha, iRoma yayiza koyisa, uze umsebenzi wabaHlaziyi upheliswe. Babecinga njalo abobupopi. Ukuba nje bebengayifeza injongo yabo, uWycliffe wayeza kunyanzelwa ukuba afungele ukuzilahla iimfundiso zakhe, okanye ayishiye inkundla esiya emalangatyeni.

Akazange phofu arhoxe; wayengasayi kulufihla uluvo lwakhe. Wazigcina ngesibindi iimfundiso zakhe wazigxotha zonke izityholo zabatshutshisi bakhe. Elahlekwa kukuzibona, isikhundla sakhe, nemeko, wamemela kuye abaphulaphuli phambi kwenkundla yezulu, wabubeka ubuqhopholololo nolahlekiso lwabo esikalini senyaniso yaphakade. Amandla kaMoya Oyingcwele avakala kwigumbi lentlanganiso. Intimbo ephuma kuThixo yaphezu kwabaphulaphuli. Baziva bengenawo amandla okuyishiya indawo. Njengeentolo eziphuma kumphongolo weNkosi, amazwi omHlaziyi azihlaba iintliziyo zabo. Isimangalo sokuthiya ibandla, ababembeka sona, wasibuyisela kubo ngamandla aboyisayo. Babetheni ukuze babenesibindi sokuzisasaza iimpazamo zabo? Ngenxa yokufuna inzuzo, wabuza, nithengisa ngobabalo lukaThixo na?

“Nicinga ukuba nilwa nabani?” wabuza ekugqibeleni. Nomntu omdala esecicini lokungena engcwabeni? Hayi! neNyaniso—iNyaniso enamandla kunani, kwaye iza kunoyisa.”--Wylie, b. 2, ch. 13. Akuba etshilo, waphuma entlanganisweni, akwabakho bani kubachasi bakhe omthintelayo.

Umsebenzi kaWycliffe wawusele uza kuphela; ibhanile yenyaniso awayeyithwele ixesha elide yayisele iza kuwa esandleni sakhe; kodwa wayeza kuphindaabuthwaleubungqinangenxayegospile. Inyaniso kwakufuneka ivakaliswe iphuma kwinqaba yobukumkani bempazamo. UWycliffe wamenywa ukuba aze ematyaleni phambi kwenkundla kaPhapha eRoma, eyayisoloko iphalaza igazi labangcwele. Yayingamsithelanga ingozi eyayimzela, kanti ngewayekuthobele ukubizwa ukuba

ukuhlaselwa lidumbe kwakungazange kumenze angakwazi ukuthabatha uhambo. Nangona phofu ilizwi lakhe lalingenako ukuvakala eRoma, waba nako ukuthetha ngencwadi, waza wazimisela ukukwenza oku. Wathi ekwindawo afundisa kuyo, umHlaziyi wayibhala ileta eya kuPhapha, eyathi, nangona yayinembeko ngokwelizwi nomoya wobuKristu, yakukuthethisa okungqwabalala kubuyokoyoko nekratshi lwesihlalo sobupopi.

"Ngokwenene ndiyavuya," watsho, "kuba ndivule ndavakalisa kuye wonke umntu, ngokukodwa kubhishophu waseRoma, ukuba: ukholo endilubambileyo endicinga ukuba, ngalo lonke ixesha ndicinga ukuba luphilile luyinyaniso, uya kuba nentumekelelo ukuluqinisekisa olo kholo lwam, okanye ukuba luyimposiso, alulungise.

"Kuqala, ndiyacinga ukuba igospile kaKristu isiso sonke isiqu somthetho kaThixo. . . . Ndiyavuma ndaye ndisithi, ubhishophu waseRoma nanjengoko engummeli kaKristu apha emhlabeni, ungoyena ubophelelekileyo, kunabo bonke abanye abantu, emthethweni wegospile. Kaloku ubukhulu phakathi kwabafundi bakaKristu babungakhelwanga phezu kwesidima sehlabathi okanye ukuphakanyiswa, kodwa ekulandeleni uKristu ebomini nasekuziphatheni ngendlela esondeleyo nengqongqo. . . . UKristu, ngexesha lokuphambukela kwaKhe kweli, wayengoyena mntu ulihlwempu, edele walahla lonke ulawulo nozukolwasemhlabeni. . . .

"Akakho umntu onyanisekileyo omele ukulandela nokuba nguPhapha ngokwakhe okanye nawuphi na kumadoda angcwele, ngaphandle kwezo ndawo athi ngazo alandele iNkosi uYesu Kristu; kuba uPetros noonyana bakaZebhedi, ngokunqwenela uzuko lwehlabathi, ngokuchasene nokulandela amanyathelo kaKristu, bona, baza ngenxa yoko, kwezo mpazamo ababa nako ukulandelwa. . . .

"UPopi umele ukuyekela kwigunya lasemhlabeni bonke ubukumkani nolawulo lwasemhlabeni, aze athi, ngempumelelo, asise asikhuthaze sonke isifundisi sakhe; kuba wenjenjalo uKristu, nangakumbi ngabapostile baKhe. Ngoko ke, ukuba ndonile nakweyiphi kwezi ngongoma, ndiya kuvuma ngokuzithoba okukhulu ukuba ndilungiswe, nakukufa, ukuba kufuneka kunjalo; kuthi ke ukuba ndinokusebenza ngokwentando yam okanye ndinqwena ngokwam, ndiya kuzinikela ngokuqinisekileyo phambi kwebhishophu yaseRoma; kodwa iNkosi indivelele ngokuchaseneyo nokul, yandifundisa ukuba ndithobele uThixo kunabantu."

Ekupheleni wathi: "Masithandaze kuThixo wethu, kuba amshukumise uPopi Urban VI wethu, esaqala, ukuze athi ekunye nabafundisi bakhe, balandele iNkosi uYesu Kristu ebomini nasekuziphatheni; nokuba baze babafundise abantu ngendlela enempumelelo ukuze bathi, ngokunjalo nabo, babalandele ngokuthembekileyo ekwenzeni oko." —John Foxe, Acts and Monuments, vol. 3, pp. 49, 50.

Ngaloo ndlela, uWycliffe wabeka phambi kukaPopi nezikhulu zakhe zabafundisi ubulali nokuthobeka kukaKristu, ebonisa, kungekuko kuphela kodwa kubo boke ubuKristu, umahluko phakathi kwabo neNkosi ababesithi bangabameli baYo.

Ngoko ke, uWycliffe walindela ngokupheleleyo ukuba ubomi bakhe buya kuba yintlawulo yokunyaniseka kwakhe. Ukumkani, uPopi, noobhishophu bamanyana ukufeza intshabalalo yakhe, kwaza kwabonakala kuqinisekile ukuba kwinyanga ezimbalwa, xa zininzi, uya kusiwa ekutshisweni. Noko kunjalo, isibindi sakhe asizange sishukunyiswe. “Kutheni nithetha ngokufunwa kwesithsaba sokufela ukholo phaya kude?” watsho. “Shumayelani igospile kaKristu koobhishophu abaziphakamisayo, kwaye ukufelukholo akusayi kuze kuniphoxe. Intoni! Ndiphile ndithule?. . . andingekhe! Mayihle intlekele, ndikulindele ukufika kwayo.”— D’ Aubigne, b. 17, ch. 8.

Ukubonelela kukaThixo kwakusamkhusele umkhonzi waKhe. Umntu owayemi ngisibindi ubomi bakhe bonke ekhusela inyaniso, kwiingozi zemihla ngemihla ebomini bakhe, wayengayikuwa elixhoba lentiyo yeentshaba lazo. UWycliffe akazanga wazama ukuzikhusela, kodwa uYehova wayengumkhuseli wakhe; kwathi ngoku, xa iintshaba zakhe ziqinisekile ngexhoba lazo, isandla sikaThixo samsusela ngaphaya kokuba babe nokufikelela kuye. Ebandleni lakhe laseLutterworth, wathi xa eza kutyisa umthendeleko, wawa, ebethwa lidumbe, kwathi kungekudala waphuma umphefumlo.

UThixo wayembekele umsebenzi wakheuWycliffe. Wayebeke ilizwi lenyaniso emlonyeni wakhe, wabeka umlindi ukuba amjonge ukuze eli lizwi lifike ebantwini. Ubomi bakhe bakhuselwa, yaza imisebenzi yakhe yandiswa, sada isiseko sabekwa kumsebenzi omkhulu woHlaziyo.

UWycliffe wayephuma kwimfihlakalo yeXesha lobuMnyama. Abakho ababe ngaphambi kwakhe awayenokwakhela phezu komsebenzi wabo olwakhe uhlelo lohlaziyo. Ekhuliswe njengoYohane umBhaptizi ukuba enze umsebenzi owodwa awuthunyiweyo, wayengumazisi wexesha elitsha. Kanti ke, kuhlelo lwenyaniso awayeyivakalisa, kwakukho ubunye nokuphelela abangazanga bakwazi ukubudlula abaHlaziyi abamlandelayo, abanye babo abangazanga bakwazi ukubufikelela, nakwikhulu leminyaka eyalandelayo. Sasibanzi sinzulu isiseko esabekwayo, siqinile sinyanisile isakhiwo sodonga kangangokuba sasingadingi kwakhiwa ngokutsha ngabo beza emva kwakhe.

Intshukumo enkulu eyaqalwa nguWycliffe, eyayiza kukhulula isazela nengqiqo, ize ikhulule izizwe ezikade ziqamangeleke kwinqwelo yaseRoma, yayinentsusa eyiBhayibhile. Apha kwakukho iliso lomsinga wentsikelelo, ethe, njengamanzi obomi, yampompoza isihla kwizizukulwana kususela kwinkulungwane yeshumi elinesine. UWycliffe wazamkela iziBhalo eziNgcwele ngokholo oluphandle njengesityhilelo sentando kaThixo ephefumlelweyo, kumgangatho owaneleyo wokholo nokwenza. Wayefundiswe ukulihlonela ibandla laseRoma njengegunya elingcwele elingenako

ukuphazama, nokuzamkela ngentlonipho engenakubuza iimfundiso namasiko awamiselwayo kwiminyaka eliwaka; kodwa wakushiya konke oku ukuze aphulaphule ilizwi elingcwele likaThixo. Endaweni yokuba kuthethe ibandla ngoPhapha, wavakalisa igunya ekuphela kwalo eliligunya eliyinyaniso, elimele ukuba libe lilizwilikaThixo ethetha ngelizwi laKhe [iBhayibhile]. Akazange anele ukufundisa kuphela ukuba iBhayibhle isisityhilelo esigqibeleleyo sentando kaThixo, kodwa nokuba uMoya Oyingcwele kuphela komchazi wayo, nokuba wonke umntu, ngokufunda iimfundiso zayo, kufuneka azifundele ngokwakhe amakakwenze. Ngaloo ndlela, wazibuyisa iingqondo zabantu kuPopi nebandla wazizisa elizwini likaThixo.

UWycliffe wayengomnye wabona baHlaziyi bakhulu. Ububanzi bobuchopho, ukucwengeka kwengcinga, ukuzinza kokuma enyanisweni, nesibindi ekuyikhuseleni, babambalwa abalingana naye kwabo bamlandelayo. Ubunyulu bobomi, ukungapheli kokukhuthalela ukufunda nokusebenza, ukungonakali kokuthembeka, nothando olufana nolukaKristu kwakunye nokunyaniseka emsebenzini wakhe, kwaba zimpawu zalowo wokuqala kubaHlaziyi. Oku kwakunjalo nangona kwakukho ubumnyama bengqiqo nenkohlakalo ekuziphatheni kwixesha awavela ngalo.

Isimilo sikaWycliffe sibubungqina kumandla afundisayo, naguqulayo eziBhalo eziNgcwele. YiBhayibhile eyamenza oko waba kuko. Umzamo wokubamba iinyaniso ezinkulu zesityhilelo unika ukuhlaziyeka namandla kuzo zonke izakhono. Uyenza banzi ingqondo, ukulole ukuqonda, ukuvuthiswe ukuqiqa. Ukufundwa kweBhayibhile kuyayiphakamisa yonke ingqiqo, ukuziva, nokufuna okuhle ngakumbi, ngaphezu kwaso nasiphi isifundo. Kunika uzinzo kwinjongo, umonde, isibindi, nokuqina; kusulungekisa isimilo, kungcwalise umphefumlo. Ukufunda okunenzondelelo, nentlonipho, okuyizisa ingqondo yomfundi ekuhlanganeni ngqo nengqondo engenamda, kuya kunika ihlabathi amadoda anobuchopho obunamandla nanokusebenza kakhulu, kwakunye nomthetho-siseko ophucuke kakhulu, kunoko kwakha wasisiphumo seyona ngqeqesho inesakhono enokunikwa bubuciko bomntu. “Ukutyhila kwamazwi akho,” uthi umdumisi, “kuyakhanyisa; kuqondisa.” Ndumiso 119:130.

Iimfundiso ezafundiswa nguWycliffe zaqhubeka ixesha ukusasazeka; abalandeli bakhe, ababesaziwa ngokuba ngamaWycliffe namaLollards, abazange banele ukucanda iNgilane, kodwa bathi saa nakwamanye amazwe, bethwele ulwazi lwevangeli. Ngoku, yakuba inkokeli yabo isusiwe, abashumayeli basebenza ngenzondelelo engaphezu kweyangaphambili, zaza izihlwele zathontelana ukuza kuphulaphula iimfundiso zabo. Abanye bamadoda azizihandiba, nomfazi kakumkani ngokwakhe, babephakathi kwabaguqukayo. Kwiindawo ezininzi kwakukho uhlaziyo olungumahluko kwindlela yokuziphatha kwabantu, yathi nemifuziselo yonqulo lwezithixo lobuRoma, yasuswa ezinkonzweni. Kwathi kodwa kungekudala, umoya osisaqhwithi ongenamfesane wentshutshisowagqabhuka ngakwabo bathi banesibindi sokwamkela iBhayibhile

njengesikhokelo sabo. Ookumkani bamaNgesi, bezondelele ukuqinisa amagunya abo ngokuzuza inkxaso yeRoma, abazange balibazise ukuthengisa ngabaHlaziyi. Okokuqala kwimbali yeNgilane, ukutshiswa ngokubotshelelwa esibondeni kwenziwa umthetho wokuchasa abafundi begospile. Ukufelukholo kwalandelelana. Abavakalisi benyaniso, benziwa amaxhama okutolwa, bangcungcuthekiswa, bazithululela izikhalo zabo endlebeni kaYehova wemikhosi. Baya bazingelwa njengeentshaba zebandla nabangcatshi kwindawo yonke, baqhubeka beshumayela kwiindawo ezifihlakeleyo, befumana inkuseleko ngokwendlela abanokwenza ngayo kumakhaya abahluphekileyo, baze bakholise ukuzimela nasemihadini nasemiqolombeni.

Seyikho injalo ingqumbo yentshutshiso, ukuchasa okuzolileyo, okuzinikeleyo, nokunomonde ngakwinkohlakalo eyayigquba kwinkolo yonqulo, yaqhubeka iinkulungwane ezinokubalwa. AmaKristu elo xesha lokuqala ayephelele kulwazi olungaphelelanga lwenyaniso, kodwa ayefunde ukulithanda nokulithobela ilizwi likaThixo, aza anyamezela ukuphatheka kakubi ngenxa yalo. Njengabafundi ngemihla yabapostile, baninzi abancama izinto ababe nazo zasemhlabeni ngenxa yomsebenzi kaKristu. Abo bavunyelwayo ukuba bahlale emakhayeni abo, bakuvuyela ukubanika ukhuselo abazalwana babo abagxothiweyo, baza bathi nabo bakugxothwa ukuba bahambe, bakuvuyela ukwamkela ukuba yinxalenye yeqela labalahlelwe ngaphandle. Amawaka, yinyaniso le, ngokoyikiswa yingqumbo yabatshutshisi babo, bayithenga inkululeko yabo yokuncama inkolo yabo, baphuma ekuvalelweni kwabo, benxibe iingubo zabazohlwayayo, ukuba basasaze ukuguquka. Lona inani lalingelincinane—kodwa, phakathi kwabo ayekho amadoda ahloniphekileyo kunye nathobekileyo naphantsi—awabuthwala ubungqina benyaniso kwizisele zemigxobhozo, engoyiki, “kwiinqaba zaseLollard,” naphakathi kongcungcutheko namalangatye, enovuyo kuba ebalwa ngokwabakufaneleyo ukwazi “ubudlelane kwiintlungu zaKhe.”

Abobupopi basilela ukuyenza intando yabo ngoWycliffe esadla ubomi, yathi nentiyo yabo ayakwazi ukwaneliseka ngexesha umzimba wakhe ulele uthe zole engcwabeni. Ngomthetho weQumrhu laseConstance, sekusemva kwamashumi amane eminyakawafayo, amathamboakhe ombiwa atshiswa esidlangalaleni, lwaza uthuthu lwalahlwa kumlanjana okufuphi. “Lo mlanjana,” uthi umbhali omdala, “uluthwele uthuthu lwakhe, walusa kwiAvon, iAvon yalusa kwiSevern, iSevern yalusa kwiilwandle ezincinane, zaza zona zalusa kulwandlekazi olukhulu. Ngaloo ndlela, uthuthu lukaWycliffe, oluluphawu lwemfundiso yakhe, lusasazelwe kwilizwe lonke ngoku.”-- T. Fuller, Church History of Britain, b. 4, sec. 2, par. 54. Azizange zikuqonde iintshaba zakhe ukubaluleka kwesenzo sazo esinolunya.

Kwakungenxa yokwabhalwa nguWycliffe okwabangela ukuba uJohn Huss, waseBohemia, azishiye iimposiso zobuRoma angenele umsebenzi wokuba ngumHlaziyi. Ngoko ke, kwezi nkulungwane zimbini, nezahlukene ngokubanzi, imbewu yenyaniso

yahlwayelwa. Iingqondo zabantu zakhokelelwa kwilizwi likaThixo elalityalwa kudala. Isandla esingcwele sasilungisa indlela yoHlaziyo oluKhulu.

Isahluko 6—Uhuss Nojerome

Igospile yayityaliwe eBohemia kwangesithuba senkulungwane yethoba. IBhayibhile yaguqulwa, kwaqhutywa nonqulo lwasesidlangalaleni, ngolwimi lwabantu. Kwathi kodwa ngokwanda kwamandla kaPopi, kwaba njalo nokusithwa kwelizwi likaThixo. UGregory VII owayekuthabathele kuye ukuthoba ikratshi lookumkani, wayengayekelelanga ukukhobokisa abaphantsi, laza iphepha lomthetho kaPopi lakhutshwa, lisala ukuba unqulo lwasesidlangalaleni luqhutywe ngolwimi lwaseBohemia. UPopi wenza isindululo esithi, kwakumkholisa uSomandla ukuba ukunqulwa kwaKhe kwenziwe ngolwimi olungaziwayo, nokuba oomoya abangcolileyo abaninzi nokulwa nenkonzo kuthe kwabakho ngenxa yokungathotyelwa kwalo mgaqo.”--Wylie, b. 3, ch. 1. Ngoko ke, iRoma yenza umthetho wokuba, ukukhanya kwelizwi likaThixo kufuneka kucinyiwe baze abantu bavalelwe ebumnyameni. Phofu iZulu lakhupha ezinye izenzeleli ukuze kugcinwe ibandla. Abaninzi kumaWaldensi nama-Albigensi, beqhutywa yintshutshiso kumakhaya abo eFrance naseItaly, beza eBohemia. Nangona bengazange bafundise ekuhleni ngesibindi, basebenza ngenzondelelo emfihlakalweni. Ngoko ke, inyaniso yagcinwa ukusuka kwinkulungwane ukuya kwezinye.

Ngaphambi kwemihla kaHuss, babekho abantu eBohemia abaphakamayo bayihlasela esidlangalaleni inkohlakalo ebandleni kwanokuthsafazakwabantu. Ukusebenzakwabokwavusa umdla kuyoyonkeindawo. Uloyiko lwamanqanaba olawulolwavuswa, yaza yavuleleka intshutshiso ngakubafundi begospile. Bakuba begxothelwe ekubeni banqule emahlathini nasezintabeni, bazingelwa ngamasoldati, baza abaninzi babulawa. Emva kwexesha, kwawiswa umthetho wokuba, bonke abalushiyayo unqulo lwaseRoma kufuneka batshiswe. Ngeli xesha, athi xa amaKristu ebuncama ubomi bawo, akhangela phambili ekoyiseni komsebenzi wawo. Omnye wabo “owafundisa ukuba usindiso lwalufumaneka kuphela ngokholo kuMsindisi owabethelelwayo; wathi xa afayo, “Ingqumbo yeentshaba zenyaniso ngoku iyasoyisa, kodwa oko akusayi kuba kokwaphakade; kukho oya kuvuka phakathi kwabantu nje abaphantsi, ngaphandle kwekrele okanye igunya, kwaye abayi kuba nako ukumoyisa.”--Wylie, b. 3, ch. 1. Ixesha likaLutere lalise kude; kodwa waye sele ekho ovukayo, obungqina bakhe ngokuchasa iRoma, babuza kuzishukumisa izizwe.

UJohn Huss wayephantsi ngokuzalwa, waza washiywa eyinkedama kukufa kukayise eselula. Unina owayemoyika uThixo, wayithabatha imfundo nokoyika uThixo njengezinto ezizezona zibalulekileyo kwizinto anazo, wazama ukumzuzela eli lifa unyana wakhe. UHuss wafunda esikolweni sePhondo, waza waya kwiyunivesithi yasePrague, esamkelwa apho njengomfundi oyimbedlenge. Wakhatshwa ngunina kuhambo oluya ePrague; engumhlolokazi ohluphekileyo, nowayengenazo izipho zobutyebi behlabathi zokumnika unyana wakhe, kodwa, bathi xa besondela kweso sixeko sikhulu, wathoba waguqa ngakule

ntwana ingenaye uyise, wayicelela intsikelelo kuBawo osemazulwini. Akazange aqonde loo mama ukuba umthandazo wakhe wawuza kuphendulwa njani.

Eyunivesithi, uHuss wazibalula ngokuzinikela engadinwa nokuqhubela phambili ngokukhawuleza, lo gama ubomi bakhe obungenabala, bokululama, ukuziphatha okunoloyiso, kwamzuzisa ukuxatyiswa ngumntu wonke. Waye engonamathele ngokunyanisekileyo kwiBandla laseRoma, ezifuna ngenzondelelo iintsikelelo elithi liyazinika. Kwisiganeko sokukhumbula amashumi amahlanu eminyaka, waya kwimvumo-zono, wahlawula inkozo zokugqibela anazo kuvimba wakhe owayengenanto, wangenela kwimingcelele, ukuze azuze kuxolelo oluthenjisiweyo. Emva kokugqiba izifundo zakhe zasekholejini, wangenela ububingeleli, wathi ngokukhawuleza, wafikelela kwinqanaba elihloniphekileyo, wakhawuleza wasetyenziswa kwibhotwe likakumkani. Waya wenziwa iprofesa, kwathi emva koko wangumphathi weyunivesithi apho wayeyifumene khona imfundo yakhe. Ngeminyaka nje embalwa, umfundi othobekileyo oyimbedlenge waba ligugu lesizwe sakhe, laza igama lakhe lababazwa kuyo yonke iYurophu.

Kwaye kukwenye inkalo apho uHuss waqala ukusebenza ukuhlaziya. Sekuyiminyaka eliqela emva kokuthabatha imiyalelo kampristi, wanyulelwa ukuba abe ngumshumayeli kwindlu yenkonzo yaseBhetelehem. Umseki wale nkonzo wayekuvakalise njengomcimbi obaluleke kakhulu ukushunyayelwa kweziBhalo ngolwimi lwabantu. Nangona kwakukho inkcaso yaseRoma kwesi senzo, sasingazanga sayekwa ngokupheleleyo eBohemia. Noko kunjalo, kwakukho ukungayazi okukhulu iBhayibhile, baye obona bubi bukhulu busenziwa ngabantu bawo onke amanqwanqwa. UHuss wabuhlasela obu bubi akashiya nto, ebhenela elizwini likaThixo ukunyanzelisa imithetho-siseko yenyaniso nobunyulu awayimiliselayo.

Umhlali wasePrague, uJerome, nowathi kamva waqhogana kakhulu noHuss, wathi, ekubuyeni kwakhe eNgilane, weza ephethe uncwadi olubhalwe nguWycliffe. Ukumkanikazi waseNgilane, owayeguquke kwiimfundiso zikaWycliffe, wayeyinkosazana yaseBohemia, kwathi ngempembelelo yakhe, nemisebenzi yabahlaziyi yasasazwa ezweni lokuzalwa kwakhe. Le misebenzi, uHuss wayifunda ngomdla; wakholwa ukuba umbhali wayo wayengumKristu onyanisekileyo waza wazifumana ewathanda amanyathelo ohlaziyo awayewavakalisa. Ngaloo ndlela, engazi yena, uHuss wayesele engene kwindlela eyayiza kumkhokelela kude neRoma.

Kuthe ngeli thuba, kwafika ePrague abahambi ababini baseNgilane, amadoda afundileyo, nawo, ekwamele ukukhanya awayeze kukusasaza kwizwe elikude. Asuka aqala ngokuhlasela ukongama kukaPopi, aza akhawulezelwa ukuthuliswa ngabasemagunyeni; kodwa athi, ngokungabi nantumekelelo yokuyilahla injongo yawo, abhenela kwezinye iindlela. Athi kuba engamachule abazobi kwanabashumayeli, aqhubeka nokusebenzisa ubuchule bawo. Aya kwindawo evuleke kuwonke wonkeaqala azoba

imifanekiso emibini. Omnye wawumele ukungena kukaKristu eYerusalem, “enobulali, ehleli phezu kwe-esile” (Mateyu 21:5), elandelwa ngabafundi baKhe ababeneengubo ezigugileyo bengenazo neembadada ezinyaweni. Omnye umfanekiso wawuzotywe umngcelele wobupopi—uPopi evathe iingubo ezinde zexabiso ethwele isithsaba esintlantlu—ntathu, ephezu kwehashe elihlotyiswe ngokumangalisayo, ekhokelwa ngababethi bamaxilongo belandelwa zizikhakhamela zabafundisi noobhishophu bekwezimakhazikhazi izambatho.

Le yayiyintshumayelo eyathimba iingqondo zazo zonke iindidi zabantu. Izihlwele zeza zayibuka le mizobo. Kwakungekho unokuyiphosa imfundiso equlathiweyo, baza baba baninzi abathabathekayo ngumahluko phakathi kobulali nokuthobeka kukaKristu iNkosi kwakunye nekratshi nokuziphakamisa kukaPopi, ozibiza ngokuba ungumkhonzi waKhe. Kwabakho ingxwabangxwaba enkulu ePrague, baza abasemzini, emva kwexesha, bakufumana kufanelekile ukuba, ngenxa yenkuseleko yabo, mabayishiye. Sona isifundo abasifundisayo asizange silibaleke. Imifanekiso yangena nzulu engqondweni kaHuss yamsondeza ngakumbi ekuyifundeni iBhayibhile nemibhalo kaWycliffe. Nangona wayengakulungelanga, ngokwa ngoko, ukwamkela lonke uhlaziyo olwaluthethwe nguWycliffe, wayibona ngokucace gca eyona meko iyiyo yobupopi, waza wathi, ngenzondelelo enkulu, walihlasela ikratshi, amabhongo, nokonakala kwamanqwanqwa aphethe ibandla.

Ukusuka eBohemia, ukukhanya kwanabela eJamani, kuba izixholoxholo kwiYunivesithi yasePrague zabangela ukurhoxa kwamakhulu abafundi bamaJamani. Abaninzi kubo babezuze kuHuss ulwazi lwabo lokuqala lweBhayihile, baza bathi ekubuyeni kwabo bayisasaza igospile kwelakubo lokuzalwa.

Iindaba zomsebenzi wasePrague zahamba zaya kufika eRoma, waza uHuss wabizwa ngokukhawuleza ukuba aye kuma phambi kukaPopi. Ukuthobela kwakuza kuba kukuzibeka esichengeni sokufa. Ukumkani nokumkanikazi baseBohemia, iyunivesithi, amalungu ahloniphekileyo, namagosa karhulumente bonke bamanyana kwisibheno esiya kuPopi sokuba, uHuss avunyelwe ukuba ahlale ePrague aphendulane neRoma ngommeli. Endaweni yokusamkela esi sicelo, uPopi waqhubeka nokuhlalela ityala nokumgweba uHuss, waza emva koko isixeko sasePrague wasibeka phantsi kwemiqathango yoluleko.

Ngelo xesha, esi sigwebo, ngako nje ukuba sivakaliswe, sasidala unxunguphalo olukhulu. Iinkonzo ezazihamba naso zonke zazilungiselelwe ukuba zidale uloyiko olukhulu kubantu ababembona uPopi njengommeli kaThixo ngokwaKhe, ophethe izitshixo zezulu nesihogo, nonegunya lokubiza izigwebo zasemhlabeni nezakwamoya. Kwakukholelwa ukuba amasango ezulu ayevaliwe ngakummandla onikwe imiqathango yoluleko; nokuba, kude kukholeke kuPopi ukususa ukugxothwa, abafileyo babevalelwe ngaphandle kwamasango olonwabo olukhulu. Kumzekelo oluphawu lwale ntlekele

yoyikekayo, zonke iinkonzo zenkolo zazimiswa [zixhonywa]. Iinkonzo zazivalwa. Imitshato yayingcwaliswa eyadini yenkonzo. Abafileyo, balelwe ukuba bangcwatywe kumhlaba ongcwalisiweyo, babefakwa, ngaphandle kwenkonzo yomngcwabo, kwimigodi okanye emadlelweni. Ngolo hlobo, imiqathango eyayizalisa iingcinga, iRoma yayiyenza ukuze ilawule izazela zabantu.

Isixeko sasePrague sazaliswa yingxushungxushu. Iqela elikhulu labantu lamgxeka uHuss njengonobangela wazo zonke iinzima zabo baza banyanzelisa ukuba aziyekele kwimpindezelo yaseRoma. Ukuthulisa isaqhwithi, umHlaziyi waya kuhlala okwethutyana kwilali yakubo. Ebhalela abahlobo bakhe awayebashiye ePrague, wathi: “Ukuba ndisukile phakathi kwenu, kukulandela umyalelo nomzekelo kaYesu Kristu, ukuze kunganikwa ithuba abo bangqondo zigulayo ukuba bazizisele ukugwetya kwaphakade, nokuze ungabi yimbangi yokuthuthunjiswa nokutshutshiswa kwabangcwele. Ndirhoxa kodwa ndinoloyiko lokuba abapristi abangengcwele baza kuqhubeka ixesha elide besalela ukushunyayelwa kwelizwi likaThixo phakathi kwenu; kodwa andinishiyanga ukuze ndiyikhanyele inyaniso engcwele, endithi, ngoncedo lukaThixo, ndikulungele ukuyifela.”--Bonnechose, The Reformers Before the Reformation, vol. 1, p. 87. UHuss akazange akuyeke ukusebenza kwakhe, kodwa wahamba kulo lonke elijikelezileyo, eshumayela kwizihlwele ezinolangazelelo. Ngaloo ndlela, kwenzeka ukuba, amanyathelo awabhenela kuwo uPoopi okuyinyhasha igospile, ayenza ukuba indlondlobale ukukhula inabe ngokubanzi kakhulu. “Asinakwenza nto ngokuchasa inyaniso, sinokwenzela inyaniso.” 2 Korinte 13:8.

“Ingqondo kaHuss, ngeli xesha kubizo lwakhe, yayinokudideka okubuhlungu. Nangona inkonzo yayifuna ukumongamela ngeendudumo, wayengalishiyanga igunya layo. IBandla laseRoma lalisengumfazi kaThixo kuye, noPhapha esengummeli nosendaweni kaThixo. Into awayelumkisa ngakuyo uHuss, yayikukusetyenziswa gwenxa kwegunya, kungenguwo umthetho-siseko ngokwawo. Oku kwazisa ungquzulwano olukhulu phakathi kweembono zokuqonda kwakhe namabango esazela sakhe. Ukuba igunya lalinobulungisa, likwanokungabi nakona, njengoko wayekholelwa ukuba linjalo, wayesenziwa yintoni ukuba azive enyanzelekile ukuba angalithobeli? Ukuthobela, wabona, yayikukona; kodwa yintoni unobangela wokuba ukuthobela ibandla elingenako ukona kukhokelele kwingxaki engako? Yingxaki le awayengakwazi ukuyisombulula; yintandabuzo le eyayihleli imthuthumbisa lonke ixesha. Eyona nto isondeleyo kwisisombululo awayesiqikelela yile yokuba yayiphinda ukwenzeka, njengoko yakha yenzeka ngaphambili kwimihla yoMsindisi, le yokuba ababingeleli bebandla baba ngabantu abakhohlakeleyo baye besebenzisa igunya labo elisemthethweni ukufeza okungekho mthethweni. Oku kwamkhokelela ekubeni azenzele esakhe isikhokelo, nokushumayela kwabanye okukokwabo, umthetho wokuba imiyalelo yesiBhalo, eziswe ngokuqonda, kufuneka isilawule isazela; ngamanye amazwi, xa inguThixo othetha

eBhayibhileni, ingelilo ibandla elithetha ngobubingeleli, kuphela kwesikhokelo esingenako ukuphosisa.” —Wylie, b. 3, ch. 2.

Kwathi emva kwexesha, ubushushu ePrague bathotha, uHuss wabuyela enkonzweni yaseBhetelehem, ukuya kuqhubeka ngenzondelelo nesibindi esikhulu ukushumayela izwi likaThixo. Iintshaba zakhe zazisebenza zinamandla, kodwa ukumkanikazi nezinye izikhakhamela babe zizihlobo zakhe, baza abantu, ngobuninzi babo bangakwicala lakhe. Xa babethelekisa iimfundiso zakhe eziphakamisela phezulu kwanobomi obungcwele kunye neemfundiso ezazishunyayelwa ngamaRoma, kwakunye nokurhwaphiliza norheletyo awayekwenza, abaninzi bakubona kuyinto enkulu ukuba ngakwicala lakhe.

Ukuza kufikelela kule ndawo, uHuss wayemi yedwa ekusebenzeni nzima kwakhe; kodwa ngoku, uJerome, owathi ngexesha aseNgilane wamkela iimfundiso zikaWycliffe, wangenelela kumsebenzi wohlaziyo. Aba babini ukususela emva koko babumanya ubomi babo, baye bengenakwahlulwa nasekufeni. Ubukrelekele bobuchopho, ubuciko nokufunda—izipho ezenza kubekho ukuthandwa—waye enazo ngokubalaseleyo uJerome; kodwa kwezo zakhono ezenza kubekho amandla enene esimilweni, uHuss wayemgqwesile. Ukubona kwakhe okuzolileyo kwaba ziziqhobosho kumoya ongxama ngobushushu kaJerome, owayesithi, ngokuzithoba kwenene, alibone ixabiso lakhe, aze aziyekele kwiingcebiso zakhe. Phantsi kokusebenza kunye, uhlaziyo lwakhawulezisa kakhulu ukwanda.

UThixo wavumela ukukhanya okukhulu ukuba kukhanye ezingqondweni zaba bantu banyuliweyo, kubakhanyisele iimposiso ezininzi zaseRoma; kodwa abazange bakufumane konke ukukhanya okwakuza kunikwa ihlabathi. Ngabo aba bakhonzi baKhe, uThixo wayeza kukhokela abantu ukuba baphume ebumnyameni bobuRoma; kodwa zazizininzi zizikhulu izithintelo ekwakufuneka behlangene nazo, waza wabakhokela, inyathelo ngenyathelo, kangangoko benokukuthwala. Babe ngakulungelanga ukwamkela konke ukukhanya ngexesha elinye. Njengobuqaqawuli obupheleleyo belanga lasemini emaqanda kwabo babekade behleli ebumnyameni, kwakuya kuthi, ukuba kutyhiliwe, kubenze ukuba babuye umva. Ngoko ke, wakutyhila ezinkokelini kancinane kancinane, kangangoko kunokwamkelwa ngabantu Ukusuka kwinkulungwane ukuya kwenye, abanye abasebenzi abanyanisekileyo balandela, ukuze babakhokelele abantu phambili kwindlela yohlaziyo.

Uqhekeko enkonzweni lwaqhubeka. OoPopi abathathu ngoku babesilwa ngokuba phezulu, kwaza ukukruthakruthana kwabo kwabuzalisa ubuKristu ngokwaphulwa komthetho nengxwabangxwaba. Bathi benganeliswanga kukugibiselana ngezithuko, babhenela nakwizixhobo zasemhlabeni. Elowo waziphosa ekuthengeni izixhobo nasekuzuzeni amasoldati. Phofu kwakufuneka benayo imali; baza bathi ukuze bayifumane, bathengisa ngezipho, izikhundla, neentsikelelo zebandla. (Bona inqaku lesISIHLOMELO lephepha 59.) Nabo abapristi, belinganisa abangentla kwabo, babhenela ekungcatsheni

nasemfazweni ukuze babathobele phantsi abo bachasene nabo nokuba baqinise awabo amagunya. Ngokuya eba nesibindi imihla ngemihla, uHuss wawakhalimela ngamandla amakhulu amasikizi awayenyamezelwe egameni lenkolo baza abantu bazigxeka ekuhleni iinkokeli zobuRoma njengezibangele iinkathazo ezagubungela abuKristu bonke.

Saphinda isixeko sasePrague sabonakala sikumngcipheko wongquzulwano wokuphalazwa kwegazi. Njengakwizizukulwana zangaphambili, umkhonzi kaThixo watyholwa ngelithi "uwahlisele intlekele amaIsrayeli." 1 Kumkani 18:17. Isixeko saphinda sabekwa phantsi komqathango woluleko, waza uHuss wabuyela kwindawo yokuzalwa kwakhe. Ubungqina obabufumaneka kwinkonzo yakhe enyaniseke kakhulu yaseBhetelehem baphela. Kwakuza kufuneka ethethe kumgangatho ophangaleleyo, kumaKristu onke, phambi kokuba abubeke phantsi ubomi bakhe njengengqina lenyaniso.

Ukunyanga ububi obabuyiphazamisa iYurophu, kwabizwa intlanganiso efuna onke amalungu equmrhu ukuba ihlangane eConstance. Le ntlanganiso yabizwa ngenxa yolangazelelo lukakumkani uSigismund, ngomnye wooPopi abalwayo, uJohn XXIII. Into eyayifunwa yintlanganiso yayikude kakhulu koko kwakwamkelekile kuPopi John, okuziphatha kwakhe nenkqubo yakhe yayingenako ukunyamezela ukuphandwa, nangoobhishophu abakhulu ababeziyekelele kakhulu ekuziphatheni kwanjengokuba kwakunjalo nakumadoda ebandla aloo maxesha. Sekunjalo, wayengakwazi kodwa ukuyichasa intando kaSigismund. (Bona ISIHLOMELO).

Izinto eziphambili ekwakufuneka zifeziwe liqumrhu yayikukungciba uthanda ebandleni nokunyothula imfundiso elahlekisayo. Yayisisizathu esi sokuba nabanye aba ooPopi babini babizwe ukuba bavele phambi kwalo, kwakunye nophambili ekutyaleni ezi mbono zimbini, uJohn Huss. OoPopi ababini, ngenxa yokoyikisela inkuseleko yabo, abazange beze buqu, kodwa bamelwa ngabathunywa babo. UPopi John, nangona wayebonakala ngokungathi nguye obize intlanganiso, weza kuyo enokuthingaza, ekrokrela injongo efihlakeleyo kakumkani yokumsusa esihlalweni, esoyika nokuhlonywa amatyala ngobubi obabuhlazisa isithsaba sikaPhapha, kwakunye nolwaphulo-mthetho olwalumgcine esihlalweni. Noko kunjalo, wangena esixekweni saseConstance ngobuyokoyoko bemivuyo, ekhatshwa zizikhulu zenkonzo ezazilandelwa ngumqokozo wamagosa. Sonke isifundisi nezikhulu zesixeko, nenyambalala yabahlali baphuma ukuba bamhlangabeze. Ngaphezu kwentloko yakhe kwakukho isigubungelo esiluphahla lwegolide esasithwelwe ngabane kubaphathi abaphambili. Lo ubamemileyo wayethwelwe phambi kwakhe, zaye iingubo zexabiso zabafundisi abakhulu nezihandiba zamadoda zingumbono omhle ovelele wonke loo mboniso.

Ngelixeshalinye, omnye umhambi wayefikaeConstance. UHuss wayeziqonda iingozi ezazimlindele. Wemka kubahlobo bakhe ngokungathi akasokuze aphinde ahlangane nabo kwakhona, wahamba uhambo lwakhe esiva ukuba lumkhokelela ekutshisweni. Nangona

wayefumene iphepha lokumkhusela kukumkani waseBohemia, wakwafumana nelinye kukumkani uSigismund ngexesha esendleleni, wenza onke amalungiselelo ngokusingisele kwinto ethi angafa.

Kwileta eya kubahlobo bakhe ePrague, wathi: “Bazalwana bam, . . . ndiyahamba ndiphethe iphepha lokundikhusela elivela kukumkani ukuze ndihlangane neentshaba zam ezininzi nezinokufa. . . . Ndithembele ngokupheleleyo kuThixo onamandla onke, kuMsindisi wam; ndithembe ukuba uya kuyiphulaphula imithandazo yenu ezingisileyo, nokuba uya kuzalisa ngobulumko nokuhlakanipha kwaKhe emlonyeni wam, ukuze ndikwazi ukumelana nazo; nokuba uya kundeza ngoMoya waKhe Ongcwele ukuba ndiqine enyanisweni yaKhe, ukuze ndikwazi ukuthi ngesibindi ndijongane nezihendo, intolongo, kanti, ukuba kunyanzelekile, nokufa okukhohlakeleyo. UYesu Kristu waphatheka kakubi ngenxa yeentandane zaKhe; ngoko ke, simelwe kukumangaliswa na thina kuba esishiye nomzekelo waKhe, ukuze nathi ngokwethu sinyamezele ngomonde zonke izinto ngenxa yosindiso lwethu? UnguThixo, thina sizizidalwa zaKhe; uyiNkosi, thina singabakhonzi baKhe; uyiNkosi yomhlaba, thina sizizinto ezidelekileyo ezinokufa—kanti kunjalo, weva ubunzima! Kungani ke ngoko, ukuba thina singabuva ubunzima, ngakumbi xa ubunzima obo bukukuhlanjululwa kuthi? Ngoko ke, zintanda, ukuba ukufa kwam kunokuba nento okuyenzayo kuzuko lwaKhe, thandazelani ukuba kuze ngokukhawuleza, nokuba abe nako ukundixhasa kubo bonke ububi endijongene nabo ngamaxesha onke. Ukuba ke kodwa kube kuhle ukuba ndibuye ndize phakathi kwenu, masithandaze kuThixo ukuba ndibuye ndingenabala—oko kukuthi, ndingacinezeli nalinye isuntswana lenyaniso yeendaba ezilungileyo, nokuba kufuneka ndibashiyele abazalwana bam umzekelo omhle kakhulu ukuba bawulandele. Mhlawumbi, ke ngoko, anisayi kuphinda nibubone ubuso bam ePrague naphakade; kodwa ukuba ithe intando kaThixo uSomandla yenza ukuba indibuyisele kuni, masibheke phambili ngentliziyo eyomeleleyo ekuwazini nasekuwuthandeni umthetho waKhe.”—Bonnechose, vol. 1, pp. 147, 148.

Kwenye ileta eya kumpristi owaba ngumlandeli wegospile, uHuss wathetha ngokuzithoba okukhulu ngezakhe iziphoso, ezityhola “ngokuziva “ngokuzi ethanda ukunxiba iimpahla zexabiso nokuchitha iiyure engenzi nto ibalulekileyo.” Waya wongeza ezi ziyalo zichukumisayo: “Lwanga uzuko lukaThixo nosindiso lwemiphefumlo lungahlala engqondweni yakho, kungabi kukuzuzwa kweembeko namafa. Kulumkele ukuhombisa indlu yakho ngaphezu komphefumlo wakho; ngaphezu kwako konke, khathalela isakhiwo somoya wakho. Yiba ngcwele uzithobe kunye nabantu abangamahlwempu, ungazigqibi izinto onazo ngezidlo. Ukuba akuthanga wabulungisa ubomi bakho, wazinxwema kubutyebi obuninzi, ndiyoyika, hleze ungohlwaywa qatha, njengoko kunjalo kum. . . . Uyayazi imfundiso yam, ukuba ufundisiwe ndim kwasebuntwaneni bakho; kulilize, ke ngoko, kum ukukubhalela ngaphezu koku. Sekunjalo, ndiyakukhunga, ngeemfefe zeNkosi yethu, ukuba ungalinganisi mna nakweziphi izinto ezingenamsebenzi ondibone ndisiwa

kuzo.” Kwiqweqwe leleta, wongeza: “Ndiya kukhunga, mhlobo wam, ukuba ungalivuli eli tywina ude ube ufumene isiqinisekiso sokuba ndifile.”—Bonnechose, vol. 1, pp. 148, 149.

Kuhambo lwakhe, uHuss wabona kuyo yonke indawo iziboniso zokusasazeka kweemfundiso zakhe nothando othe waphathwa ngalo umsebenzi wakhe. Abantu bangungelana ukuza kuhlangana naye, kuthi kwezinye iidolophu abaphathi bamkhathalela ngokusebenzisa izitrato zabo.

Wathi akufika eConstance, uHuss wanikwa inkululeko epheleleyo [yesixeko]. Kwimvume yokuhamba angabanjwa awayinikwa ngukumkani, kongezwa isiqinisekiso eyayiza kwenziwa nguPopi ngokwakhe. Noko kunjalo, ngokwaphulwa kwala mazwi anendili nathe aphindaphindwa, umHlaziyi, ngexesha nje elingeni, wabanjwa, wathi, ngomyalelo kaPopi noobhishophu abakhulu, waphoswa kumgxobhozo othiyekileyo. Kamva, wasiwa kwinqaba eyomeleleyo ngaphesheya komlambo iRhine, wagcinwa apho elibanjwa. UPopi, ezuze kancinane ngobuxoki bakhe, naye wavalelwa kwakuyo loo ntolongo. Bonnechose, vol. 1, p. 247. Waya wafunyanwa phambi kwentlanganiso yequmrhu enamatyala odidi oluphantsi kakhulu, ngaphandle kokubulala, ukungcatsha, nokukrexeza, “izenzo ezingafanele kukhankanywa.” Ngoko ke iqumrhu ngokwalo lavakalisa, waza ekugqibeleni wahluthwa isithsaba wagityiselwa entolongweni. Abachasi booPopi nabo basuswa ezihlalweni, kwaza kwanyulwa uPopi omtsha.

Nangona uPopi ngokwakhe wayenetyala ngokwaphula umthetho okukhulu kunoko uHuss wayekumangalela kubapristi, nawathi ngenxa yako wathi makubekho uhlaziyo, kwalona elo qumrhu linye elamhlisayo uPopi esikhundleni laqhubeka nokumtyumza umHlaziyi. Ukuvalelwa kukaHuss kwavusa ingqumbo enkulu eBohemia. Amadoda amakhulu anamandla akuvakalisa kwiqumrhu ukuthimla kwawo ukuchasa le ngqumbo. Ukumkani, owayengakuthandi ukuvumela ukwaphulwa kwenkuseleko, wayichasa inkqubo echasene naye. Noko kunjalo, iintshaba zomHlaziyi zaba nolunya nokuzimisela. Babhenela kwiintiyo zokumkani, kuloyiko lwakhe, nakwinzondelelo yakhe ngebandla. Babeka iingxoxo ezinde kakhulu ukubonisa ukuba “ukholo akufuneki lugcinwe nabalahlekisi, okanye abantu abakrokrelwa ukuba banolahlekiso, nangona benikwe imvume yokuhamba bangabanjwa evela kukumkani okanye kookumkani. nenkohlakalo zaye zizimisele.”--Jacques Lenfant, History of the Council of Constance, vol. 1, p. 516. Ngaloo ndlela baba bayoyisa.

Eqotywe amandla nakukuvalelwa entolongweni,--kuba ukufuma, nomoya omdaka womhadi awaye kuwo kwazisa umkhuhlane owaphantsa wambulala,--uHuss, ekugqibeleni, waziswa phambi kwequmrhu. Wathi esindwa ngamatyathanga, wema phambi kukakumkani, oluzuko lwakhe nomoya omhle kwakuthenjiswe ngawo ukuba uya kukhuselwa. Ngexesha elide lokuvavanywa, wama waqina enyanisweni, wathi, phambi kwezikhulu zebandla nezesizwe ezihlangeneyo, wakhalima ngendili nokuthembeka

ngenxa yenkohlakalo kumanqwanqwa okuphatha. Kwakuthiwa makakhethe phakathi kokurhoxa kwiimfundiso zakhe okanye abulawe, wamkela ukufela ukholo.

Ubabalo lukaThixo lwamxhasa. Ngexesha leeveki zobunzima ezaya zadlula phambi kokuba kuwiswe isigwebo sakhe sokugqibela, uxolo lwezulu lwawuzalisa umphefumlo wakhe. “Ndibhala le leta,” watsho kumhlobo, “ndisesiseleni sam, ndinamatyathanga esandleni, ndilindele isigwebo sam sokufa ngomso. . . . Ukuba kuthe, ngoncedo lukaYesu Kristu, sabuya sahlangana sikuxolo olunencasa kubomi obuzayo, uya kwazi ukuba uThixo onenceba uzibonakalalise njani kum, nendlela enempumelelo aye wandixhasa ngayo phakathi kwezihendo nezilingo zam.”--Bonnechose, vol. 2, p. 67.

Kubumnyama bentolongo awayekuyo yangaphantsi komhlaba wabona kwangaphambili uloyiso lokholo lwenene. Ebuyela esemaphupheni akhe kwinkonzo yasePrague apho wayeshumayela ivangeli khona, wabona uPopi neebhishophu zakhe besonakalisa imifanekiso kaKristu awayeyizobe ezindongeni zayo. “Lo mbono wamxinzelela: kodwa ngemini elandelayo wabona abazobi abaninzi bexakekile bebuyisela imizobo imininzi kakhulu inemibala eqaqambe kakhulu. Ngako nje ukuba bawugqibe umsebenzi wabo, abazobi, ababengqongwe sisihlwele esikhulu, baduma, ‘Ngoku ooPopi noobhishophu mabeze; abasokuze bayonakalise kwakhona!” Wathi umHlaziyi, xa elibalisa iphupha: “Ndimi koku ngokuqinisekileyo, ukuba umfanekiselo kaKristu awusokuze wonakaliswe. Bebenqwenela ukuwutshabalalisa, kodwa uya kuzotywa ube mtsha kuzo zonke iintliziyo ngabashumayeli abangcono kakhulu kunam.”--D'Aubigne, b. 1, ch. 6.

UHuss waziswa phambi kwequmrhu, okokugqibela. Yaye iyintlanganiso enkulu nechubekileyo—ukumkani, iinkosana zobukumkani, abameli basebukhosini, oobhishophu abakhulu, oobhishophu, nabapristi kwakunye nendimbane enkulu eyayize njengababukeli beziganeko zaloo mini. KumaKristu onke, kwakuqokelelwe amangqina alo mbingelelo mkhulu wokuqala kwidabi elide ekwakuza kuthi ngalo kuzuzwe inkululeko yesazela.

Akuba ebizelwe ukuba enze isigqibo sakhe sokugqibela, uHuss wavakalisa ukwala kwakhe ukufungela ukujika, waza wathi, emilisele amehlo akhe agqobhozayo kukumkani ozwi lakhe lesithembiso lagqithwa ngokungakhathali, wathi: “Ndazimisela, ngokuzithandela kwam, ukuvela phambi kweli qumrhu, phantsi kokhuseleko lwasesidlangalaleni nokukholelwa kukumkani okhoyo apha.”--Bonnechose, vol. 2, p. 84. Waya wababomvu ebusweni uSigismund xa amehlo onke entlanganisweni ejika ekhangela kuye.

Sathi sakuba siwisiwe isigwebo, yaqala inkonzo yokuhlaziswa. Oobhishophu bamnxibisa umbanjwa wabo ngokwesithethe sabapristi, wathi xa ethabatha ingubo ende yobupristi, wathi: “INkosi yethu uYesuKristu wambathiswa ingubo ende emhlophe, ngenjongo yokumgculela, xa uHerode wathi makasiwe kuPilato.”--Bonnechose, vol. 2, p. 86. Wacenga kwakhona ukuba arhoxe, kodwa waphendula, ejike wakhangela ebantwini,

wathi: “Kungobuphi ubuso, ke ngoko, endingawabona ngayo amazulu? Ndingazijonga njani ezo zihlwele zabantu endishumayele kubo igospile enyulu? Hayi; ndixabise ukusindiswa kwabo ngaphezu kwalo mzimba ulusizi, obekelwe ukufa ngoku.” Iingubo zakhululwa nganye nganye, ubhishophu ngamnye ethetha isiqalekiso ngexesha esenza eyakhe indawo kule nkonzo. Ekugqibeleni “babeka phezu kwentloko yakhe umnqwazi okanye isithsaba sephepha esinokumila kwepyramid, ekwakuzotywe kuwo imizobo eyoyikekayo yeedemon, enombhalo obonakala ngokucace kakhulu apha ngaphambili, othi, ‘Umlahlekisi omkhulu.’ ‘Ngovuyo olukhulu,’ wathi uHuss, ‘ndiza kusinxiba esi sithsaba sehlazo ngenxa yaKho, O Yesu, owathi ngenxa yam wanxiba isithsaba sameva.’”

Wathi akuba enxityiswe ngolo hlobo, “oobhishophu bathi, ‘Ngoku siwunikela umphefumlo wakho kongendawo [kuSathana].’ ‘Mna ke,’ wathi uJohn Huss, ephakamisela amehlo akhe ezulwini, ‘ndiwunikela umoya wam ezandleni zaKho, Awu, Nkosi Yesu, kuba undihlawulele.’”--Wylie, b. 3, ch. 7.

Ngoku wanikelwa kumagunya asemhlabeni waza wasiwa kwindawo yokubulala. Umqodi omkhulu walandela, amakhulu amadoda axhobileyo, abapristi noobhishophu bekwizambatho zabo zexabiso, nabahlali baseConstance. Wathi akuba ebotshelelwe emthini wokutshiswa, konke kwakulungele umlilo ukuba ulunyekwe, ifelukholo laphindwa ukucengwa ukuba lizisindise ngokushiya iimpazamo zalo. “Zeziphi iimpazamo,” watsho uHuss, “emandizishiye? Ndizazi ndingenatyala leempazamo. Ndibiza uThixo ukuba abe lingqina lokuba konke endikubhalileyo ndakushumayela kube kungenjongo yokuhlangula imiphefumlo esonweni nakwintshabalalo; ngoko ke, ngovuyo olukhulu ndiyiqinisekisa ngegazi lam loo nyaniso ndiyibhalileyo ndayishumayela.”--Wylie, b. 3, ch. 7. Athi xa evutha amalangatye amjikelezileyo, waqala ukucula, “Yesu, Nyana kaDavide, ndenzele inceba,” waqhubeka njalo lada ilizwi lakhe lathula ngonaphakade.

Neentshaba zakhe zachukumiseka bubukroti bakhe. Umpopi onentshiseko, echaza ukufelukholo kukaHuss, nokukaJerome, owafa kungekudala emva koko, wathi: “Bobabini baziphatha ngengqondo ezinzileyo kwakuba kufika iyure yabo yokugqibela. Bawulungiselela umlilo ngokungathi baya kumsitho womtshato. Abazange bakhale ngeentlungu. Athi akunyuka amalangatye, baqala ukuvuma iingoma; awazange amandla omlilo akwazi ukubayekisa ukuvuma kwabo.”-- Wylie, b. 3, ch. 7.

Wathi wakuba utshe waphela umzimba kaHuss, uthuthu lwakhe, kunye nomhlaba obeluphezu kwawo, waqokelelwa waphoswa kumlambo iRhine, ngaloo ndlela lwaba lusiwa elwandle. Abatshutshisi bakhe, kwaba lilize ukucinga kwabo ukuba bazinyothule iinyaniso awazishumayelayo. Abazange bayiphuphe into yokuba uthuthu ngaloo mini olwathwalwa lwasiwa elwandle lwaluza kuba yimbewu esasazwe kuwo onke amazwe omhlaba; nokuba, kwimimandla engekaziwa, yayiza kuthwala isiqhamo esininzi

ngamangqina enyaniso. Ilizwi elathetha kwiholo yequmrhu laseConstance lavusa intlokoma eyayiza kuvakala nakwizizukulwana ezizayo. UHuss wayengasekho, kodwa iinyaniso awafela zona zazingasokuze zitshabalale. Umzekelo wakhe wokholo nokuma kwakuza kukhuthaza izihlwele ukuba ziyimele ziqine inyaniso, phambi kokuthuthunjiswa nokufa. Ukubulawa kwakhe kwabonakalalisa kumhlaba wonke ubuxoki benkohlakalo yeRoma. Iintshaba zenyaniso, nangona zazingazi, zazihambisela phambili umsebenzi ababezama ngelize ukuwutshabalalisa.

Kanti ke kunjalo, elinye iziko lokubulala laliza kumiswa eConstance. Igazi lelinye ingqina kufuneka lingqine ngenyaniso. UJerome, ngokuvalelisa kuHuss xa wayeshiya iqumrhu, wamcenga ukuba abe nesibindi nokuqina, esithi ukuba kufuneka awe nakweyiphi ingozi, yena ngokwakhe uya kubaleka azise uncedo. Wathi akuva ngokuvalelwa komHlaziyi, umfundi othembekileyo wakhawuleza walungiselela ukuzalisekisa isithembiso sakhe. Engenayo nemvume yokuhamba ekhuselekile, wasuka, enehlakani elinye, waya eConstance. Akufika apho waqonda ukuba uye wazibeka engozini, engakwazanga kwenza nto ukuhlangula uHuss. Wabaleka wasishiya isixeko, kodwa wabanjwa ekuhambo olugodukayo wabuyiselwa emva ethwaliswe amatyathanga ephantsi kogcino lwebutho lamasoldati. Ekuveleni kwakhe kokuqala phambi Kwequmrhu, imizamo yakhe yokuphendula izityholo abekwa zona yahlangatyezwa ngemikhwazo, “Mseni emalangatyeni! Emalangatyeni!”--Bonnechose, vol. 1, p. 234. Waphoswa kwintolongo yangaphantsi, eqanyangelwe ngendlela eyayimenza ave ubuhlungu obukhulu, wondliwa ngesonka namanzi. Emva kweenyanga eziliqela, iinkohlakalo zokuvalelwa kwakhe zamzisela uJerome ukugula okwakusondele ekumbulaleni, zaza iintshaba zakhe, ngokoyika ukuba angasuka alahleke kubo, zakucutha ukumphatha kakubi, nangona wahlala entolongweni umnyaka.

Ukufa kukaHuss akuzange kube neziphumo ezazilindelwe ngabantu bakaPopi. Ukwaphulwa kwemvume yokuhamba phantsi kwenkuseleko, kwavusa uqhushululu lwengqumbo, yathi indlela ekhuselekileyo, ngokugqiba kwequmrhu, endaweni yokumtshisa uJerome, yaba kukumnyanzela, ukuba kunokwenzeka, ukuba arhoxe. Waziswa phambi kwentlanganiso, wanikwa ukuba akhethe phakathi kokurhoxa, okanye afe ngomlilo wokutshiswa ebotshelelwe. Ukufa ekuqalekeni kokuvalelwa kwakhe entolongweni kwakuya kuba yinceba xa kuthelekiswa nokubulaleka okubuhlungu awakufumanayo; kodwa ngoku, ephele amandla ngenxa yokugula, nokuphatheka kakubi kwisisele sentolongo, ukuthuthunjiswa lixhala nokuhlala elindile, ukwahlukana nabahlobo bakhe, ukuba buhlungu ngokufa kukaHuss, ukuqina kukaJerome kwanikezela, waza wavuma ukuziyekela kwiqumrhu. Wabhambathisa ngokuba uya kunamathela kwinkolo yeKatolika, wasamkela isigqibo sequmrhu sokugxeka iimfundiso zikaWycliffe noHuss, ngaphandle, phofu, “kweenyaniso ezingcwele ababezifundisile.--Bonnechose vol. 2, p. 141.

Ngeli thuba alifumeneyo, uJerome wazama ukuthulisa ilizwi lesazela aze asinde kwintshabalalo yakhe. Wathi kodwa xa eyedwa esiseleni sakhe, wayibona ngokucacileyo into ayenzileyo. Wacinga ngesibindi nokuthembeka kukaHuss, wacingisisa ethelekisa ngokwakhe ukuyikhanyela inyaniso. Wacinga ngeNkosi yezulu awayebhambathise ukuyisebenzela, neyathi ngenxa yakhe yanyamezela ukufa komnqamlezo. Phambi kokurhoxa kwakhe, wayefumene intuthuzelo, kwisiqinisekiso sothando lukaThixo, phakathi kwako konke ukubulaleka kwakhe; kodwa ngoku ukuzisola neentandabuzo zawuthuthumbisa umphefumlowakhe.Waya wazi ukubakusekhookunyeukurhoxaekufunekakwenziwe Phambi kokuba axolelane neRoma. Indlela awayeqala ukungena kuyo yayingaphelela ekukreqeni okupheleleyo. Isigqibo sakhe sasenziwe: Wayengayi kuyikhanyela iNkosi yakhe, ukuze asinde kwixesha elincinane lokubulaleka.

Kungekudala, waphinda waziswa phambi kwequmrhu lentlanganiso. Awayekuthethile akuzange kwabanelisa abagwebi bakhe. Ukunxanelwa kwabo igazi, okwalolwa kukufa kukaHuss, kwanxanelwa amaxhoba amatsha. Kwakungokuyiyeka inyaniso ngaphandle kwamathidala kuphela awayenokukwazi ngako uJerome ukubusindisa ubomi bakhe. Noko kunjalo, wayezimisele ukuluvuma ukholo lwakhe aze alandele umzalwana wakhe owafelukholo ukuya emalangatyeni.

Wakulahla ukurhoxa kwakhe kwangaphambili waza wathi, njengendoda efayo, ngesidima, wafuna ithuba lokuzikhusela. Besoyika isiphumo samazwi akhe, oobhishophu abakhulu banyanzelisa ukuba makaqinisekise nje okanye akhanyele inyaniso yezityholo abekwa zona. UJerome wayala inkohlakalo nentswelo-bulungisa enjalo. “Nindigcine nindivalele iintsuku ezingamakhulu amathathu anamashumi amane kwintolongo eyoyikekayo,” watsho, “engcolileyo, eyonyanyekayo, enukayo, ndiswele yonke into; emva koko nindizisa phambi kwenu, nithi nakuba niphulaphule neva konke kwiintshaba zam ezingabantu abanokufa, niyala ukundiphulaphula nindive. . . . Ukuba ningamadoda alumkileyo ngenene, nikukukhanya kwezwe, lumkani ningaboni ubulungisa. Mna ngokwam, ndingumntu onobuthakathaka onokufa; ubomi bam abubalulekanga kangako; naxa ndinikhunga ukuba ningenzi isigwebo esingekho mthethweni, oko kubhekisa kancinane ngakum kunokuba kubhekisa ngakuni.”—Bonnechose, vol. 2, pp. 146, 147.

Isicelo sakhe ekugqibeleni samkeleka. Phambi kwabagwebi bakhe, uJerome waguqa phantsi wathandaza ukuba uMoya kaThixo ulawule iingcinga zakhe namazwi akhe, ukuze angathethi ngokuchaseneyo nenyaniso okanye ngokungafanelekanga ngeNkosi yakhe. Kuye, loo mini yazalisekisa isithembiso sikaThixo kubafundi bokuqala: Niya kusiwa phambi kwabalawuli nookumkani ngenxa yam. . . . xa sukuba beninikela, ize ningaxhaleli ukuba nothetha ngakuphi na, nokuba nothetha ntoni na; kuba niya kunikwa ngelo lixa oko nothetha khona. Kuba asinini abathethayo, nguMoya kaYihlo othethayo ngaphakathi kwenu.” Mateyu 10:18-20.

Amazwi kaJerome avusa ukukhwankqiseka nokuncoma, nakwiintshaba zakhe. Umnyaka wonke wayevalelwe esiseleni esingaphantsi komhlaba, engakwazi kufunda okanye ukubona, ekwimbulaleko enkulu ngokwasemzimbeni, ekwanoxinzelelo engqondweni. Kanti sekunjalo, ukuzithethelela kwakhe kwabekwa ngokucace kakhulu nangamandla ngokungathi wayenethuba lokufunda elingazange liphazanyiswe. Wabakhombisa abo babe phulaphule kumlibo omde wamadoda angcwele awagwetywa ngabagwebi abangenabo ubulungisa. Phantse kuso sonke isizukulwana babekho abo bathi, nangona befuna ukuphakamisa abantu bexesha labo, basuka bagculelwa balahlelwa phandle, kodwa kwathi ngamaxesha amva, kwabonakala ukuba babefanelwe yimbeko. NoKristu ngokwaKhe, wagwetywa njengomenzi wobubi kwinkundla engenabo ubulungisa.

Ekurhoxeni kwakhe, uJerome wayevumelene nobulungisa besigwebo sokubulala uHuss; waza ngoku wavakalisa inguquko yakhe waza wanika ubungqina kubumsulwa nokuba ngcwele kokufelukholo. “Ndandimaze kwasebuntwaneni,” watsho. “Wayeyindoda ebalasele kakhulu, elungileyo nengcwele; wabulawa, nangona wayemsulwa enjalo. . . . Nam — ndikulungele ukufa: Andisayi kubuya mva phambi kokuthuthunjiswa okulungiselwe mna zintshaba zam namangqina axokayo, ekuza kuthi ngenye imini kufuneke anike ingxelo ngobuxoki bawo phambi kukaThixo omkhulu, ekungekho nto inokumkhohlisa.”--Bonnechose, vol. 2, p. 151.

Ekuzohlwayeni kwakhe ngokuyikhanyela inyaniso, uJerome waqhubeka wathi: “Kuzo zonke izono endazenzayo kususela ebutsheni bam, asikho esisinda ingqondo yam kakhulu, nesindenza ndibe nokuzisola okubuhlungu kakhulu, njengeso ndisenze kule ndawo yokufa, xa ndivumelana nesigwebo esikhohlakeleyo esanikwa uWycliffe, kunye nefelukholo elingcwele uJohn Huss, inkosi yam nomhlobo wam. Ewe! Ndisivuma ngentliziyo yam, ndaye ndivakalisa ngentlungu ukuba ndankwantya ngokuhlazisayo xa, ngokoyika ukufa, ndazihlasela iimfundiso zabo. Ngenxa yoko, ndiyambongoza . . . uThixo uSomandla ukuba azithobe andixolele izono zam, ngokukodwa esi sisesona sikhohlakele kakhulu kuzo zonke.” Esalatha kubagwebi bakhe, ngesibindi wathi: “Nababulala uWycliffe noJohn Huss kungengakuba bechukumise imfundiso yebandla, kodwa nje kuba bazibiza ngegama bezigxeka izenzoezibi ezenziwa sisifundisi—ubuyokoyoko babo, ikratshi labo, nabo bonke ububi boobhishophu abakhulu nabapristi. Izinto nabo abazivumileyo, nezingenako ukuphikwa, nam endizicingayo nendizivakalisayo njengabo.

Amazwi wakhe aphazanyiswa. Oobhishophu abakhulu, bengcangcazela ngumsindo, bakhwaza: “Busafuneka ngantoni obunye ubungqina? Sizibonela ngawethu amehlo oneyona nkani umlahlekisi!”

Engashukunyiswa sisaqhwithi, uJerome wadanduluka: “Intoni! Nicinga ukuba ndiyakoyika ukufa? Benindigcine kwisisele esoyikekayo, esibi ngaphezu kokufa. Niye

nandiphatha ngenkohlakalo ngaphezu komntu waseTurkey, umYuda, okanye umhedeni, inyama yam yabola yasuka emathanjeni am ndiphilile; ukanti andikhalazi, kuba ukulila kuyenza mbi intliziyo nomoya; kodwa andikwazi ukukubeka ukukhwankqiseka kwam bubukrwada obukhulu kangako ngakumKristu."--Bonnechose, vol. 2, pp. 151-153.

Kwaphinda kwavumbuluka isaqhwithi sengqumbo, uJerome wakhawuleziswa ukusiwa esiseleni. Babakho kodwa abathile apho emhlanganweni amazwi akhe aba negalelo elinzulu kubo nabaya banqwenela ukubusindisa ubomi bakhe. Wahanjelwa zizikhulu zebandla wanyanzelwa ukuba azinikele kwiqumrhu. Wabekelwa amathemba amakhulu kakhulu phambi kwakhe awayeza kuba ngumvuzo wokuyeka kwakhe ukungqubana neRoma. NjengeNkosi yakhe, xa yayinikwa uzuko lomhlaba, uJerome wema waqina. "Ndiboniseni nithabatha eziBhalweni eziNgcwele ukuba ndiyaphazama," watsho, "ndiya kurhoxa phantsi kwesifundo."

"IziBhalo Ezingcwele!" watsho omnye wabalingi bakhe, "ingaba yonke into kufuneka igwetywe zizo? Ngubani onokuziqonda lingakhange ibandla lizichase?"

"Ingaba izithethe zabantu zinexabiso elukholweni ngaphezu kwegospile yoMsindisi wethu?" waphendula uJerome. "UPawulos akazange abakhuthaze abo wayebabhalela ukuba baphulaphule izithethe zabantu, kodwa wathi, 'Ziphengululeni iziBhalo.'"

"Mlahlekisi!" yatsho impendulo, "Ndiguquka ngokuchitha ixesha elide kangaka ndicengana nani. Ndiyabona ukuba ninyanzelwa ngongendawo." -- Wylie, b. 3, ch. 10.

Kuthe kungekudala, isigwebo sokuba abulawe sawiswa phezu kwakhe. Wakhokelelwa kwakula ndawo uHuss wanikela ubomi bakhe kuyo. Wahamba ecula endleleni yakhe, imbonakalo yakhe yayikhanya luvuyo noxolo. Amehlo wakhe wayewamilisele kuKristu, kwaza ukufa kuye kwalahlekwa kukoyikeka kwako. Wathi umbulali xa sele eza kuqhwitha atshise, walandela apha emva kwakhe, ixhoba lokufela ukholo ladanduluka: "Yiza ngaphambili ngesibindi; wuphose umlilo apha ebusweni bam. Ukuba bendisoyika, ngendingekho apha."

Amazwi wakhe okugqibela, ethethwa ngexesha amalangatye enyuka macala kuye, ayengumthandazo. "Nkosi, Bawo Somandla," ekhala, "yiba nenceba ndim, undixolele izono zam; kuba uyazi ukuba bendihleli ndiyithanda inyaniso yaKho."--Bonnechose, vol. 2, p. 168. Ilizwi lakhe layeka, kodwa imilebe yaqhubeka ishukuma ethandaza. Wathi wakuba umlilo uwenzile umsebenzi wawo, uthuthu lofelukholo, nomhlaba olwalukuwo, lwaqokelelwa, kwanjengolo lukaHuss, lwaya kulahlwa kumlambo iRhine.

Batshabalala njalo ke abathwali-kukhanya bakaThixo abathembekileyo. Kona ukukhanya kweenyaniso ababezivakalisa—ukukhanya komzekelo wabo wobugorha—kwakungenakuze kucinywe. Ngekwaba kuhle ukuba abantu babezame ukubuyisa umva

ilanga kwindlela yalo ukunqanda ukusa kwemini neyayiseyiqhekeka phezu komhlaba ngelo xesha.

Ukubulawa kukaHuss kwaphemba ilangatye lengqumbo nenkohlakalo eBohemia. Isizwe sonke saba noluvo lokuba ube lixhoba lenkohlakalo yabapristi nokungcatshwa ngukumkani. Ngaye kwathiwa, ube eyititshala ethembekileyo yenyaniso, lathi iqumrhu ebelimisele ukufa kwakhe lamangalelwa ngetyala lokubulala. Iimfundiso zakhe zaya zatsala ingqwalaselo enkulu kunangaphambili. Ngemithetho kaPopi, okwakubhalwe nguWyclife kwaphoswa emalangatyeni. Kwathi okwasindayo entshabalalweni kwakhutshwa apho bekufihlwe khona kwafundwa kuhlanganiswa neBhayibhile, okanye nezinye indawo zayo ezo abantu babekwazi ukuzifumana, baza baba baninzi abakhokelelwa ekwamkeleni inkolo ehlaziyiweyo.

Ababulali bakaHuss abazange bame bazole babukele uloyiso lomsebenzi wakhe. UPopi nokumkani bamanyana ukuba bayinyhashe intshukumo, yaza imikhosi kaSigismund yayingenela iBohemia.Kwathi kunjalo, kwanyuswa umhlanguli. UZiska owathi nje emva kokuqala kwemfazwe, waba yimfama ngokupheleleyo. Kanti waye eyeyona njengele inesakhono ngexesha lakhe, waba yinkokeli yabantu baseBohemia. Wayethembele kuncedo lukaThixo nokulunga komsebenzi wabo, nokuba abantu bangamelana neyona mikhosi inamandla enokuziswa ukuba ilwe nabo. Waphindaphinda ukumkani, evusa imikhosi emitsha, ehlasela iBohemia, kodwa oyiswe ngendlela ehlazisayo. Abalandeli bakaHuss, banyuselwa ngaphaya kokoyika, kwaye kungekho nto inokuma phambi kwabo. Kwiminyaka embalwa emva kokuba kuqale imfazwe, uZiska olikhalipha, wafa; kodwa indawo yakhe yathatyathwa nguProcopius, owayelingana nenjengele ngokukhalipha nangobuchule, ade kwezinye iindawo abe yinkokeli enesakhono.

Iintshaba zabantu baseBohemia, ngokwazi ukuba igorha lokulwa eliyimfama lifile, zabona ilithuba elifanelekileyo lokuba zibuyise konke okwazilahlekayo. UPopi ngoku wamisela iphulo lokulwa namaHuss [abalandeli bakaHuss], waphinda kwakhona umkhosi omkhulu wayingenela iBohemia, kodwa woyiswa kakubi. Kwenziwa elinye iphulo. Kuwo wonke amazwe obupopi aseYurophu, abantu, imali, nezixhobo zokulwa imfazwe zaphakanyiswa. Izihlwele zabalekela phantsi kwebhanile kaPopi, ziqinisekisiwe ukuba, ekugqibeleni, isiphelo sabalahlekisi bakaHuss siza kubakho. Iqinisekile ngoloyiso, imfumba yomkhosi yangena eBohemia. Abantu bahlangana ukuba bayigxothe. Le mikhosi mibini yakhawulelana yada yahlulwa ngumlambo phakathi kwayo. “Amajoni emfazwe yomnqamlezo [amakruseyida] ayemaninzi kakhulu ngokwamanani ekwanamandla, kodwa, endaweni yokukhawuleza awele umsinga, aligqibe idabi namaHuss, la ebesuke kude ukuba aqubisane nawo, asuka ema ejamile, ethe cwaka, ekhangelene naloo madoda okulwa.”--Wylie, b. 3, ch. 17. Ngequbuliso loo mkhosi wafikelwa luloyiko olungaqondakaliyo. Wathi ungenzanga nomda, loo mkhosi mkhulu waqhekeka wathi saa

ngokungathi uchithwe ligunya elingabonwayo. Iqela elikhulu labulawa ngumkhosi wamaHuss, owazisukelayo iimbacu, kwabakho intimbo enkulu ewela ezandleni zaboyisi, kangangokuba imfazwe, kunokuba yenze amahlwempu, yabatyebisa abantu baseBohemia.

Kwiminyaka embalwa emva koko, phantsi koPopi omtsha, elinye iphulo lama ngeenyawo. Njengakuqala, abantuneempahla, nemali baphuma kuwo onke amazwe obupopi aseYurophu. Zaba zikhulu izicengo ezazinikwa abo bangenayo kweli dabi linobungozi. Uxolo oluphele leyo lokona kophulwa komthetho neyona ndlela imbi lwaqinisekiswa kuye wonke olwela umnqamlezo [ikruseyida]. Bonke abafela emfazweni bathenjiswa umvuzo otyebileyo ezulwini, baze abo basindayo bavune uzuko nobutyebi ebaleni ledabi. Kwakhona, kwaqokelelwa umkhosi omkhulu, wanqumla umda, wangena eBohemia. AmaHuss ahlehla phambi kwawo, ngaloo ndlela ewutsalela ngaphakathi elizweni ngakumbi nangakumbi, ewenza ukuba ulubale uloyiso osele uloyisile. Ekugqibeleni, umkhosi kaProcopius wema, wajika waya elutshabeni ukuba ulwe nalo. Aqala amakruseyida ayiqonda impazamo yawo, alalela kwinkampu zawo alindela ukuhlaselwa. Sathi sakuvakala isandi sokusondela komkhosi, engekabonakali amaHuss, aphinda afikelwa luloyiko amasoldati amaKruseyida. Iinkosana, iinjengele, namasoldati angaphantsi, bonke baziphosa kude izixhobo zabo, bathi saa babheka macal' onke. Kwaba lilize kummeli kaPopi ukuzama ukuhlanganisa imikhosi yakhe eyoyikayo nephasalakileyo. Seyikho njalo eyona mizamo mikhulu yakhe, yena ngokwakhe watshayelwa nomsinga wabasabayo. Intsabo yaba yegqibeleleyo, aphinda kwakhona amaxhoba amaninzi awela ezandleni zaboyisileyo.

Kwabanjalo, okwesibini, umkhosi omkhulu, owathunyelwa zezona zizwe zinamandla amakhulu zaseYurophu, umkhosi wamadoda anesibindi nafanele imfazwe, aqeqeshwe axhotyiselwa imfazwe, abaleka engaphosanga negada phambi kwabakhuseli besizwe esincinane nesasingenawo amandla ukuza kuthi ga ngoku. Apha, kwakubonakaliswe amandla ezulu. Abahlaseli babethwa ngoloyiko lwangaphezu kwendalo. Lowo woyisa imikhosi kaFaro kuLwandle oluBomvu, owaphaphathekisa imikhosi yamaMidiyan phambi kukaGidiyon namakhulu amathathu wakhe, owathi ngobusuku obunye wabeka phantsi imikhosi yama-Asiriya awayezidla, waphinda wasolula isandla saKhe ukubonisa amandla omcinezeli. "Apho bankwantya benkwantyile phofu kungekho nto inkwantyisayo; ngokuba uThixo wawathi saa amathambo omngqingi wakho; wabadanisa, ngokuba uThixo ebebacekisile." Ndumiso 53:5.

Iinkokeli zobupopi, ziphelelwe lithemba lokoyisa ngamandla, ekugqibeleni zabhenela ekusebenziseni ubuchule. Kwangenwa kwisivumelwano, sokuba, lo gama kusithiwa kuza kunikwa abantu baseBohemia inkululeko yesazela, ngokwenene kwabathengisa kwigunya laseRoma. AmaBohemia ayebeke iingongoma ezine ekwakuza kwakhelwa phezu kwazo uxolo neRoma: ukushunyayelwa ngokukhululekileyo kweBhayibhile; ilungelo lebandla lonke ukuba lithabathe isonka newayini emthendelekweni, nokusetyenziswa kolwimi

lwenkobe ngexesha lentshumayelo enkonzweni; ukungathabathi nxaxheba kwabafundisi kuzo zonke izikhundla namagunya asemhlabeni; kuze kuthi kwiimeko zolwaphulo-mthetho, kongame iinkundla zasemthethweni phezu kwabafundisi nabazalwana ngokufanayo. Amagunya obupopi ekugqibeleni "avuma ukuba zonke iingongoma zamaHuss zamkeleke, kodwa ilungelo lokuzichaza, oko kukuthi, ukwenza isigqibo ngokona kubaluleka kwazo, kufuneka kube kokwequmrhu-ngamanye amazwi, lelikaPhapha nokumkani."—Wylie, b. 3, ch. 18. Senziwa isivumelwano phezu kwesi siseko, yaza iRoma yazuza ngamaqhinga nobuqhetseba oko yasilela ukukuzuza ngemfazwe; kuba, ngokufaka eyayo ingcaciso phezu kwengongoma zamaHuss, njengaphezu kweBhayibhile, yakwazi ukuyigqwetha intsingiselo yazo ukulungiselela iinjongo zayo.

Iqela elikhulu eBohemia, lakubona ukuba lizingcatshile iinkululeko zalo, alizange likwazi ukuwuvumela umnqophiso. Kwavuka ukungavani nokwahlukana, kwakhokelela kwimbambano nokuphalala kwegazi phakathi kwabo. Koku kulwa, ohloniphekileyo uProcopius wawa [ukufa], zaza iinkululeko zeBohemia zatshabalala.

USigismund, umngcatshi kaHuss noJerome, ngoku waba ngukumkani waseBohemia, kwathi, nangona wayefungile ukuba uza kuwaxhasa amalungelo abantu baseBohemia, waqhubeka nokumisela ubupopi. Phofu wazuza okuncinane ngokuzithoba kwakhe kwiRoma. Kwaba ngamashumi amabini eminyaka ubomi bakhe buzaliswe kukusebenza nzima neengozi. Imikhosi yakhe yachithwa neendyebo zakhe zabhokoxwa lidabi elide elingenaziqhamo; waza ngoku, emva kokulawula unyaka omnye, wafa, eshiya ubukumkani bakhe busecicini lwemfazwe yekhaya, washiyela inzala yakhe igama elaziwa ngenkohlakalo.

Ingxwabangxwaba, ukulwa, nokuphalala kwegazi kwatsala ixesha elide. Yaphinda imikhosi yasemzini yahlasela iBohemiya, nokungavani kwangaphakathi kwaqhubeka kusiphazamisa isizwe. Abo bahlala bethembekile kwigospile baba phantsi kwentshutshiso embi kakhulu.

Njengabazalwana babo bangaphambili, ukungena kumnqophiso neRoma, basele kwiziphoso zayo, abo babambelela kwinkolo yakudala bazenza balibandla elahlukileyo, besebenzisa isaci u-"United Bretheren." Esi senzo sabazisela izishwabulo eziphuma kwiindidi zonke. Kanti ke, ukuqina kwabo akuzange kwashukunyiswa. Ngokunyanzeleka ukuba bafune indawo zokuphephela emahlathini nasemiqolombeni, baqhubeka behlangana ukufunda ilizwi likaThixo bamanyane, ekumnquleni uThixo.

Ngabathunywa abathunyelwa emfihlakalweni kumazwe awahlukeneyo, bafunda ukuba apha naphaya kwakukho "abamkela inyaniso ababodwa, abambalwa, kwesi sixeko nabambalwa kwesiya, amaxhoba entshutshiso njengabo; nokuba ezintabeni zeAlps kwakukho ibandla lakudala, limi phezu kweziseko zesiBhalo, lichasene nenkohlakalo

yonqulo lwezithixo lwaseRoma.”—Wylie, b. 3, ch. 19. Olu lwazi lwamkelwa ngovuyo olukhulu, kwaza kwavulwa imbalelwano namaKristu angamaWaldensi.

Bemi ngokuthe nkqi kwigospile, abantu baseBohemia bayilindela ubusuku bonke intshutshiso yabo, ngelona lixa limnyama besawakhangelise emehlo abo elundini njengabantu abakhangele intsasa. “Babe yinxalenye yabantu abanemihla emibi, kodwa . . . bakhumbula amazwi awaqala ukuthethwa nguHuss, aza aphindwa nguJerome, athi inkulungwane kufuneka ijikeleze kuqala, kwandule ukuba kubekho ukusa. KumaTabori [amaHuss] la mazwi afana namazwi kaYosefu kwiintlanga ezazisendlwini yobukhoboka: ‘Ndiza kufa; uThixo okunene uya kunivelela, aninyuse.’” --Wylie, b. 3, ch. 19. “”Ixesha lokuphela kwenkulungwane yeshumi elinesihlanu laba nokwanda okucothayo kodwa okuqinisekileyo kwamabandla aBazalwana [Bretheren]. Nangona kwakukude ekubeni angaphathwa dlakadlaka, kodwa abanayo intwana yophumlo. Ekuqalekeni kwenkulungwane yeshumi elinesithandathu amabandla abo ayengamakhulu amabini eBohemia naseMoravia.”--Ezra Hall Gillett, Life and Times of John Huss, vol. 2, p. 570. “Sasisihle isisalela esathi, sakusinda kwingqumbo etshabalalisayo yomlilo nekrele, savunyelwa ukuba sikubone ukusa kwaloo mini uHuss wayixela kwamhla mnene.”--Wylie, b. 3, ch. 19.

Isahluko 7—Ukwahlukana Kukalutere Neroma

Phambili kwabo babebizwe ukuba bakhokele ibandla ukuphuma ebumnyameni bobupopi liye ekukhanyeni kokholo oluhlambuluke kakhulu, kwakugqame uMartin Lutere. Enenzondelelo, eshushu, ezinikele, engoyiki nto ngaphandle kukaThixo, engamkeli siseko simbi senkolo ngaphandle kweziBhalo Ezingcwele, uLutere wayeyindoda efanele ixesha layo; ngaye uThixo wenza umsebenzi omkhulu wokuhlaziya ibandla nokukhanyiselwa kwehlabathi.

Njengabavakalisi bokuqala begospile, uLutere waphuma kwizintlu zobuhlwempu. Iminyaka yakhe yasekuqaleni yachithwa kwikhaya eliphantsi lomlimi womhlaba waseJamani. Ngokusebenza nzima yonke imihla njengomsebenzi wasemgodini, uyise wayezuza okuncinane ukuze amfundise. Wayenga angaba ngumntu womthetho [igqwetha]; kodwa uThixo wayenenjongo yokumenza umakhi wetempile yaKhe enkulu eyayikhula ngokucotha okukhulu ezinkulungwaneni. Ubunzima, ukubandezeleka, nokuqeqeshwa ngqongqo, yayisisikolo apho uBulumko Obungenamda bamlungiselela khona uLutere umsebenzi obalulekileyo wobomi bakhe.

Uyise kaLutere wayeyindoda enengqondo ebukhali, enomqolo, enyanisekileyo, emayo elizwini layo, nethetha ngqo, ingajikelezi. Wayenyanisekile koko akubambileyo engqondweni ngoko kungumthwalo wakhe, nokuba iziphumo bezingathini. Ingqondo yokulunga kwakhe okungagungqiyo kwamenza ukuba angayamkeli kakuhle inkqubo yobumonk. Akazange aneliseke kakhulu xa uLutere, ngaphandle kwemvume yakhe, wangenela ukuba ngunongendi; kwaza kwaba yiminyaka emibini phambi kokuba avumelane nonyana wakhe, kanti ke nangoko, iingcinga zakhe zahlala zihleli zingajiki. [120]

Abazali bakaLutere babe kukhathalele kakhulu ukubafundisa nokubaqeqesha abantwana babo. Bazama ukubafundisa ukuba bamazi uThixo nokuba baphile ngendlela efanelekileyo yobuKristu. Umthandazo kayise wawusoloko unyuka esiva unyana wakhe khon’ ukuze unyana wakhe alikhumbule igama leNkosi aze ngenye imini ancedise ekuhambiseleni phambili inyaniso yaYo. Konke okuhle kokuziphatha okanye kokukhuliswa kwengqondo okwakufumaneka ukuba bakuxhamle ebomini babo bokusebenza nzima, kwaphuhliswa ngenzondelelo ngaba bazali. Imizamo yabo yayinyanisekile izingisile ukulungiselela abantwana babo ubomi obungcwele nobululutho. Ngokuqina kwabo namandla esimilo, ngamanye amaxesha babethanda ukubangqongqo kakhulu; kodwa yena umHlaziyi, nangona wayeqonda ukuba, kwezinye iindawo, noko babephazama, wafumana kwingqeqesho yabo okuninzi okunokwamkelwa kunokugxekwa.

Esikolweni, apho waya noko eselula kakhulu, uLutere waphathwa qatha ngamanye amaxesha kude kube ndlongondlongo, noko. Intlupheko yakowabo yayigquba

kangangokuba wayethanda ukuthi xa esiya esikolweni kwenye idolophu, angene kwizindlu ngezindlu ecula ukuze afumane into etyiwayo, kuba wayelamba kakhulu. Ukungacaci kakuhle, iimbono ezineenkolo zenkolo ezazikho ngelo xesha, zamenza wazala luloyiko. Wayelala ngokuhlwa enentliziyo ebuhlungu, athi akuba nombono wexesha elizayo angcangcazele kuba elibona limnyama, esoloko enoloyiko kuba embona uThixo njengomgwebi ongqongqo ongenalo nosizi, isikhohlakali sesibhovubhovu, kunokuba abe nguBawo onobubele osemazulwini.

Kanti ke, phantsi kwezityhafiso ezikhulu kangako, uLutere wanyanzelisa ngokuzimisela wabheka phambili kumgangatho ophezulu wokuziphatha nokutshatshela kwengqondo nto leyo eyawutsalayo umphefumlo wakhe. Wanxanelwa ulwazi, saza isimilo sakhe esinenzondelelo nesisebenzayo sengqondo yakhe samkhokelela ekunqweneleni izinto eziqinileyo nezinolutho kuneendawo zokuzibonakalalisa nezingazinzanga.

Wathi, xa eneshumi elinesibhozo ubudala, engena kwiyunivesithi yase-Erfurt, yaba imeko yakhe ingcono namathuba akhe enentwana yokukhanya kuneminyaka yakhe yasekuqaleni. Abazali bakhe bathi ngethamsanqa nokukhuthala bakwazi ukuba nengeniso eyenzaukubabakwaziukumxhasakuzo zonke izidingo zakhe.

Impembelelo yabahlobo abakhutheleyo yakunciphisa ukuba mfiliba kweziqhamo zengqeqesho yangaphambili. Wazimisela ukufunda abona babhali baphucukileyo, ekhuthalele ukuzigcina ezona ngcamango zinamandla, ubulumko bezilumko ebenza obakhe. Kanti ke, naphantsi kwengqeqesho elukhuni yabafundisi bakhe bokuqala, wayebonakalalise ukuthembisa ngokubalasela, kwathi, ngeemeko ezivumayo, ingqondo yakhe yakhawuleza ukuhluma. Ingqondo egcinayo, ingcamango ephilileyo, amandla aqinileyo okuzathuza, nokuzinikela ekusebenzeni ngokungadinwayo, konke kwakhawuleza kwambeka kwinqanaba eliphambili kumahlakani akhe. Ukuqeqesheka kobuchopho kwayivuthiswa ingqiqo yakhe kwakuvusa ukusebenza kwengqondo nobunzulu bembono, izinto ezazimlungiselela amadabi obomi bakhe.

Ukoyika uYehova kwahlala entliziyweni kaLutere, kwamenza ukuba ayigcine injongo ezinzileyo kukwamkhokelela ekuzithobeni okunzulu phambi kukaThixo. Wayenengqondo ehleliyo yokuxhomekeka kwakhe kuncedo lwezulu, akaze asilele ukuyiqala imini nganye ngomthandazo, lo gama intliziyo yakhe yayithe rhoqo iphefumla izibongozo zenkokelo nenkxaso. “Ukuthandaza kakuhle,” wayethanda ukuthi, “kulicala elikhulu lokufunda.”-- D'Aubigne, b. 2, ch. 2.

Wathi ngenye imini ehlola iincwadi kwithala leencwadi eyunivesithi, uLutere wafumana iBhayibhile yesiLatini. Incwadi enjalo wayengazanga wayibona ngaphambili. Wayengazi nto ngobukho bayo. Wayeziva iindawo ezicatshulwayo zeeVangeli neeLeta [iiNcwadi], ezazifundelwa abantu emithandazweni yabantu bonke, waza wacinga ukuba ezi zaziyiBhayibhile epheleleyo. Ngoku, okokuqala, wabhekana nalo liphelele ilizwi

likaThixo. Ngokothuka okuxutywe nokumangaliswa, wawaphengulula amaphepha alo angcwele; uvalo lubetha ngamandla nentliziyo ingongoza, wazifundela amazwi obomi, emana esima ekhuza: “Akwaba uThixo ebengandinika incwadi enje ibe yeyam!”--D'Aubigne, b. 2, ch. 2. Iingelosi zezulu zazisecaleni kwakhe, imitha yokukhanya kukaThixo yazityhila iindyebo zenyaniso kwingqiqo yakhe. Wayesoloko esoyika ukumkhubekisa uThixo, kodwa ngoku ingqondo enzulu yemeko yakhe njengomoni yamthimba ngaphezu kokuba yakha yenjenjalo ngaphambili.

Umnqweno ozondelele ukukhululeka esonweni nokuba noxolo noThixo, ekugqibeleni, kwamkhokelela emzini woonongendi, wazinikela kubomi bokuba ngunongendi. Apha kwakufuneka enze owona msebenzi uphantsi nokuhamba engqiba kumakhaya ngamakhaya. Wayekwiminyaka ekuthi kubaweleke kakhulu ukuhlonitshwa nokuxatyiswa, yaza le misebenzi iphantsi yayixhela kakhulu imvakalelo yakhe yemvelo; kodwa wakunyamezela ngomonde oku kuthotyelwa phantsi, ekholelwa ukuba kwakufuneka ngenxa yezono zakhe.

Umzuzu ngamnye awayewufumana kwimisebenzi yakhe yemihla ngemihla, wayewuchitha ngokufunda, ezivimba ubuthongo elilela nexesha alisebenzisa ekutyeni loo ntwana wayeyifumana. Ngaphezu kwezinto zonke, wayesonwabela ukufunda ilizwi likaThixo. Wafumana iBhayibhile ibotshelelwe ngetyathanga eludongeni lomzi woonongendi ababhinqileyo, wathanda ukusoloko esiya kuyo. Zathi ngokuya ziba nzulu iimbono zakhe zokuba nesono, wafuna ukuzuza ukuxolelwa noxolo ngeyakhe imisebenzi. Waphila ubomi obuxakeke kakhulu, ezama ukuzila, ukuthandaza ubusuku bonke, ukuzohlwaya ukuba oyise ububi bendalo yakhe, obungazange bukwazi ukumkhulula kubo ubomi bokuba ngunongendi. Akazange arhoxe nakokuphi ukuzibingelela okwakunokumenza afikelele kobo bunyulu bentliziyo obabunokumenza akwazi ukuma phambi kukaThixo. “Ngokwenene ndandingunongendi omhlonelayo uThixo,” watsho kamva, “ndilandela ngqongqo imithetho yohlelo lwam ngendlela endingakwazi nokuyichaza. Ukuba ubomi bokuba ngunongendi bebunokulizuza izulu ngemisebenzi yokuba ngunongendi, ngokuqinisekileyo, bendiya kuba nebango kulo. . . . Ukuba babuqhubeke ithutyana elide, ndandiya kuya kungena ekufeni nokuzohlwaya kwam.”--D'Aubigne, b. 2, ch. 3. Isiphumo soku kuziqeqesha kubuhlungu saba kukuba alahlekwe ngamandla, wathanda ukuhlaselwa sisathuthwane, angazanga waphuncuka ngokupheleleyo kwiziphumo zaso. Sekunjalo, kuwo onke amalinge akhe, umphefumlo wakhe osindwayo awuzange ufumane ukuphumla. Ekugqibeleni wafikelela kwimeko yokuphelelwa lithemba.

Wathi uLutere akufikelela kwiqondo lokuba athi konke kulilize, uThixo wamvusela umhlobo nomncedi wakhe. UStaupitz, omhlonelayo uThixo, wamvulela uLutere ilizwi likaThixo, wamkhuthaza uba awasuse amehlo akhe kwisiqu sakhe, ayeke ukucamngca

ngokohlwaywa okungenasiphelo ngenxa yokwaphula umthethokaThixo, akhangele kuYesu, uMsindisi oxolela izono.

“Endaweni yokuzithuthumbisa kwakho ngenxa yezono zakho, zilahlele ezingalweni zoMhlawuleli wakho. Thembela kuYe, kubulungisa bobomi baKhe, kucamagushelo lokufa kwaKhe. . . . Mphulaphule uNyana kaThixo. Waba ngumntu ukuze akunike isiqinisekiso sothando lwezulu.” “Mthande Lowo wakuthandayo kuqala.”--D'Aubigne, b. 2, ch. 4. Wathetha njalo umthnywa wenceba. Amazwi akhe aba negalelo elikhulu engqondweni kaLutere. Emva kwamadabi amaninzi neempazamo ekukade enazo, wakwazi ukuyibamba inyaniso, wafumana uxolo kumphefumlo wakhe owawukhathazekile.

ULutere wathanjiselwa ukuba ngumpristi waza wabizwa kumzi wakhe kanongendi ukuba abe yiprofesa kwiyunivesithi yaseWittenberg. Apha wazinikela ekufundeni iziBhalo ngolwimi lwazo lokuqala. Waqala ukufundisa ngeBhaybhile; incwadi yeeNdumiso, iiVangelil, neeLeta zatyhileka engqondweni yezihlwele zabaphulaphuli ababe nochulumanco. UStaupitz, umhlobo wakhe nongentla kwakhe, wamkhuthaza ukuba akhwele epulpitini ashumayele ilizwi likaThixo. ULutere waziziliza, eziva engafanelekanga ukuba athethe ebantwini endaweni kaKristu. Ngelo xesha, wayesele enamandla eziBhalweni, lwaza ubabalo lukaThixo lwaphezu kwakhe. Ubuciko bakhe babathimba abaphulaphuli bakhe, ukucaca namandla awayibeka ngawo inyaniso kwayoyisa ingqiqo yabo, baza ubushushu bakhe bazichukumisa iintliziyo zabo.

ULutere wayesengunyana othembekileyo webandla lobupopi, engenayo ingcinga yokuba angaze abe yenye into. Ngokubonelela kukaThixo, kwenzeka ukuba ahambele eRoma. Waluhamba ngeenyawo uhambo lwakhe, elala kwimizi yoonongendi endleleni. Kwelinye ikhaya eItaly, waba nokumangala bubutyebi, ubuhle, nobuyokoyoko awabubonayo. Betyetyiswe yingeniso entle, oonongendi babehlala kumagumbi amahle kakhulu, bezinxiba ngezona zintle nezelona xabiso likhulu izambatho ezinde, bezondla kwiitafile zezibiliboco. Ngokungakholelwa okubuhlungu, uLutere wawuthelekisa lo mboniso nokuzilandula nobunzima bobakhe ubomi. Ingqondo yakhe yadideka.

Ekugqibeleni,wasibona sikudeisixeko esineenduli ezisixhenxe. Ngemvakalelo enzulu, wazithoba phantsi emhlabeni, esithi: “Bhota, Roma eNgcwele!”-- D'Aubigne, b. 2, ch. 6. Wangena esixekweni, wahambela amabandla, waphulaphula amabali eentsomi amangalisayo athethwa ngabapristi noonongendi [abangamadoda], besenza zonke iinkonzo ezifunekayo. Kuyo yonke indawo wayebona imibono eyamkhwankqisayo neyoyikekayo. Wabubona ubugwenxa ukuba bukho kuzo zonke iindidi zobufundisi. Weva iziqhulo ezingcolileyo ziphuma koobhishophu abakhulu, wanamasikizi ziintetho zabo zonyeliso ezoyikekayo, nangexesha lomthendeleko. Ukuhlangana kwakhe noonongendi nabahlali wajongana norheletyo nobuxumbululu. Nokuba wayengabheka ngaphi, endaweni yobungcwele wafumana unyeliso. “Akukho noyedwa onokuba nombono,”

wabhala, “wezono nezenzo ezihlazisayo ezenziwayo eRoma; kufuneka ziboniwe, ziviwe ukuze zikholelwe. Kungoko benomkhwa wokuthi, ‘Ukuba sikhona isihogo, iRoma yakhiwe phezu kwaso: ingumhadi apho kukho lonke uhlobo lwesono.’”-- D'Aubigne, b. 2, ch. 6.

Ngomyalelo omtsha kaPopi, uYekelelo [lwezono] lwaluthenjisiwe nguPopi kubo bonke ababeya kunyuka behamba ngamadolo “kwizinyuko zikaPilato,” ekuthiwa kwehla kuzo uMsindisi wethu xa wayeshiya inkundla yamatyala yaseYerusalem, kwanokuba zathatyathwa ngomlingo ukusuka eYerusalem ukuya eRoma. ULutere ngenye imini, kwathi enyuka ezi zinyuko ngokuzinikela, kwavakala ngequbuliso ilizwi lisithi kuye: “Olilungisa ke uya kudla ubomi ngokokholo.” Roma 1:17. Waxhuma wema ngeenyawo wakhawuleza ukusuka kuloo ndawo eneentloni esoyika. Loo ndima ayizange ilahlekwe lulwamvila lwayo emphefumlweni wakhe. Ukususela ngelo xesha, wayibona ngokucacileyo kunangaphambili imposiso yokuthembela emisebenzini yomntu ukuzuza usindiso, nokufuneka kokholo oluzingisileyo kokuhle kukaKristu. Amehlo akhe avuleka, awaze abuye avaleke kwakhona, kulahlekiso lobupopi. Wathi akuyifulathela iRoma, waba uyifulathele nangentliziyo yakhe, kwaza kwathi ukususela ngelo xesha, ukwahlukana kwaya kusiba banzi kakhulu, wada waluqhawula uqhagamshelano nebandla lobupopi.

Emva kokuba ebuyile eRoma, uLutere wazuza isidanga sobugqirha kwizifundoezingobuThixo, kwiyunivesithiyaseWittenberg.Ngoku, wayekhululekile ukuba azinikele, ngaphezu kwakuqala, kwiziBhalo awayezithanda. Wayenze isifungo esinendili sokuba uya kufunda ngocoselelo, alishumayele ngokunyanisekileyo ilizwi likaThixo, kungabi ziintetho neemfundiso zooPopi, yonke imihla yokudla kwakhe ubomi. Wayengasenguye unongendi nje okanye iprofesa, kodwa wayengumvakalisi weBhayibhile onegunya. Wayebiziwe ukuba abe ngumalusi ondle umhlambi kaThixo, ozimvu zazilamba zinxanelwe inyaniso. Wavakalisa ngokuqinileyo ukuba amaKristu amele ukuba angamkeli zimfundiso zimbi kunezo zimile phezu kwegunya leziBhalo Ezingcwele. La mazwi abetha kanye esisekweni sokongama kobupopi. Ayequlathe umthetho-siseko ongundoqo woHlaziyo.

ULutere wayibona ingozi yokuphakamisa iimbono zomntu ngaphezu kwelizwi likaThixo. Engenaloyiko, wakuhlasela ukunganyaniseki kokucingela kwamadoda emfundo, wabuchasa ubulumko nemfundo ngoThixo eyaba nempembelelo elawula phezu kwabantu ixesha elide. Wazihlasela izifundo ezinjalo, kungekuphela nje ngokungabi naxabiso, kodwa nangokuba nengozi, waza wazama ukuzibuyisela iingqondo zabaphulaphuli bakhe kwiintsomi zabanolwazi nabafunde ngoThixo, ukuba ziye kwiinyaniso ezingunaphakade ezabekwa ngabaprofeti nabapostile.

Sasixabisekile isigidimi esasikumazwi akhe awayesisa kwizihlwele ezazilinde ngolangazelelo. Azizanga zakha zafikelela ngaphambili ezindlebeni zaso iimfundiso

ezinjalo. Iindaba zovuyo zothando loMsindisi, ingqiniseko yokuxolelwa noxolo ngokucamagushela ngegazi laKhe, kwazivuyisa iintliziyo zabo kwavusa ngaphakathi kwabo ithemba elingafiyo. EWittenberg kwaphenjwa ukukhanya okumitha yako kwakuza kunabela nakwezona ndawo zikude zomhlaba, nokwakuza kukwandisa ukukhanya kuse ekupheleni kwephakade.

Phofu ke, ukukhanya nobumnyama abuvumelani. Phakathi kwenyaniso nemposiso kukho ukungquzulana okungapheliyo. Ukuphakamisa nokukhusela enye kukuhlasela nokubhukuqa enye. UMsindisi wethu Yena ngokwaKhe wathi: “Andize kungenisa luxolo, ndize kungenisa Ikrele.” Mateyu 10:34. Wathi uLutere, kwiminyaka embalwa emva kukuqala koHlaziyo: “UThixo akandikhokeli, undityhalela phambili. Undithwele ehamba nam. Andizilawuli mna ngokwam.Ndinqwenelaukuphilangokuphola;kodwa ndiphoswa enzulwini yengxwabangxwaba novukelo.” -D'Aubigne, b. 5, ch. 2. Ngoku wayesele eza kunyanzeleka ukuba angene edabini.

IBandla laseRoma lenza ishishini ngobabalo lukaThixo. Iitafile zabananisi bemali (Mateyu 21:12) zazimiswe ecaleni kwezibingelelo, umoya uzaliswe yimikhwazo yabathengi nabathengisi. Phantsi kwesicengo sokwenza imali zokwakhiwa kwendlu yenkonzo iSt. Peter’s eRoma, uYekelelo lwesono kwathengiswa ngalo esidlangalaleni ligunya likaPopi. Ngexabiso lokwaphulwa komthetho, kwakufuneka kwakhelwe ukunqulwa kukaThixo itempile—ilityе lembombo labekwa ngomvuzo wobugwenxa! Zona ezo ndlela zamkelwa ukuze kwaneliseke iRoma zaligqebha elingophiyo igunya layo nobukhulu bayo. Yaba sesi senzo esavusa okona kukhulu ukuzimisela nempumelelo kwiintshaba zobupopi, sakhokelela kwidabi elashukumisa itrone kaPopi yasixikixa isithsaba esintlu-ntathu phezu kwentloko kaPopi.

Igosa elalinyulelwe ukuba lithengise uYekelelo eJamani—uTetzel igama—wayekhe wabanjelwa ezona zityholo ziphantsi ekuhlaleni nangakumthetho kaThixo; kodwa kuba wasinda ekohlwayweni ngokwaphula kwakhe umthetho, waya wasetyenziswa kwiphulo likaPopi lokwenziwa kwemali ongasifuniyo isazela. Ngobuganga obukhulu, waziphinda iimposiso ezazigqame kakhulu, ebalisa nezona ntsomi zimangalisayo ukuze abalahlekise abantu abangaziyo, abakholelwa lula, nabaneenkolo. Ukuba babenalo ilizwi likaThixo, ngebabengazanga bakhohliswa ngolo hlobo. Yayiyindlela yokubagcina phantsi kolawulo lobupopi, ukuze kunyuke amandla nobutyebi beenkokeli ezinamabhongo, okwenza ukuba iBhayibhile bangayinikwa. (Bona: John C. L. Gieseler, A Compendium of Ecclesiastical History, per. 4, sec. 1, par. 5.)

Wayesithi xa uTetzele engena edolophini, kuhambe umthunywa phambi kwakhe, esenza isaziso: “Ubabalo lukaThixo nolukabawo ongcwele lusemasangweni enu.”--D'Aubigne, b. 3, ch. 1. Abantu babemamkela lomkhohlisi unyelisayo njengoThixo ngokwaKhe ohle ephuma ezulwini wezakubo.

Ukungenwakuphunywakwamiselwaenkonzweni, waza uTetzel yena akhwele epulpitini, aluphakamise uYekelelo [lwesono, awayeluthengisa] njengesona sipho sinexabiso sikaThixo. Wavakalisa ukuba, ngamandla eziqinisekiso zakhe zokuxolelwa kwazo zonke izono athi umthengi emva koko anqwenele ukuzenza, uya kuzixolelwa, kwanokuba, “akukho nenguquko efunekayo.”-- D'Aubigne, b. 3, ch. 1. Ngaphezu koko, wabaqinisekisa abaphulaphuli bakhe ukuba, uYekelelo lwalunamandla okusindisa, kungekuphela abaphilileyo kodwa nabafileyo; esithi, ngawo loo mzuzu, ukuba imali ingathi khenkce isiwa emazantsi ebhokisi yakhe, umphefumlo enikelwa ngenxa yawo uya kusinda entlambululweni wenjenjeya ukusinga ezulwini. (Khangela kuK. R. Hagenbach, History of the Reformation, vol. 1, p. 96.)

Xa uSimon Magus wanikela ukuthenga kubapostile amandla okusebenza imimangaliso, uPetros wamphendula, wathi: “Isilivere yakho mayiye kutshabalala nawe; ngokuba ububa isipho sikaThixo singazuzwa ngemali.” IZenzo 8:20. Isipho sikaTetzel satsityelwa ngamawaka abantu abanolangazelelo. Igolide nesilivere zaba ngumsinga ukungena kuvimba wakhe. Usindiso olwaluthengwa ngemali kwakulula ukuluzuza kunolo lufuna inguquko, ukholo nokukhuthalela ukuzama ukumelana nokoyisa isono. (Bona ISIHLOMELO sephepha lama-59.)

Imfundiso yoYekelelo yayichaswa ngabantu abafundileyo naboyika uThixo eBandleni laseRoma, baye bebaninzi abangakholelwayo kubuxoki obabuchasene kakhulu nengqiqo nentyilelo. Akukho noyedwa ummeli kaPopi owaphakamisa ilizwi ukuchasa le nkqubo ikhohlakeleyo; kodwa iingqondo zabantu zazisiya ziphazamiseka zingonwabi, baza abaninzi ngenzondelelo, bafuna ukuqonda ukuba ebengenako na uThixo ukusebenzisa esinye isixhobo ukuhlambulula ibandla laKhe.

Nangona uLutere wayenobupopi obuthe tye, wayenamasikizi kakhulu ngamanyathelo abo babehambisa isiqinisekiso soxolelo. Abaninzi nakwawakhe amabandla babezithengile iziqinisekiso zoxolelo, baqala ukuza kumfundisi wabo, bevuma izono zabo ezahlukahlukeneyo, bathi belindele uxolelo, kungengakuba babeguqukile koko benqwenela ukuziyeka izono, kodwa ngenxa yephepha lesiqinisekiso. ULutere wala ukubakhululangoxolelo,wasuka wabalumkisa ngelithi, ngaphandle kokuba baguquke babutshintshe ubomi babo, baza kutshabalala ezonweni zabo. Bathi bekhwankqiseke kakhulu, babuyela kuTetzel benesikhalazo sokuba, lowo bavuma kuye izono wazilandula iziqinisekiso zabo zoxolelo, abanye, ngesibindi, bafuna kubuyele kubo imali yabo. Umfundisi [uTetzel] wazaliswa yingqumbo. Watsho ngezona zoyikekayo iziqalekiso, wenza ukuba kuphenjwe amaziko kwiindawo zikawonke-wonke, watsho esithi, “ufumene umyalelo kupopi ukuba abatshise bonke abakreqi abathabathe inyathelo lokuchasa isiqinisekiso sakhe soxolelo esingcwele kakhulu.”--D'Aubigne, b. 3, ch. 4.

ULutere, ngeli xesha, wangena ngesibindi kumsebenzi wakhe njengetsha-ntliziyo lenyaniso. Ilizwi lakhe lavakala ezipulpitini lilumkisa ngendlela enyanisekileyo nenendili. Wabutyhila phambi kwabantu ubume bobubi besono, wabafundisa ukuba, akunako ukwenzeka ukuba umntu, ngeyakhe imisebenzi, acuthe ubutyala besono okanye asiphephe isohlwayo saso isono. Akukho nto inakho ukumsindisa umntu ngaphandle kwenguquko ngakuThixo nokukholwa kuKristu. Ubabalo lukaKristu alukwazi ukuthengwa; lusisipho esamkelwa ngesisa. Wabacebisa abantu ukuba bangazithengi iziqinisekiso zoxolelo, kodwa, ngokholo, bakhangele kuMhlawuleli owabethelelwa emnqamlezweni. Wachaza ngawakhe amava abuhlungu okuthi, ngelize, azame ngokuzithobela phantsi nokuvuma izono ukuzuza usindiso, ebaqinisekisa abamphulaphuleyo ukuba, kungokukhangela kude le kwisiqu sakhe, akholelwe kuKristu, okwenza ukuba akwazi ukufumana uxolo novuyo.

Wathi xa uTetzel eqhubeka nokuhla enyuka ehambisa la mabango okungahloneli Thixo, uLutere wazimisela ukuliqinisa ngakumbi iphulo lokuchasa ezi zinyeliso zenzekayo. Laya lavela ithuba. Inkonzo eyinqaba yaseWittenberg yayineentsalela zezinto ekuthiwa zingcwele, ezazisithi ngemihla ethile engcwele zithiwe thaca phambi kwabantu, kuze ukuxolelwa okupheleleyo kwezono kunikwe bonke abathe ngelo xesha baya enkonzweni bazivuma izono. Ngenxa yaloo nto, ngezo ntsuku babebaninzi abantu ababesiza apho. Esinye sezona ziganeko zibalulekileyo kwezi, isikhumbuzo sabo bonke abangcwele (All Saints), sase sifikile. Ngosuku oluphambi kolu lwesikhumbuzo, uLutere, ehlangene nesihlwele esasisele sisiya apho enkonzweni, waxhoma iphepha elucangweni lwenkonzo leyo. Iphepha elo lalidwelise iziphakamiso ezingamashumi asithoba anesihlanu ezichasa imfundiso yeziYekelelo. Waya wavakalisa ukulungela kwakhe ukuzikhusela ezi ziphakamiso ngemini elandelayo eyunivesithi, kubo bonke ababona kufanelekile ukuba bazihlasele.

Ezi ziphakamiso zakhe zazitsala umdla kubantu bonke. Zafundwa zafundisiswa, zaphindaphindwa zivelwa ngeenkalo zonke. Kwabakho umoya wolangazelelo olukhulu eyunivesithi nasesixekweni sonke. Kwezi ngongoma, kwakutyhilwe ukuba igunya lokunika uxolelo lwesono, nokunika isigwebo saso, alizanga lanikelwa kuPhapha nakuye nawuphi omnye umntu. Yonke le nto yayingumdlalo,--iqhinga lokutsala imali ngokudlala ngeenkolelo zabantu,--icebo likaSathana lokutshabalalisa imiphefumlo yabo bonke abaya kuthembela kubuxoki obubekwayo. Kwakukwacacisiwe ukuba igospile kaKristu ilelona gugu lixabisekileyo lebandla, nokuba ubabalo lukaThixo, olutyhilwe kuyo, lunikwa ngaphandle kwentlawulo kubo bonke abalufunayo ngokuguquka nangokholo.

Iziphakamiso zikaLutere zazifuna undikho wengxoxo; kodwa akuzange kubekho usabelayo kuloo mngeni. Izinto awaziphakamisayo zayizalisa yonke iJamani ngeentsuku nje ezimbalwa, kwathi ngeeveki ezingephi zaba zikulo lonke elobuKristu. Abaninzi kumaRoma azinikeleyo, awayebubona, ekhala ngenxa yobugwenxa obabugquba ebandleni, kodwa bengazi ukuba bangenza ntoni ukukuqhiwula ngaphambili, bazifunda

ngovuyo olukhulu iziphakamiso, bezibona njengelizwi likaThixo. Baya babona ukuba iNkosi ithe, ngemfesane, yolula isandla saYo ukuba ikubambe ukundlondlobala komsinga wenkohlakalo owawuphuma kwisihlalo sikaPhapha waseRoma. Iinkosana nabaphathi bavuyela emfihlakalweni kuba kwabakho into ekhalimela igunya elizigwagwisayo elalela lonke ilungelo lokuthetha ngokuphikisa izigqibo zalo.

Kanti ke sekunjalo, izihlwele ezithanda isono nezineenkolelo zaya zoyika xa iintsomi ezazithomalalisa uloyiko lwazo zazitshayelelwa kude. Abaphathi benkolo abanobuqhopholololo, bephazamisekile kumsebenzi wabo wokuvumela ukwaphulwa komthetho, bebona inzuzo yabo isengozini, bafutha ngumsindo, bakhuthazana ukuba bazibambe baziqinise izindululo zabo. UmHlaziyi kwakufuneka equbisene nabamangaleli abonakele kakhulu emoyeni. Abanye batyhola ngelithi ukhawuleze wenza engacinganga. Abanye bathi uye wanobuganga, ngelithi wayengakhokelwa nguThixo, kodwa wayeqhutywalikratshi nokuzigqatsa. “Ngubani ongaziyo,” waphendula, “ukuba kunqabile ukuba umntu eze nengcamango entsha aze angabonakali enendawana yokuzigwagwisa, angabi nakutyholwa ngokuqhwaya iingxabano? . . . Babulawa ngokuba kutheni, uKristu nabo bonke abafelukholo? Kungokuba babebonwa njengababedelela ubulumko bexesha elo, nangokuba babeveza izinto ezintsha bengathanga kuqala bazithoba bafumana icebiso kwiimbali zeengcamango zamaxesha angaphambili.”

Uphinda kwakhona athi: “Nantoni na endiyenzayo, iya kwenziwa, kungengabulumko babantu, kodwa ngecebiso likaThixo. Ukuba umsebenzi lo ngokaThixo, ngubani oya kuwumisa? Ukuba awungowaKhe, ngubani ongawubhekisa phambili? Asiyiyo intando yam, ingeyiyo eyabo, ingeyiyo neyethu; kodwa yeyakho, Bawo Ongcwele, osemazulwini.”—D’ Aubigne, b. 3, ch. 6.

Nangona uLutere wayeqhutywa nguMoya kaThixo ukuba awuqale umsebenzi wakhe, wayengazi kuwuqhubela phambili ngaphandle kwamadabi amakhulu. Izigculelo zeentshaba zakhe, ukuzibeka gwenxa iinjongo zakhe, nokusichaza ngendlela yenkohlakalo isimilo neenjongo zakhe, konke kwafika phezu kwakhe njengomsinga ogubungelayo; kwaye konke oko kunegalelo phezu kwakhe. Wayenombono oqinisekileyo wokuba, iinkokeli zabantu, ebandleni nasezikolweni, zaziza kuzimanya naye ngovuyo kwimizamo yokuhlaziya. Amazwi enkuthazo aphuma kwabo bakwizikhundla eziphezulu amkhuthaza ngovuyo nangethemba. Wayesele elindele ngethemba ukubona ukuvela kwemini entsha ebandleni. Noko kunjalo, inkuthazo yaguquka yaba lugculelo nokugxekwa. Izikhulu ezininzi, ebandleni nasesizweni, zazoyisakele bubunyaniso beziphakamiso zakhe; kodwa zabuya zabona ukuba, ukwamkela ezi ziphakamiso kuya kufuna iinguquko ezinkulu. Ukukhanyisela nokuhlaziya abantu kuya kuba kukuhlisela phantsi igunya leRoma ngokupheleleyo, kuya kuba kukuvala amawaka emisinga empompozela kwindyebo yayo [iRoma], ngenxa yoko kube kukuphelisa ukuthsafaza nobuyokoyoko beenkokeli zobupopi. Ngaphezu koko, ukufundisa abantu ukuba bacinge benze njengabantu abanokukwazi

ukukwenza oko, balulindele kuKristu kuphela usindiso, kuya kuba kukubhukuqa itrone kaPopi, ekugqibeleni, kube kukutshabalalisa nelazo [izikhulu] igunya. Ngenxa yesi sizathu, zalwala ulwazi awazinika lona uThixo zaza zazimisela ukuba zimchase uKristu nenyaniso ngokuchasa indoda athe [uThixo] wayithuma ukuba izikhanyisele.

ULutere wangcangcazela akuzikhangela—indoda enye ephikisana nawona magunya anamandla omhlaba. Maxa wambi wayethandabuza ukuba ngokwenene wayekhokelwa nguThixo ukuba ambeke ukuba achasane negunya lebandla. "Ndandingubani mna," uyabhala, "ukuba ndiphikisane noPopi, ekuthi phambi kwakhe . . . ookumkani bomhlaba nalo lonke ihlabathi lingcangcazele? . . . Akakho owaziyo ukuba intliziyo yam yayisiva njani ngale minyaka mibini yokuqala, nokuba ndaphelelwa lithemba, mandithi, ndaphel' amandla, ndafikelela phantsi kangakanani."-- D'Aubigne, b. 3, ch. 6. Phofu akazange washiywa yedwa ukuze atyhafe ngokupheleleyo. Kwathi xa kusilela ukuxhaswa ngabantu, wakhangela kuThixo kuphela, wafunda ukuba unako ukwayama kwinkuseleko egqibeleleyo yengalo enamandla onke.

ULutere, ebhalela umhlobo kuHlaziyo, wathi: "Asinako ukusiqonda isiBhalo ngokufunda okanye ngobuchopho [bethu]. Into yokuqala ekufuneka uyenzile kukuthandaza. Mbongoze uYehova ukuba akunike, kwinceba yaKhe enkulu, ukuba uliqonde ngokwenene ilizwi laKhe. Akakho omnye okwazi ukulichaza ilizwi likaThixo ingenguye umBhali walo eli lizwi, njengoko Yena ngokwaKhe athe, 'Bonke baya kufundiswa nguThixo.' Musa ukuthemba nto kwimisebenzi yakho, ekuqondeni kwakho: thembela kuphela kuThixo, nakwimpembelelo kaMoya waKhe. Kukholelwe oku okulilizwi eliphuma kumntu othe wanamava ayo."-- D'Aubigne, b. 3, ch. 7. Esi sisifundo esibaluleke kakhulu kwabo baziva bebizwe nguThixo ukuba banike abanye iinyaniso ezinendili zeli xesha. Ezi nyaniso ziza kuxhokonxa ubutshaba bukaSathana nobabantu abathanda iintsomi azicebileyo. Kungquzulwano namagunya enkohlakalo, kudingeka okungaphezulu kwamandla obulumko bengqondo nobuntu.

Zathi iintshaba zakubhenela kwisiko nesithethe, okanye kumabango negunya likaPopi, uLutere waqubisana nazo ngeBhayibile, iBhayibhile kuphela. Apha kwakukho ingxoxo ababengakwazi ukuziphendla; aza athi amakhoboka emigaqo neenkolo anxakamela igazi lakhe, njengamaYuda awayenxakamela igazi likaKristu. "Ungumlahlekisi," batsho abanzondelelo yabo yayikubuRoma. "Lungcatsho olukhulu kumbuso webandla ukuvumela ukuba umlahlekisi ombi kangaka aphile nokuba ngumzuzu emva koku. Makamiselwe inqwanqwa ngokukhwuleza!" D'Aubigne, b. 3, ch. 9. ULutere akazange aqwengwe yingqumbo yabo. UThixo wayesambekele umsebenzi ekufuneka ewenzile, zaza iingelosi zasezulwini zathunyelwa ukuba zimkhusele. Abaninzi ababezuze kuLutere ukukhanya okuxabiso likhulu, benziwa bangamaxhoba engqumbo kaSathana, baza bathi, ngenxa yenyaniso, bathuthunjiswa babulawa bengoyiki nto.

Iimfundiso zikaLutere zatsala ingqalelo kwiingqondo ezicingayo kuyo yonke iJamani. Kwiintshumayelo zakhe nawakubhalayo, kwaphuma imitha yokukhanya eyavusa yakhanyisela amawaka. Ukholo oluphilileyo lwaluthabatha indawo yomthetho wesiqhelo elalikade likhonkxwe nguwo ibandla. Yonke imihla abantu babelahlekwa kukuzithemba iinkolo zobuRoma. Imiqobo yentiyo yayisiwa. Ilizwi likaThixo, uLutere awayevavanya ngalo yonke imfundiso nawo onke amabango, lalifana nekrele elintlangothi-mbini, lihlaba lingene ezintliziyweni zabantu. Kuyo yonke indawo, kwakuvuka ulangazelelo lwenkqubela yasemoyeni. Kuyo yonke indawo, kwakukho ukulambela nokunxanelwa ubulungisa ngendlela engazanga yanjalo kwizizukulwana. Amehlo abantu, awayekade ebhekiswe kwiinkonzo zabantu nabathetheleli basemhlabeni, ngoku ajoliswa ekuzohlwayeni nasekukholelweni kuKristu, naYe ebethelelwe emnqamlezweni.

Oku kunaba ngokubanzi ngakumbi komdla kwaluvusa kakhulu uloyiko kumagunya obupopi. ULutere wafumana umsila wengwe ukuba avele ematyaleni eRoma ukuze aphendule isityholo solahlekiso lwakhe. Umyalelo wabazalisa ngoloyiko abahlobo bakhe. Bayazi kakuhle ingozi eyayimzela kweso sixeko sikhohlakeleyo, nesasesinxilile ligazi labafelukholo lukaYesu. Baqhankqalaza bengafuni ukuba aye eRoma, baza bacela ukuba ityala lakhe lithethelwe eJamani.

Ekugqibeleni, lo mzamo wenzeka, waza ummeli kaPopiwanyulwa ukuba aliphulaphule ityala. Kwimiyalelo eyathunyelwa nguPopi kwigosa lakhe, kwakuxeliwe ukuba sele kutshiwo ukuba uLutere ungumlahlekisi. Ummeli, ngoko, wayalelwaukuba “amtshutshise, amnyanzele, ngaphandle kokulibazisa.” Ukuba usemi, aze nommeli angakwazi ukumfumana ubuqu, wanikwa igunya lokuba “amenze abe lixhoba lokutolwa nakweyiphi indawo yaseJamani; aze agxothe, aqalekise, akhuphele ngaphandle kwesikhungu bonke abayame kuye.”-- D’ Aubigne, b. 4, ch. 2. Ngaphezu koko, uPopi wayalela ummeli wakhe ukuba, ukuze akwazi ukuncothula neengcambu isifo solahlekiso, kufuneka akhuphele ngaphandle kwesikhungu, nokuba bakwesiphi isikhundla ebandleni okanye embusweni, ngaphandle kukakumkani, bonke abakutyeshelayo ukumbamba uLutere kunye nabo bayame kuye, nokuba banikelwe kwimpindezelo yeRoma.

Apha, kwaboniswa umoya wenene wobupopi. Kwakungekho nomgca womthetho-siseko wobuKristu, okanye ubulungisa nje obuqhelekileyo, ababubonakala kulo lonke uxwebhu. ULutere waye ekude kakhulu eRoma; wayengenalo nethuba lokuchaza okanye ukukhusela indawo awayemi kuyo; kanti ngaphambi kokuba liphandwe ityala lakhe, kwakuse kuxelwe ngokuphandle ukuba ungumlahlekisi, kwaza kwangaloo mini kanye, wayalwa, wamangalelwa, wagwetywa, wafunyanwa enetyala; konke oku kusenziwa nguntando ayiphikiswa, ubawo ongcwele, ekuphela kwakhe ophezu konke, igunya elingenako ukuphazama ebandleni okanye esizweni [uPopi]!

Ngeli xesha, xa kanye uLutere wayedinga uvelwano necebiso lomhlobo wenene, uThixo, ngokubonelela kwaKhe, wathumela uMelanchthon eWittenberg. Eselula ngeminyaka, elulamile, engenakuzigwagwisa, enengqondo ephangaleleyo, uMelanchthon, enabile ngolwazi, eliciko elivakalayo, kuhlangene nobunyulu besimilo esingenabugwenxa, konke oko kwamenza wathandwa wahlonitshwa luluntu lonke. Ubukrelekrele bezakhono zakhe babungabonakali ngaphezu kokulunga kwenkangeleko yakhe. Wakhawuleza wangumfundi wegospile, noyena mhlobo othenjiweyo nguLutere; nomxhasi amxabise kakhulu; ububele bakhe, ukulumka, nokuba semgceni ngokuthe ngqo, konke kongeza kwisibindi namandla kaLutere. Ukumanyana kwabo emsebenzini kongeza amandla kuHlaziyo kwaza kwalithende lenkuthazo enkulu kuLutere.

IAugsburg yamiselwa ukuba ibe yindawo yokuthethwa kwetyala, waza umHlaziyi wasuka ngeenyawo ethabatha uhambo olusinga apho. Kwabakho ukumsizela okukhulu. Izigrogriso zazenziwe ekuhleni kusithiwa uza kubanjwa abulawe endleleni, baza abahlobo bakhe bamcenga ukuba angaluqali olo hambo. Bada bambongoza besithi makhe ayishiye iWittenberg okwethutyana afumane ukhuselo kubantu abaza kukuvuyela ukumkhusela. Noko kunjalo, akazange avume ukuyishiya indawo apho uThixo ambeke khona. Kufuneka eqhubeke ngokuthembeka ukuyigcina inyaniso, nokuba iinkqwithela zazibetha phezu kwakhe. Intetho yakhe yayisithi: “Ndifana noYeremiya, indoda yongquzulwano nokulwa; kodwa okona izothuso zabo zisanda, okona uvuyo lwam luphindaphindwa. . . . Sele besitshabalalisile isidima sam negama lam. Inye kuphela into eseleyo; ngulo mzimba wam uludwayi: mabawuthabathe; ngaloo ndlela baya kubenza bufutshane ngeeyure nje ezimbalwa ubomi bam. Wona umphefumlo wam, abakwazi ukuwuthabatha. Lowo unqwenela ukuvakalisa ilizwi likaKristu emhlabeni, kufuneka alindele ukufa nangawuphi umzuzu.”-- D’ Aubigne, b. 4, ch. 4.

Iindaba zokufika kukaLutere eAugsburg zamanelisa kakhulu ummeli kaPopi. Umlahlekisi onenkathazo owenza umtsalane kumhlaba wonke wabonakala ngeli xesha ephantsi kwegunya leRoma, waza ummeli kaPopi wazimisela ukuba angamyeki asinde. UmHlaziyi akazange akwazi ukufumana incwadi yokumkhusela. Abahlobo bakhe bazama ukumzuzela kukumkani. Ummeli wayezimisele ukumnyanzela uLutere, ukuba wayenako, ukuba arhoxe, okanye, ukuba akaphumeleli, enze ukuba asiwe eRoma, aze azuze oko kwazuzwa nguHuss noJerome. Ngenxa yoko, ngabathunywa bakhe, wazama ukumlukuhla uLutere ukuba angabi nayo incwadi yokumkhusela, emyekela ukuba abe sisisulu sakhe. UmHlaziyi wakwala ngokupheleleyo ukukwenza oku. Akazange avele phambi kommeli kaPopi wada waba ulufumene uxwebhu olumqinisekisa ngokhuseleko lukakumkani.

Ngokwenkqubo, amaRoma ayegqibe ukuba azame ukumzuza uLutere ngokubonakalisa ububele kuye. Ummeli kaPopi, kudliwano ndlebe naye, wathi unobuhlobo obukhulu; kodwa wafuna ukuba uLutere azinikele ngokupheleleyo kwigunya lebandla; aziyeke zonke iindawo awayenazo ngaphandle kwengxoxo okanye umbuzo.

Wayengasiqondanga kakuhle isimilo sendoda awayenento yokwenza nayo. Ukuphendula, uLutere waxela indlela alixabisengayo ibandla, ulangazelelo lwakhe lwenyaniso, ukulungela kwakhe ukuphendula kuko konke ukuchasa awakufundisayo, nokunikela iimfundiso zakhe kwisigqibo seeyunivesithi eziphambili. Kwangelo xesha linye, walala ikhondo elalilandelwa ngubhishophu omkhulu lokufuna ukuba arhoxe engakhange afunyanwe ekwimposiso.

Impendulo ekuphela kwayo awayinikayo, yathi: “Ndirhoxe, ndirhoxe!” UmHlaziyi wabonisa ukuba indawo awayemi kuyo yayixhaswa ziziBhalo, waza watsho ngokuqinileyo ukuba akakwazi ukuyilahla inyaniso. Ummeli, engakwazi ukuziphendula iingxoxo zikaLutere, wamongamela ngentaphane yezigculelo, ukuhlekisa, nokuhanahanisa, kuxutywe nokucaphula kwisithethe neentetho zooFather [ooBawo], engamniki nethuba lokuthetha. Ngokubona ukuba xa ukuhlangana kwabo kuza kuqhuba ngolo hlobo kuya kuba lilize, uLutere, ekugqibeleni, wazuza nzima imvume yokuyinika impendulo yakhe ngokuyibhala.

“Ngokwenza njalo,” watsho ebhalela umhlobo, “ocinezelweyo ufumana inzuzo ephindwe kabini; kuqala, oko kubhaliweyo kungabekwa phambi kokuhlolwa ngabanye; okwesibini, omnye unethuba elihle kakhulu lokuhlasela uloyiko, ukuba akukho kwisazela, somlawuli onekratshi nothetha kakhulu, onokuthi xa kungenjalo amoyise ngentetho yakhe egagamelayo.”--Martyn, The Life and Times of Luther, pages 271, 272.

Kudliwano ndlebe olulandelayo, uLutere wanika intetho ecacileyo, emfutshane nenamandla yeembono zakhe, ixhaswa ngokupheleleyo zizicatshulwa zeziBhalo. Eli phepha, emva kokuba lifundwe kakhulu, waligqithisa kubhishophu omkhulu, owasuka walijula kude ngokulidela ngelithi liyimfungumfungu yamazwi angelutho nezicatshulwa eziphum’ ecaleni. ULutere, ecaphuka ngokupheleleyo, waqubisana nommeli oziphakamisileyo kwindawo emfaneleyo—izithethe neemfundiso zebandla—wazoyisa kwathi shwaka izinto awayemi ngazo.

Wathi ummeli akubona ukuba kunzima ukuphendula ukuzathuza kukaLutere, waphulukana nako konke ukuzibamba, wathi evutha ngumsindo, wadanduluka: “Rhoxa! okanye ndikuthumele eRoma, uyokuma phambi kwabagwebi abayalelwe ukuba bawuqaphele umsebenzi wakho. Ndiza kukugxothaebandleni, wenanabo bonke abangakwicala lakho, nabo bonke abaya kuthi, nanini, babonakale besenza njengawe, ndibakhuphele ngaphandle kwebandla. Wathi ekugqibeleni, ngelizwi lokuziphakamisa nomsindo: “Rhoxa, okanye ungabe ubuye.”--D'Aubigne, London ed., b. 4, ch. 8.

UmHlaziyi wasuka kwangoko nabahlobo bakhe, ngaloo ndlela evakalisa ngokuphandle ukuba akukho kurhoxa kumelwe ukulindelwa kuye. Asiyona nto wayejonge kuyo le ubhishophu omkhulu. Wayezikhohlise ngokucinga ukuba, ngobubhovubhovu

angamoyikisa ukuba avume uLutere. Ngoku, esele yedwa nabaxhasi bakhe, bajongana omnye nomnye bedane kakhulu kukusilela ababengakulindelanga kwamacebo akhe.

Amalinge kaLutere ngeli xesha awazange alambathe ukuba neziphumo ezihle. Iqela elikhulu elalikho laba nethuba lokuwathelekisa la madoda mabini, nokuba bazibonele ngokwabo umoya awubonakalalisayo, kwakunye namandla nobunyaniso beendawo ami kuzo. Umahluko ongako! UmHlaziyi olulamileyo, othobekileyo, ozinzileyo, wema esemandleni kaThixo, enenyaniso ngakwicala lakhe; abameli bakaPopi, bezibona behloniphekile, begagamela, beziphakamisile, bengazikisi ukucinga, bengenayo neyodwa indawo abayikhupha eziBhalweni, babe begadlela ngamandla ukuthi: “Rhoxa, okanye uthunyelwe eRoma ukuba uyokohlwaywa.”

Nangona uLutere wayenayo incwadi yokumkhusela, amaRoma ayeceba ukuba ambambe amvalele entolongweni. Abahlobo bakhe bamnyanzela ngelithi, njengoko kwakungancedi nto ukwandisa ukuhlala kwakhe, kufuneka engalibazisanga ukubuyela eWittenberg, nokuba kufuneka kuqatshelwe kakhulu ukuzifihla iinjongo zakhe. Wenza ngolo hlobo ukuyishiya iAugsburg kwangonyezi, eqabele ihashe, ekhatshwa ngumkhokeli omnye kuphela, naye owayemnikwe ngumlawuli. Ngexhala elikhulu, wacanda kwizitrato ezimnyama nezizolileyo. Iintshaba, ziphaphamile zikhohlakele, zaziceba ukumbulala. Ingaba wayeza kusinda na kwimigibe awayebekelwe yona? Lawo yayingamaxesha exhala nomthandazo onyanisekileyo. Wafika kwisango elincinane eludongeni olubiyele isixeko. Wayelivulelwe, waza wadlula nomkhuseli wakhe bengathintelwanga. Ngako nje ukubabaphumelengaphandle bekhuselekile, abasabi bagqotsa, kwathi ngaphambi kokuba ummeli kaPopi ave ngokusaba kukaLutere, waba sele edlulele ngaphaya kokuba angafunyanwa ngabatshutshisi bakhe. USathana nezithunywa zakhe boyiswa. Umntu ababecinga ukuba uphantsi kwegunya labo wayemkile, esinde okwentaka kwisigu sabathiyeli bayo.

Zathi zakuvakala iindaba zokuphuncuka kukaLutere, ummeli kaPopi wazala kukumangaliswa nangumsindo. Wayelindele ukuzuza ukuhlonitshwa okukhulu ngobulumko nokuqina kwakhe ekusebenzeni nalo mphazamisi mkhulu webandla; kodwa ithemba lakhe ladaniswa. Wawukhuphela umsindo wakhe kwincwadi awayibhalela uFrederick, ubhishophu owayenguMnyuli waseSaxony, emgxeka kakhulu uLutere ekafuna ukuba uFrederick amthumele uMhlaziyi eRoma okanye amgxothe eSaxony.

Ekuzikhuseleni, uLutere wanyanzelisa ukuba ummeli okanye uPopi ambonise iimposiso zakhe ngokuphuma eziBhalweni, wabhambathisa ngolona hlobo lunendili ukuba uya kuzilahla iimfundiso zakhe ukuba zingavezwa zichasene nelizwi likaThixo. Wawuxela nombulelo wakhe kuThixo kuba ebalelwe ukuba ukufanele ukuva ubunzima kumsebenzi ongcwele ngolo hlobo.

Ubhishophu onguMnyuli, ngokwelo xesha, wayesazi kancinane ngeemfundiso zohlaziyo, kodwa wathabatheka kakhulu kukuthethwa ngokuphandle, nangamandla, nangokucacileyo kwamazwi kaLutere; waza wagqiba kwelokuba uya kuma abe ngumxhasi womHlaziyi ade umHlaziyi afunyanwe enemposiso. Ukuphendula kokufunwa ngummeli kaPopi, wabhala wathi: "Njengoko uDr Martin ebevelile phambi kwakho eAugsberg, umele ukuba wanelisiwe. Besingalindelanga ukuba uza kuzama ukumenza ukuba arhoxe engakhange aboniswe, aze oyiswe, ziimposiso zakhe. Ayikho kumadoda afundileyo kolu lawulo lwethu endixeleleyo mna ukuba imfundiso kaMartin ayimhloneli uThixo, ichasene noKristu, okanye iyalahlekisa." Inkosana yala, ngapha koko, ukumthumela eRoma uLutere, okanye ukumgxotha kwimimandla yayo."--D'Aubigne, b. 4, ch. 10.

Ubhishophu ongumnyuli wabona ukuba kukho ukusingelwa phantsi jikelele kokukwazi ukuziphatha emphakathini. Umsebenzi omkhulu wohlaziyo wawudingeka. Amalungiselelo anzima naxabisa kakhulu ukubamba nokohlwaya ukwaphulwa komthetho, awayi kufuneka ukubaabantubathi bakuvume bakuthobeleokufunwa nguThixo nokuyalelwa sisazela esikhanyiselweyo. Wabona ukubauLutere wayesebenza nzima ukuba afikelele kulo mgomo, waza wakonwabela ngasese ukuba impembelelo elunge kakhulu yayivakala ebandleni.

Wabona kwakhona ukuba, kuba eyiprofesa eyunivesithi, uLutere wayenayo impembelelo egqamileyo. Kwakudlule umnyaka omnye kuphela kususela ukuba umHlaziyi wayexhome izimangalo zakhe kumnyango wenkonzo yenqaba, kanti ke, kwakusele kukho ukuphuma okukhulu kweqela labahambi elalihambele ibandla ngexesha lesikhumbuzo se"All Saints." IRoma yayiphangwe abanquli neminikelo, kodwa indawo yabo yathatyathwa ngabanye bolunye udidi, abeza ngoku eWittenberg, bengengabo abahambi bokuza kubona iintsalela zezinto [ezazinqulwa], kodwa bengabafundi ababeze kuzalisa amagumbi okufunda. Imibhalo kaLutere yayiphembe, kuyo yonke indawo, umdla omtsha kwiziBhalo Ezingcwele, kungekuphela kuzo zonke iindawo zaseJamani, kodwa bephuma nakweminye imimandla, abafundi baba yimiqodi ukuya eyunivesithi. Amadodana, awayeyibona okokuqala iWittenberg, "aphakamisela izandla ezulwini, ambonga uThixo kuba enze ukukhanya kwenyaniso kukhanye kuphuma kwesi sixeko, njengokwakuphuma kwiZiyon ngamaxesha akudala, nokuba kwathi saa kwaya nakwawona akude amazwe."-- D'Aubigne, b. 4, ch. 10.

ULutere wayesaguquke kancinane kwiimpazamo zobuRoma. Wathi kodwa xa athelekisa imiYalelo Engcwele nemithetho nemigaqo yobupopi, wakhwankqiswa "Ndifunda imithetho yooPopi," wabhala, "kwaye . . . andazi nokuba uPopi ungumchasi-Kristu na, okanye umpostile wakhe, ngenxa yendlela abekwe kakubi kakhulu nathe wabethelelwa ngayo uKristu."-- D'Aubigne, b. 5, ch. 1. Kanti ke, ngeli xesha, uLutere wayesenguye umxhasi weBandla laseRoma, engekacingi ukuba angaze azahlule kulwalamano nalo.

Imibhalo yomHlaziyi nemfundiso yakhe zazisiya kuzo zonke izizwe zobuKristu. Umsebenzi wayakufika eSwitzerland naseHolland. Iikopi zeencwadi zakhe zakwazi nokungena eFrance naseSpain. ENgilane iimfundiso zakhe zamkelwa njengelizwi lobomi. EBelgium naseItaly, nakhona zafikelela. Amawaka ayevuka kubuthongo bawo obabufana nokufa, evukela kuvuyo nethemba lobomi bokholo.

IRoma yaya icaphuka ngakumbi nangakumbi kukuhlaselwa nguLutere, bada bathi abanye abangabachasi bakhe abayibaxayo, nabangoogqirha kwiiyunivesithi zeKatolika, nabanina onokuyibulala imonk engumvukeli, akayi kuba nasono. Ngenye imini kwafika umntu ongaziwayo, egushe ipistoli ngaphantsi kwesambatho eside, waya kumHlaziyi wambuza ukuba kutheni ehamba eyedwa. “NdisezandIeni zikaThixo,” waphendula uLutere. “Ungamandla am nekhaka lam. Angandenza ntoni na umntu?”-- D'Aubigne, b. 6, ch. 2. Wathi akuwava la mazwi, owasemzini wajika waba luthuthu ngenkangeleko wabaleka wemka phambi kwezithunywa zezulu.

IRoma yayizimisele ukumtshabalalisa uLutere; kodwa uThixo waba lukhuselo kuye. Iimfundiso zakhe zazikho kuyo yonke indawo—“kwizindlwana nemizi yoonongendi, . . . kwiinqaba zamadoda amakhulu, eziyunivesithi, nakumabhotwe ookumkani;” aye amadoda amakhulu evika macaleni onke ukuba ayixhase imizamo yakhe.-- D'Aubigne, b. 6, ch. 2.

Kwakungesi sithuba kanye apho uLutere wathi efunda imisebenzi kaHuss, wafumana ukuba inyaniso enkulu yokugwetyelwa ngokholo, yena awayefuna ukuba ayibambe ayifundise, yayibanjiwe ngumHlaziyi waseBohemia. “Thina sonke,” watsho uLutere, “uPawulos, uAugustine, nam, sibe singabalandeli bakaHuss, singayazi loo nto!” “UThixo ngokuqinisekileyo uya kulohlwaya ihlabathi,” waqhubeka, “kuba inyaniso iye yashunyayelwa kulo [ihlabathi] inkulungwane yonke eyadlulayo, aze alitshise!”--Wylie, b. 6, ch. 1.

Isibheno esaya kukumkani nezikhakhamela zaseJamani egameni lohlaziyo lobuKristu, uLutere wabhala ngokubhekiselele kuPhapha: “Yinto embi kakhulu ukubona umntu ozimisa njengomi endaweni kaKristu, abonise ubungangamsha ekungekho kumkani unako ukulingana nabo. Ingaba oku kukufana nosizi olunguYesu, okanye ukuthobeka kukaPetros? Bathi uyinkosi yehlabathi! Yena uKristu, aqhayisa ngokuba ungummeli waKhe, uthe, ‘Ubukumkani bam asibubo obeli hlabathi.’ Ingaba izikumkani zommeli zingagqithela ngaphaya kwalowo ungaphezu kwakhe?”--D'Aubigne, b. 6, ch. 3.

Wabhala oku ngeeyunivesithi: “Ndoyika kakhulu,hlezezingasuka iiyunivesithi zibe ngamasango amakhulu esihogo, ngaphandle kokuba zingasebenza ngokukhuthala ukuchaza iziBhalo, zizikrole ezintliziyweni zabantu abatsha. Ndicebisa ukuba kungabikho namnye obeka umntwana wakhe kwindawo apho iziBhalo zingahambi phambili ekulawuleni. Lonke iziko apho abantu bangaxakekanga ngamaxesha onke lilizwi likaThixo, liya konakala.” D'Aubigne, b. 6, ch. 3.

Esi sibheno sakhawuleza safikelela kuyo yonke iJamani saza sanempembelelo enkulu ebantwini. Isizwe sonke saxokozela, zaza izihlwele zavumbuluka ukuba zixhase uhlaziyo olusemgangathweni. Abachasi bakaLutere, bevutha lulangazelelo lokuziphindezela, bamnyanzela uPopi ukuba athabathe amanyathelo angqongqo ngakuye. Kwenziwa umthetho wokuba iimfundiso zakhe zipheliswe ngokukhawuleza. UmHlaziyi nabayame ngakuye banikwa iintsuku ezimashumi mathandathu, ekwakuza kuthi emva kwazo, ukuba abarhoxi, bonke bagxothelwe ngaphandle kwebandla.

Yaba yinto embi kakhulu leyo kuHlaziyo. Kwisithuba seenkulungwane, isigwebo sokugxothelwa ngaphandle kwebandla sazoyikisa iikumkani ezinamandla; sazalisa izikumkani ezinamandla ngosizi nokukhedama. Abo sasiwe phezu kwabo, kuyo yonke indawo babekhangelwe ngonkwantyo noloyiko; babesuswa kuko konke ukunxibelelana nabanye abantu, bephathwa njengamaxhama okuzingelelwa ukutshatyalaliswa. ULutere wayengasithelwanga sisaqhwithi esasiza kuvumbuluka phezu kwakhe; kodwa wema waqina, ethembele ekubeni uKristu uya kuba ngumxhasi nekhaka lakhe. Ngokholo lofelukholo nesibindi, wabhala wathi: “Oko kuza kwenzeka kum ngoku andikwazi, kwaye andikhathalele kukwazi. . . . Isithonga masitsho apho sinokutsho khona, andinaloyiko. Kunjengokuba igqabi lingawi, ngaphandle kwentando kaBawo wethu. Kukhulu kangakanani ukusikhathalela kwaKhe! Kuyintwana encinane ukufela uLizwi, njengoko uLizwi owenziwa inyama naYe ngokwaKhe wafa. Ukuba sifa kunye naYe, siya kuphila kunye naYe; sithi ngokudlula koko naYe wadlula kuko ngaphambi kwethu, siya kuba lapho akhoyo sihlale naYe ngonaphakade.”-- D'Aubigne, 3d London ed., Walther, 1840, b. 6, ch. 9.

Sathi sakufika isaziso sikaPhapha kuLutere, wathi: “Ndisidela ndikwasihlasela, njengesingamhloneliyo uThixo, nesibubuxoki.. . . NguKristu ngokwaKhe ohlaselwayo apho kuso. . . . ndivuyiswa kukuthwala ububi obungaka ngenxa yeyona misebenzi ilungileyo. Sele ndisiva inkululeko enkulu kakhulu entliziyweni yam; kuba ndiyazi ukuba, ekugqibeleni, uPopi ungumchasi-Kristu, nokuba itrone yakhe yekaSathana ngokwakhe.”-- D'Aubigne, b. 6, ch. 9.

Kanti ke umyalelo waseRoma wawungayiswelanga impembelelo. Ukufakwa entolongweni, ukuthuthunjiswa, nekrele zizinto ezazinamandla okunyanzelisa intobelo. Ababuthakathaka nabaneenkolo babenkwantya phambi komthetho kaPopi. Kanti ke, nangona kwakukho uvelwano jikelele ngakuLutere, abaninzi bacinga ukuba ubomi babuxabiseke kakhulu ukuba bungabekwa engozini ngenxa yohlaziyo. Izinto zonke zazisalatha ekuthini umsebenzi womHlaziyi wawusele uza kuphela.

Kanti ke uLutere wayengoyiki. IRoma yayimgibisela ngeziqalekiso ukumchasa, laza labukela ilizwe, lingayithandabuzi into yokuba uya kutshabalala okanye anyanzeleke ukuba oyisakale. Sekunjalo, ngamandla amakhulu, wasibuyisela kulo [ibandla] isigwebo

sokubulawa, wakuvakalisa esidlangalaleni ukuzimisela kwakhe ukulishiya ngonaphakade. Phambi kwesihlwele sabafundi, oogqirha, nabemi bazo zonke iindidi, uLutere wasitshisa isaziso sikaPhapha, nayo yonke imithetho yeCawa, imimiselo, neminye imibhalo eyayixhasa igunya likaPopi. “Iintshaba zam zikwazile ukuzitshisa iincwadi zam,” watsho, “ukuze ziwuchithe umsebenzi wenyaniso ezingqondweni zabantu jikelele, ukuze itshabalale imiphefumlo yabo; ngenxa yeso sizathu, nam nditshisa ezabo ukuphindezela. Kwakuqale idabi elikhulu. Ukuza kufikelela kule ndawo, ndibe ndidlala nje noPhapha. Ndiwuqale lo msebenzi egameni likaThixo; uya kugqitywa ngaphandle kwam, ngamandla aKhe.”--D'Aubigne, b. 6, ch. 10.

Kwizigculelo zeentshaba zakhe ezazimchukusha ngokungabi namandla kwendlela yakhe, uLutere waphendula, wathi: “Ngubani owaziyo, hleze kuthi kanti uThixo undinyule wandibiza, kuthi ukuba abayoyiki loo nto ngokuba bendidela, babe badele uThixo ngokwaKhe? UMoses waye yedwa ekuphumeni eYiputa; uEliya waye yedwa kulawulo lukaKumkani Ahabhi; uIsaya waye yedwa eYerusalem; uHezekile waye yedwa eBhabheli. . . . UThixo akazange amnyulele ukuba abe ngumprofeti umbingeleli omkhulu okanye nawuphi kubantu abakhulu; kodwa wanyula abantunje abaphantsi nabadelekileyo. Ngelinye ixesha yayingumalusi uAmos. Kwisizukulwana ngasinye, abangcwele kwafuneka bangxolise izikhulu, ookumkani, abathetheli, ababingeleli, namadoda azizilumko, bebeke ubomi babo engozini. . . . Anditsho ukuba ndingumprofeti; kodwa ndiyatsho ukuthi bamele ukuba boyike kanye kuba ndindedwa nokuba bona bebaninzi. Ndiqinisekile ngale nto, yokuba ilizwi likaThixo likho kum, nokuthi alikho kubo.”--D'Aubigne, b. 6, ch. 10.

Kanti ke, kwakungelula konke kuLutere ukuba enze isigqibo sokuba ekugqibeleni ahlukane kuphele nebandla. Kwakungeli xesha awaya wabhala, esithi: “Ndikuva imihla ngemihla ukuba nzima kokuba umntu ahlukane nobugocigoci awabubimbiliza wazizalisa ngabo kwasebuntwaneni. Hayi, indlela endivise ubuhlungu ngayo, nangona ndandinazo iziBhalo ngakwicala lam, into yokuba ndikwazi ukuzithethelela ngokuba ndibe nesibindi sokukwazi ukuba ndedwa ndichasane noPhapha, ndithi ungumchasi-Kristu! Yintoni ezingabanga yiyo iimbandezelo zentliziyo yam! Kukangaphi ndingazibuzanga ndingekho buhlungu emphefumlweni wam umbuzo ohlala ukho emilebeni yabalandeli bobupopi: ‘Nguwe wedwa na olumkileyo? Ingaba bonke abanye abantu bayaphazama? Ungathini ukuba, emva kwako konke oku, kuthe kanti nguwe ophazamayo, ube ufake kuloo mpazamo yakho imiphefumlo emininzi kangaka, eya kuthi ekugqibeleni ilahleke ngonaphakade?’ Belinjalo idabi phakathi kwam ngokwam kunye noSathana, wada uKristu, ngelizwi laKhe elingenako ukuphosisa, wayomeleza intliziyo yam ekulweni nezi ntandabuzo.”--Martyn, pages 372, 373.

UPopi wathembisa ngokumkhuphela ngaphandle kwebandla uLutere ukuba akarhoxi, saza isithembiso eso sazaliseka. Kwenziwa umthetho omtsha, uvakalisa ngokwahlukana

kokugqibela komHlaziyi neBandla laseRoma, umsingela phantsi njengoqalekisiweyo liZulu, kuqukwe koko kugwetywa bonke abazamkelayo iimfundiso zakhe. Kwaba kuqala idabi elikhulu [ngaloo ndlela].

Inkcaso sisabelo sabo bonke abo uThixo abasebenzisa ukuba bavakalise iinyaniso ezihambelana ngokukodwa nexesha elo labo. Yayikho inyaniso yexesha lemihla kaLutere,--inyaniso eyayibaluleke ngendlela eyodwangelo xesha; ikho inyanisoyelixeshaenikwe ibandlanamhlanje.Lowo uzenza zonke izinto ngokwecebiso lentando yaKhe wanelisiwe kukubeka abantu phantsi kweemeko ezahlukeneyo nokubanika imithwalo ekhethekileyo efanele amaxesha abaphila kuwo neemeko ababekwe phantsi kwazo. Ukuba bebengakuxabisa ukukhanya abakunikiweyo, iimbono eziphangaleleyo zenyaniso beziya kuvulwa phambi kwabo. Kaloku inyaniso ayifunwa sisininzi namhlanje kanye njengoko kwakunjalo kubalandeli bobupopi ababechase uLutere. Kukho ukulungela okufanayo kokwamkelwa kweemfundiso nezithethe zabantu endaweni yelizwi likaThixo njengamaxesha angaphambili. Abo bathetha inyaniso yeli xesha akufuneki balindele ukwamkelwa ngobubele kunokuba kwakunjalo kubahlaziyi bangaphambili. Imbambano enkulu phakathi kwenyaniso nemposiso, phakathi kukaKristu noSathana, iza kuya ikhula ngokuqina kuse ekupheleni kwembali yeli hlabathi.

UYesu wathi kubafundi baKhe: “Ukuba beningabehlabathi, ihlabathi linge likuthanda okwalo; ke ngokuba ningengabehlabathi, ndaninyulayo mna kulo ihlabathi, ngenxa yoko linithiyile ihlabathi. Likhumbuleni ilizwi endalithethayo mna kuni, elithi, Akukho mkhonzi umkhulu kunenkosi yakhe. Ukuba banditshutshisa mna, bonitshutshisa nani; ukuba ilizwi lam baligcina, nelenu boligcina.” Yohane 15:19, 20. Kwelinye icala, iNkosi yethu yathetha ngokucacileyo: “Yeha nina, xa bathe bathetha kakuhle ngani bonke abantu! kuba ooyise babo babesenjenjalo kubaprofeti ababuxoki.” Luka 6:26. Umoya wehlabathi awukwazi ukuvumelana nomoya kaKristu namhlanje kunamaxesha angaphambili, baye abo bashumayela ilizwi likaThixo ngobunyulu balo bengazi kuthandwa kakhulu kunaloo maxesha. Uhlobo lokuchasa inyaniso lungangafani, utshaba lube selubala nganeno ngenxa yokurhubuluza kakhulu kwalo; kodwa intiyo yona isekho kwaye iya kubonakalaliswa kude kube sekupheleni kwexesha.

Isahluko 8—Ulutere Phambi Kweentlanganiso Ezinkulu

Ukumkani omtsha, uCharles V, wahlala etroneni yaseJamani, abathunywa baseRoma bakhawuleza ukumthumela izincomo zabo, baye becela ukuba ukumkani asebenzise igunya lakhe ukulwa uHlaziyo. Kwelinye icala, uMnyuli waseSaxony, awasizuza ngaye isikhundla sokulawula uCharles, wamkhunga ukuba angathabathi nyathelo ngakuLutere ade abe uzinike ithuba lokumphulaphula kuqala. Waya wadideka kakhulu ukumkani, enalo nodano. Abobupopi babengasayi kwaneliseka kungakhange kuphume umyalelo wobukumkani wokuba uLutere agwetyelwe ukufa. UMnyuli wayelikhuphe latsola elithi, uDr. Lutere kufuneka enikwe incwadi yokuhamba ngokukhululekileyo phantsi kwenkuseleko, ukuze aye kuma kwinkundla yabagwebi abafundileyo, abamhlonelayo uThixo, nabangakhethi cala.”--D'Aubigne, b. 6, ch. 11.

Ingqalelo yawo onke amaqela yabhekiswa kwintlanganiso yeziteyiti zaseJamani eyayibizwe eWorms [Vems] ngako nje ukuba uCharles anyulelwe ebukumkanini. Yayikho imiba ebalulekileyo yezopolitiko kwakunye neyayitsala umdla ekwakufuneka iqwalaselwe liqumrhu lesizwe; kwaye kuza kuba kokokuqala iinkosana ziza kuhlangana nokumkani oselula kwintlanganiso eyayiza kuhlalela imicimbi. Izikhulu zebandla nesizwe zaphuma kulo lonke elo. Iinkosi zomhlaba, abazelwe zizinhanha, abanamandla, nabanekhwele ngamalungeloelifalabo; abahloniphekileyo benkonzo, bezaliswe kukuqonda ubukhulu babo ngamanqwanqwa negunya; amagorha awawongwayo ekunye nababakhusele ngezigalo; bonke baqokelelana eWorms. Phofu, kweso sihlwele sikhulu, umba owawunika umdla kakhulu yayingumsebenzi womHlaziyi waseSaxon.

Ngaphambili uCharles wayemyalele umnyuli ukuba eze noLutere eNtlanganisweni, emqinisekisa ngokhuseleko, ethembisa ngengxoxo ekhululekileyo, kunye nabantu abawaziyo umcimbi, wemiba ekuxoxwa ngayo. ULutere wayekulangazelela kakhulu ukuya kuvela phambi kukakumkani. Ngeli xesha impilo yakhe yayiphazamiseke kakhulu; kodwa wambhalela uMnyuli, wathi: “Ukuba andikwazi ukuya eWorms ndisempilweni entle, ndiya kuthwala ukusiwa apho, ndigula ndinje. Kaloku ukuba ukumkani undibizile, andikwazi ukuthandabuza ukuba olo lubizo lukaThixo ngokwaKhe. Ukuba bafuna ukuba ndlongondlongo ngakum, nto leyo enokwenzeka (kuba asikokwabo ukundibiza ndiye phambi kwabo), umcimbi ndiwubeka ezandleni zeNkosi. Usaphila, kwaye usalawula Lowo wakhusela amadodana amathathu ezikweni lomlilo ovuthayo. Ukuba uthe akandisindisa, ubomi bam abubalulekanga kangako. Thina masikhusele igospile ekuhlazisweni ngabakhohlakeleyo, siphalaze igazi lethu ngenxa yayo, ngokoyikisela ukuba hleze babe noloyiso. Asikokwam ukwazi ukuba, mhlawumbi ubomi bam okanye ukufa kwam akungeke kube negalelo elikhulu ekusindisweni kwabo bonke. . . . Ungalindela nantoni kum . . . ngaphandle kokubaleka nokurhoxa. Ukubaleka kona, andingeke, andisathethi ke ngokurhoxa, [libala].”-- D'Aubigne, b. 7, ch. 1.

Zathi zakuthi saa eWorms iindaba zokuba uLutere uza kuvela phambi kweNtlanganiso, kwabakho ihlombe kumntu wonke jikelele. UAleander, ummeli kaPopi, owawunikelwe esandleni sakhe ngendlela eyodwa umcimbi, wothuka wanomsindo. Waba nento ethi, iziphumo ziya kuba nobungozi kumsebenzi woPopi. Ukwenza uphando kumba uPopi asele ebeke isigwebo sokubulawa kuwo kwakuza kwenza ukuba kubekho ukudelelwa kwegunya lolawulo oluzimeleyo likaPopi. Ngaphezu koko, wayenoloyiko hleze ubuciko neengxoxo ezinamandla zale ndoda zizijike iingqondo zeenkosana ezininzi kwindlela kaPopi. Ke ngoko, ngokukhawuleza okukhulu, wakuchasa ukuba uCharles avumele uLutere ukuba aze eWorms. Ngeli xesha isaziso sikaPopi sokugxothwa kukaLutere ebandleni sasisele sipapashiwe; kwaza oku, kuhlangene nokuthethwe ngummeli, kwamnyanzela ukumkani ukuba avume. Wabhalela uMnyuli ngelithi, ukuba uLutere akanako ukurhoxa, kuza kufuneka ahlale eWittenberg.

Wathi enganelisekanga lolu loyiso, uAleander wazama ngamandla akhe onke nangobuqhopholololo anako ukuqinisekisa ukubulawa kukaLutere. Ngokuzingisa okufanele indlela engcono, wawunyanzelisa lo mcimbi kwiinkosana, koobhishophu abakhulu, nakwamanye amalungu entlangano, etyhola umHlaziyi “ngokulahlekisa, uvukelo, ukungahloneli Thixo, nokunyelisa.” Noko kunjalo, amandla nemvakalelo eyabonakalaliswa ngummeli yaya yaveza ngokucace kakhulu umoya owawumqhuba. “Uqhutywa ngumoya wentiyo nempindezelo,” batsho njalo abantu, “ngaphezu kolangazelelo novelwano.-- D'Aubigne, b. 7, ch. 1. Isininzi kwababekho eNtlanganisweni [eWorms] babekekelele ekuwuthandeni umsebenzi kaLutere.

UAleander wawaphindaphinda amandla okunyanzelisa kukumkani uxanduva lokwenza ngokwemiyalelo kaPopi. Sekunjalo, phantsi kwemithetho yaseJamani, oku kwakungenako ukwenziwa kungakhange kubekho ukuvumelana neenkosana; waza wathi, ngokoyiswa kukujoka kommeli kaPopi, uCharles wamcela ukuba aze awubeke umcimbi wakhe phambi kweNtlanganiso. “Yaba yimini yoloyiso olukhulu kummeli kaPopi. Intlanganiso yayinkulu: umcimbi wona wawumkhulu kakhulu. UAleander wayeza kuthethela iRoma, . . . unina nesithandwa sawo onke amabandla.” Wayeza kungqinela ukuba yinkosi kukaPetros phambi kwezilawuli zobukumkani bobuKristu ezazihlanganisene. “Waye eliciko, waza wabetha kwavokotheka kweso siganeko. Ukubonelela kukaThixo kwenza ukuba iRoma imelwe ithethelwe sesona sithethi esinesakhono kwezona ntlanganiso zamatyala zinkulu, elalihlaselwa phambi kwazo.” Bathi benganelisekanga abo babexhasa umHlaziyi, balindela ifuthe lentetho ka-Aleander. Umnyuli waseSaxony wayengekho, kodwa ngokuyalelwa nguye, abanye babacebisi bakhe babekho ukuba bacholachole amanqaku entetho yommeli kaPopi. Wathi ngawo wonke amandla emfundo nobuciko, uAleander wazimisela ukuyibhukuqa inyaniso. Wabeka isityholo emva kwesityholo ngakuLutere zokuba ulutshaba lwebandla nesizwe, kwabaphilileyo nakwabafileyo, kwisifundisi nasebazalwaneni, kumaqumrhu

nakumaKristu wonke. Watsho esithi, “Kwiimposiso zikaLutere kwanele,” okunokwenza ukuba kube nokutshiswa “amakhulu amawaka abalahlekisi.”

Wathi xa egqiba, wazama ukwenza ukuba kujongelwe phantsi bonke abazayamanisa nenkolo yohlaziyo: “Bayintoni bonke aba balandeli bakaLutere? Isipha sezifundiswa ezisileyo, abapristi abakhohlakeleyo, oonongendi [abangamadoda] abangcolileyo, abomthetho abangazi nto, nezikhulu ezihlazekileyo, nomxukuxela wabantu ababalahlekisileyo babagqwetha. Likhulu kangakanani ngaphaya kwabo iqela leKatolika ngokwamanani, ngesakhono, nangegunya! Umthetho ekuvunyelwene ngalinye kuwo kulo mhlangano ubalulekileyo uya kunika ukukhanya kwabangqondo zibuthakathaka, ulumkise abahlakaniphileyo, uveze abathandabuzayo, ubomeleze abaswele amandla.”--D'Aubigne, b. 7, ch. 3.

Izixhobo ezinjalo zisetyenziswe ukuhlasela abavakalisi benyaniso kuzo zonke izizukulwana. Zona ezo ntetho zisasetyenziswa ukuchasa bonke abanesibindi sokumisa, ngokuchasene neemposiso ezimiliselweyo, iimfundiso ezicacileyo nezitsolileyo zelizwi likaThixo. “Ngoobani aba bashumayeli beemfundiso ezintsha?” batsho abo bafuna inkolo kawonke-wonke. “Abafundanga, bambalwa ngamanani, baludidi oluhluphekileyo. Kanti ke, bathi banenyaniso, nokuthi bangabantu abanyuliweyo bakaThixo. Abazi nto kwaye bakhohlisiwe. Khangela ubukhulu ngaphaya kokuqonda ngokwamanani nempembelelo kwebandla lethu! Khangela ukuba banjani ukuba bakhulu nokufunda abantu abafundileyo phakathi kwethu! Mangakanani ukuba makhulu amandla angakwicala lethu!” Ziintetho ezi ezinempembelelo evakalayo emhlabeni; kodwa azikho ntweni namhlanje njengoko zazinjalo nangemihla yomHlaziyi.

UHlaziyo aluzange luphele ngoLutere, njengoko abaninzi becinga. Kufuneka luqhubekile kude kuse ekupheleni kwembali yehlabathi. ULutere wayenomsebenzi omkhulu ekwakufuneka ewenzile ekutyhileni kwabanye ukukhanya uThixo awakuvumela ukuba kukhanye kuye; kanti ke,akazangeakuzuze konkeukukhanya ekwakufunekakunikwe ihlabathi. Ukususela kwelo xesha ukuza kweli, ukukhanya okutsha kuthe rhoqo kuqhubeka ukukhanya eziBhalweni, kwaye kuzingisile ukutyhileka kweenyaniso ezintsha.

Intetho yommeli kaPopi eNtlanganisweni [eWorms] yaba negalelo elikhulu. Wayengekho uLutere, owaye eneenyaniso ezicacileyo nezoyisayo zelizwi likaThixo, awayeza kuloyisa ngazo igorha likaPopi. Akuzange kubekho nzame yokukhusela umHlaziyi. Kwasuka kwavela icala lokuhlasela, kungekuphela yena neemfundiso awayezifundisa, kodwa, ukuba kwakukho indlela, nokunyothula ulahlekiso. IRoma yaxhamla elona thuba lihle lokukhusela umsebenzi wayo. Konke eyayinokukuthetha ukuzikhusela kwathethwa. Phofu, oku kwakubonakala kululoyiso yayiluphawu lokoyiswa. Ukususela ngoko umahluko phakathi kwenyaniso nemposiso wawuza kubonakala ngokucacileyo ngakumbi, njengoko zaziza kungqubana ethafeni kwidabi elivulekileyo.

Ukususela ngaloo mini, iRoma yayingasayi kuphinda ime ikhuselekile njengoko yenzayo ngoko.

Nangona ayeliqela amalungu eNtlanganiso awayengasokuze alibazise ukwayama ngakuLutere ukuziphindisela kwiRoma, amaninzi kuwo abubona abuthiya ubukho bobubi ebandleni, aza anqwenela ukucinezelwa kokuphathwa gwenxa okwakuphezu kwabantu baseJamani okwakusisiphumo senkohlakalo nokubawa kumagunya awongamileyo. UMmeli kaPopi wayebeke umgaqo kaPopi ngendlela ecace neyamkeleke kakhulu. Ngoku iNkosi yasebenza kwilungu leNtlanganiso ukuba linike ingcaciso enyanisileyo yegalelo lenkohlakalo kaPopi. Ngokuqina kwamadoda amakhulu, uDuke George waseSaxony wasuka wema kuloo mhlangano wamadoda aphetheyo wazibalula ngokuchaneke ngendlela etsolileyo neyoyikekayo iinkohliso namasikizi obupopi, kwaneziphumo zabo ezibi. Wathi xa egqibezela intetho yakhe:

“Zikho nezinye izikhalo ezivakalayo ngenxa yobugwenxa baseRoma. Iintloni zonke zibekelwe bucala, eyona njongo iphambili ngoku yimali, imali, imali, . . . kangangokuba abashumayeli abafanele ukuba bafundisa inyaniso ngoku akukho nto bayithethayo ngaphandle kobuxoki, kanti ke, akwanelanga nje ukuba banyamezelwe, kodwa bayavuzwa, kuba okona bubukhulu ubuxoki babo okona ibankulu nenzuzo. Kulapha kulo mthombo wobubi apho kuphuma khona amanzi angcolileyo. Ubuxumbululu bolulele isandla ekubaweni. Yeha! inkohlakalo eyenziwa sisifundisi ejulela uninzi lwemiphefumlo elusizi ekugwetyweni kwaphakade. Kufuneka kwenziwe uhlaziyo jikelele.”-- D'Aubigne, b. 7, ch. 4.

Ukuhlasela okwakunamandla nokunyanzelisayo kokuphatha gwenxa kobupopi babungeke kubekwe ngcono nanguLutere ngokwakhe; kangangokuba, into yokuba owathetha la mazwi yayilutshaba oluzimiseleyo lomHlaziyi, yanika impembelelo enkulu kumazwi akhe, uLutere.

Ukuba amehlo entlangano ayevuliwe, ngebazibona iingelosi zikaThixo phakathi kwabo, zithululula imitha yokukhanya egxotha ubumnyama bempazamo, zivula iingqondo neentliziyo ukuba zamkele inyaniso. Yayingamandla kaThixo wenyaniso nobulumko awalawula nabona bachasi bohlaziyo, ngaloo ndlela alungisela indlela umsebenzi omkhulu owawuza kufezwa. UMartin Lutere wayengekho; kodwa ilizwi laLowo mkhulu kunaye waviwa kuloo ntlangano.

Ikomiti yanyulwa kwangoko yiNtlanganiso ukuba icwangcise iingcinezelo zobupopi ezazinzima kakhulu kubantu baseJamani. Uludwe, olwaluquke izinto ezibambekayo ezifika ekhulwini, lwanikwa ukumkani, zikhatshwa sisicelo sokuba athabathe amanyathelo akhawulezileyo ukulungisa ezo zenzo zenkohlakalo. “Ilahleko engako yemiphefumlo yamaKristu,” batsho abaceli, “imbuqo enjalo, ukucudiswa okunjalo, ngenxa yamahlazo ejikelezwe ngawo intloko yolawulo lobuKristu! Ngumthwalo wethu ukuthintela

ukutshabalala nehlazo labantu bethu. Ngenxa yeso sizathu, ngokuzithoba okukhulu, kodwa nangokukhawulezileyo, siyakubongoza ukuba, uyalele ukuba kubekho uhlaziyo jikelele, nokuba uqinisekise ukufezwa kwalo."-- D'Aubigne, b. 7, ch. 4.

Iqumrhu ngoku lanyanzelisa ukuba umHlaziyi avele phambi kwalo. Nangona kwakukho izicengo, ukwala, nezoyikiso zika-Aleander, ekugqibeleni ukumkani wavuma, waza uLutere wabizwa ukuba ayokuma phambi kweNtlanganiso. Ekubizweni kwakhe kwakhutshwa nemvume yokuhamba phantsi kwenkuseleko, eyayiqinisekisa ukubuyela kwakhe kwindawo yenkuseleko. Ezi zinto zasiwa eWittenberg ngomthunywa, owayalelwa ukuba ahambe naye ekhuselekile ukuya eWorms.

Abahlobo bakaLutere boyika banoxinzelelo olukhulu. Ngokwaziintiyo nobutshaba obulwa naye, boyikela ukuba nemvume leyo yokuba ahambe ekhuselekile inokungahlonitshwa, baza bamcenga ukuba angabubekiengoziniubomibakhe. Waphendula, wathi: "Abantu bobupopi, Abakunqweneli ukuya kwam eWorms, kodwa ukugwetywa nokufa kwam.

Akunamsebenzi. Musani ukuthandazela mna, kodwa [thandazelani] ilizwi likaThixo. . . . UKristu uya kundinika uMoya waKhe ukuba ndiboyise aba balungiseleli bemposiso. Ndiye ndabadela ndisaphila; ndiya kuboyisa ngokufa kwam. Baxakeke eWorms ngokundinyanzela ukuba ndirhoxe; ngoko ke, ndiza kuthetha ndithi xa ndirhoxa: Ndithe ngaphambili, uPopi wayengummeli kaKristu; ngoku ndimisa ukuthi ungumchasi weNkosi yethu nompostile wongendawo."-- D'Aubigne, b. 7, ch. 6.

ULutere wayengazi kuba yedwa kuhambo olunengozi. Ngaphandle komthunywa wasebukhosini, isithathu sabona bahlobo bakhe abaqinileyo bazimisela ukuba bahambe naye. UMelanchton wayelangazelela kakhulu ukuhamba nabo. Intliziyo yakhe yayiqhogene kakhulu nekaLutere, waza wanqwenela kakhulu ukumlandela, ukuba kukho isidingo, ukuya entolongweni nasekufeni. Izicengo zakhe azizange zamkeleke. Ukuba uLutere angatshabalala, amathemba oHlaziyo kufuneka azinze kosebenzisana naye oselula. Wathi umHlaziyi xa esahlukana noMelanchton: "Ukuba andibuyi, zaza iintshaba zam zandibulala, qhubeka ufundisa, ume uqine enyanisweni. Sebenza endaweni yam. . . . Ukuba uyasinda, ukufa kwam koba yinto encinane."-- D'Aubigne, b. 7, ch. 7. Abafundi nabemi abaye behlanganisene ukuza kumbona uLutere ehamba, bachukumiseka kakhulu. Isihlwele, esintliziyo zazo zachukunyiswa yigospile, samkhapha ngeenyembezi. Kwaba njalo ukuya kukamHlaziyi nabamkhaphayo eWittenberg.

Eluhambeni babona ukuba iingqondo zabantu zazicinezelwe kukulindela ubumnyama obuzayo. Kwezinye iidolophu akukho mbeko bayenzelwayo. Bathi bakumisa kwenye indawo kuba kusebusuku, umpristi onobubele waluxela uloyiko lwakhe ngokuphakamisa phambi kukaLutere umfanekiso womHlaziyi waseItaly owabulawelwa ukholo lwakhe. Ngemini elandelayo, bafumanisa ukuba konke okwakubhalwe nguLutere kwagxekwa

eWorms. Abathunywa basebukhosini babevakalisa umthetho ophuma kukumkani othi, abantu mabazise imisebenzi ezingelwayo kubalawuli. Umthunywa, esoyikela inkuseleko kaLutere phambi kwequmrhu, ecinga nokuba isigqibo sakhe sinokuba sigungqile, wabuza ukuba angaba usafuna na ukubheka phambili. Waphendula: “Nangona ndithintelwe kuzo zonke izixeko, ndiza kuqhubeka.”-- D'Aubigne, b. 7, ch. 7.

E-Efurt, uLutere wamkelwa ngembeko. Erhangqwe zizihlwele ezimbungezelelayo, wacanda izitrato awayekholisa ukuzicanda ephethe ingxowa yokungqiba. Waya kwisisele sendlu yakhe yeemonk, wakhumbula amadabi ekwathi ngawo ukukhanya okugubungele iJamani kwawa emphefumlweni wakhe. Wacengwa ukuba ashumayele. Wayekwalelwe ukuba akwenze oku, kodwa umthunywa wamnika imvume, waza umfundisi owayenziwe indinisa yendlu yeemonk ngoku wakhwela epulpitini.

Kuloo ntlangano yayixinene, wathetha ecaphula amazwi kaKristu, “Uxolo malube phezu kwenu.” “Iinzulu-lwazi, oogqirha, nababhali,” watsho, “bazamile ukufundisa abantu indlela yokuzuza ubomi obungunaphakade, kodwa abaphumelela. Ngoku ndiza kunixelela ngayo: . . . UThixo wavusa indoda kwabafileyo, iNkosi uYesu Kristu, ukuze ikubhangise ukufa, isitshabalalise isono, iwavale amasango esihogo. Lo Ngumsebenzi wosindiso. . . . UKristu woyisile! Zindaba zovuyo ezi; kwaye sisindiswe ngomsebenzi waKhe, bonani izandla zam; oko kukuthi, Bona mntu! Ndim mna ndedwa, osuse isono sakho, ndakuthenga; ngoku unoxolo, itsho iNkosi.”

Waqhubeka, ebonisa ukuba ukholo lwenene luya kubonakalaliswa ngobomi obungcwele. “Kususela ukuba uThixo esisindisile, masiyilungise imisebenzi yethu ukuze ibe nokwamkeleka kuYe. Ingaba usisityebi? Iimpahla zakho mazabelwe iimfuno zamahlwempu. Ingaba ulihlwempu? Inkonzo yokusebenza kwakho mayamkeleke kwabazityebi. Ukuba ukusebenza kwakho kululutho kuwe kuphela, inkonzo owenza ngokungathi uyenzela uThixo ibubuxoki.”-- D'Aubigne, b. 7, ch. 7.

Abantu baphulaphula ngokwabathabathekileyo. Isonka sobomi sasiqhekezwa kuloo miphefumlo ilambileyo. UKristu waphakanyiswa phambi kwabo njengongaphezu koPopi, abameli babo, abalawuli nookumkani. ULutere akazange athethe nto ngemeko yengozi akuyo. Akazange afune ukuzenza ixhoba leengcinga okanye lokusizelwa. Ekucingeni ngoKristu walahlekwa kukuzibona yena. Wazimela emva kweNdoda yaseKalvari, efuna kuphela ukubeka uYesu njengoMhlanguli womoni.

Njengokuba umHlaziyi wayeqhubeka nohambo lwakhe, kuyo yonke indlela kwabonakala umdla omkhulu. Isihlwele esasinolangazelelo olukhulu sabuthelana ngakuye, aza amazwi anobubele amlumkisa ngenjongo yamaRoma. “Baza kukutshisa,” batsho abanye, “bawenze ube luthuthu umzimba wakho, njengoko benzayo kuJohan Huss..” ULutere waphendula, “Nokuba bangabasa umlilo kuyo yonke indlela ukusuka eWorms ukuya eWittenberg, amalangatye awo ayokufika ezulwini, bendiza kucanda kuwo egameni

leNkosi; bendiza kuvela phambi kwabo; bendiza kungena emihlathini yeli gongqongqo ndiwaphule amazinyo alo, ndiyivuma iNkosi uYesu Kristu.”-- D'Aubigne, b. 7, ch. 7.

Iindaba zokuza kwakhe eWorms zenza kwakho ukuxokozela okukhulu. Abahlobo bakhe bangcangcazela ngenxa yenkuseleko yakhe; iintshaba zoyika ngenxa yempumelelo yomsebenzi wazo. Imizamo enzima yeenziwa ukumenza ukuba angangeni esixekweni. Ngenxa yokoyikisa kwabo ubupopi wakhuthazwa ukuba angene kwinqaba legorha elinobubele, apho kwathiwa, zonke iinzima zingalungiswa ngobubele. Abahlobo bazama ukuvusa uloyiko lwakhe bechaza iingozi ezazimzela. Amalinge abo onke awa phantsi. ULutere, esemi engagungqi, wathi, “Nokuba ubuninzi beedemon eWorms bungalingana namatye [tiles] afulele izindlu, bendiza kungena khona.”-- D'Aubigne, b. 7, ch. 7.

Wathi akufika eWorms, isihlwele esikhulu sangungela emasangweni ukuza kumamkela. Ongako ukuba mkhulu umkhosi ongahlanganelanga ukuba ubulise nokumkani ngokwakhe! Ukukhathazeka kwakunzulu, kwathi phakathi kweso sixuku, kwavakala ukunkenteza kalusizi kwelizwi elalihlabela ingoma yomngcwabo njengesilumkiso kuLutere ngengozi eyayimlindele. “UThixo uya kuba ngumkhuseli wam.” Watsho, esihla enqweleni yakhe.

Abobupopi babengazange bakholwe ukuba uLutere wayeza kuba naso isibindi sokuza eWorms, kwaza ukufika kwakhe kwabazalisa ngexhala. Ukumkani wakhawuleza wayalela abacebisi bakhe ukuba bacinge ukuba bangenza ntoni. Omnye weebhishophu, umlandeli kaPopi ongqongqo, wathi: “Kudala sibonisene ngalo mcimbi. Ohloniphekileyo ukumkani makayisuse ngokukhawuleza le ndoda. AsinguSigismund na owenza ukuba uJohn Huss atshiswe? Asinyanzelekanga ukuba sinike okanye siyihloniphe imvume yokuba umlahlekisi ahambe ngokukhululekileyo phantsi kokhuseleko.” “Hayi,” watsho ukumkani, “kufuneka sisibambe isithembiso sethu.”-- D'Aubigne, b. 7, ch. 8.

Isixeko sonke sasinga singayibona le ndoda ibalaseleyo, saza isihlwele seendwendwe sakhawuleza sazalisa apho ahlala khona. ULutere wayengekaphili ncam ekuguleni awayesanda kuba phantsi kwako; wayedinwe luhambo, olwaluthabathe iveki ezimbini zonke; kufuneka elungiselele ukuhlangana neziganeko ezikhulu zemini elandelayo, ngoko edinga indawo ethuleyo nokuphumla. Lwaba lukhulu kakhulu ulangazelelo lokumbona kangangokuba wayesaphumle nje iiyure ezimbalwa ngexesha amadoda amakhulu, amagorha awawongwayo [knights] abapristi nabanye abahlali beqokelelene bemngqongile. Phakathi kwaba, ayekho amadoda amakhulu awayefune ngesibindi kukumkani ukuba kubekho uhlaziyo kwimpatho gwenxa yenkonzo. La madoda, ngokutsho kukaLutere, “ayekhululwe yigospile yam,”--Martyn, page 393. Iintshaba, kunye nabahlobo, beza kuyikhangela le monk ingenaloyiko; yabamkela ngokuzola okungagungqiyo, ibaphendula bonke ngembeko nobulumko. Ukuziphatha kwayo kwakuqinile, kunesibindi. Ubuso bayo obufipheleyo nobubhityileyo, buneempawu

zokusebenza nzima nokugula, babunembonakalo yokonwaba nochulumanco. Isidima nokunyaniseka okunzulu kwamazwi akhe kwamnika amandla awenza ukuba neentshaba zakhe zingakwazi ukumelana naye ngokupheleleyo. Abahlobo bakhe neentshaba zakhe bonke bazaliswa kukukhwankqiswa. Abanye baboyisakele ukuba impembelelo yezulu inaye; abanye bathi, njengokuba benjenjalo abaFarisi ngokubhekiselele kuYesu: “Unedemon.”

Ngemini elandelayo, uLutere wabizelwa ukuba aye eNtlanganisweni. Igosa lasebukhosini lanyulwa ukuba limkhokelele kwigumbi lengxoxo; kodwa kwakunzima ukuba ayokufika kuloo ndawo. Zonke iindlela zazixinene ngababukeli ababelangazelela ukuyikhangela imonk eyayinesibindi sokumelana negunya likaPopi.

Wathi xa kanye aza kungena phambi kwabagwebi bakhe, injengele endala, igorha kumadabi amaninzi, yathetha naye ngobubele isithi, “Monke elusizi, Monk elusizi, ngoku uza kuma ngendili enkulu kunokuba mna okanye nawuphi umphathi [womkhosi] wakha wema kwelona dabi lizaliswe ligazi kwawona madabi ethu. Noko kunjalo, ukuba umsebenziwakho ulungile, kwayeuqinisekilengawo, bhekaphambili egameni likaThixo, ungoyiki nto. UThixo akasayi kukushiya.”--D'Aubigne, b. 7, ch. 8.

ULutere wema ixesha elide phambi kwequmrhu. Ukumkani wahlala esihlalweni sakhe. Wayengqongwe ngabona bantu babalulekileyo kakhulu ebukumkanini. Akuzanga kwavela mntu phambi kwentlangano enjalo ukoyikeka ngaphambili kunaleyo ekwakufuneka uLutere aphendule ngenkolo yakhe kuyo. “Le mbonakalo, yona ngokwayo, yayingumqondiso woloyiso phezu kobupopi. UPopi wayemgwebile lo mntu, waye ngoku emi phambi kwenkundla eyathi, kanye ngesi senzo, yazibeka ngaphezu kukaPopi. UPopi weyembeke phantsi kwesithintelo, wamnqumla kuko konke ukuhlangana nabantu; kanti wabizwa ngentetho enentlonipho, wamkelwa phambi kweyona ntlangano ihloniphekileyo emhlabeni. UPopi wayemgwebele ukuba athule ngonaphakade, ngoku waye eza kuthetha phambi kwamawaka abaphulaphuli abamamelisileyo behlangane ndawonye besuka kwezona ndawo zikude zobuKristu. Uvukelo olukhulu luye lwenzeka ngesixhobo sikaLutere. IRoma yayisele isihla esihlalweni sayo, ililizwi lemonk elenza oku kuhlaziswa.”-- D'Aubigne, b. 7, ch. 8.

Phambi kwaloo ntlangano inamandla nehloniphekileyo, umHlaziyi othobekileyo wabonakala enoloyiko ephoxekile. Iinkosana eziliqela, ngokubona imvakalelo yakhe, zeza kuye, enye yasebeza yathi: “Ningaboyiki abo babulala umzimba, kodwa bengenako ukuwubulala wona mphefumlo.” Enye yathi: “Xa uthe wasiwa phambi kwabalawuli nookumkani ngenxa yam, uya kunikwa nguMoya kaYihlo oya kukuthetha.” La mazwi kaKristu aziswa ngamadoda amakhulu ehlabathi ukunika umkhonzi waKhe amandla ngexesha lokulingwa.

ULutere wakhokelelwa kwindawo eyayijongene ngqo nesihlalo sikakumkani. Kwabakho inzolo enkulu kwisihlwele sonke entlanganisweni. Lasuka lema igosa likakumkani lathi, lisalatha kwingqokelela yokwakubhalwe nguLutere, lafuna ukuba umHlaziyi aphendule imibuzo emibini—ukuba uyakuvuma na ukuba kokwakhe, nokuba ucebaukuzirhoxisa iimbono ezibekwe apho kuko.Zathizakubaizihloko zeencwadi zifundiwe, uLutere waphendula ngelithi, ngokubhekiselele kumbuzo wokuqala, uyazivuma iincwadi ukuba zezakhe. “Ngokubhekiselele kowesibini,” wathi “njengokuba ingumbuzo onento yokwenza nokusindiswa kwemiphefumlo, nekubandakanyeka kulo ilizwi likaThixo, eyona ndyebo inkulu nexabisekileyo emhlabeni nasezulwini, ndingaba ndenza ngobudenge ukuba ndiphendula ndingakhange ndicinge. Ndingaqinisekisa nganeno kokuba imeko ifuna, okanye ngaphezulu kokuba inyaniso ifuna, ndize ndone ngakwintetho kaKristu, ethi: ‘Osukuba ke eya kundikhanyela phambi kwabantu, ndiya kumkhanyela nam phambi koBawo osemazulwini.’ [Mateyu 10:33.] Ngenxa yesi sizathu, ndibongoza ohloniphekileyo kum kanye, ngako konke ukuzithoba, ukuba undinike ixesha, ukuze ndiphendule ngaphandle kokona ngaselizwini likaThixo.”-- D'Aubigne, b. 7, ch. 8.

Ekwenzeni esi sicelo, uLutere wenza ngobulumko. Indlela yakhe yayoyisela intlangano ekuthini wayengaqhutywa yimfesane okanye imvakalelo. Ukuzola nokuzilawula okunjalo, okwakungalindelekanga kumntu owayebonise ukuba nesibindi nokungabi bhetyebhetye, kongeza kwigunya lakhe, kwamenza ukuba emva koko akwazi ukuphendula ngokuhlakanipha, ngesigqibo, ngobulumko, nendili eyamangalisa yadanisa abachasi bakhe, yakukhalimela ukusa kwabo nekratshi labo.

Ngemini elandelayo, wayeza kuvela phambi kwabo ukuba anike impendulo yakhe yokugqibela. Kwaba lixesha intliziyo yakhe izikile ngaphakathi kwakhe xa wayecinga ngemikhosi eyayihlangene ukuba ichase inyaniso. Ukholo lwakhe lwagungqa; ukoyika nokungcangcazela kwamfikela, wagutyungelwa lunkwantyo. Zabonakala zininzi iingozi phambi kwakhe; kwaba ngathi iintshaba ziza koyisa, aze amagunya obumnyama oyise. Amafu amngqinga abangathi ayamahlula kuThixo. Wanga angazuza isiqinisekiso sokuba uYehova wemikhosi wayeza kuba naye. Ngomoya obuhlungu waziphosa ngobuso emhlabeni wathulula isikhalo sesingqala esikrazula intliziyo, ekungekho onokuziqonda ngokupheleleyo ngaphandle kukaThixo.

“Somandla, Thixo ongunaphakade,” wathandaza, “libi kakhulu eli hlabathi! Khangela, livule umlomo walo ukuba lindiginye, kwaye kuncinanekakhulu ukuthembela kwamkuWe. . . . Ukuba bendingathembela kuphela nje kumandla alo mhlaba, bekuya kuba kuphelile. . . . Thixo, ndincede undikhusele kubo bonke ubulumko balo mhlaba. Kwenze oku, . . . Wena wedwa; . . . kuba lo asingumsebenzi wam, kodwa ngowaKho. Akukho nto ndinokuyenza apha, akukho nto ndingalwela yona nezi zikhulu zehlabathi. . . . Umsebenzi wona ngowaKho, . . . kwaye ungumsebenzi olungileyo nongunaphakade. Nkosi, ndincede! Thixo othembekileyo ongaguqukiyo, andilibekanga mntwini ithemba lam. . . . Konke

okwabantu akuqinisekanga; konke okuphuma emntwini kuwa phantsi. . . . Undinyulele lo msebenzi. . . . Yima ecaleni kwam, ngenxa kaYesu Kristu intanda yaKho, ongumkhuseli wam, ikhaka lam, nenqaba yam ende."-- D'Aubigne, b. 7, ch. 8.

Ukubonelela kukaThixo okunabo bonke ubulumko kwamvumela uLutere ukuba ayiqonde ingozi awaye kuyo, ukuze angathembeli kwawakhe amandla aze angxamele engozini ngobuganga. Kanti ke, yayingekuko ukoyika ukubulaleka kwesiqu sakhe, ukoyika ukungcungcuthekiswa okanye ukufa, okwakubonakala kukufuphi, okwamenza azaliswe kukoyika. Wayefikelele kwindawo eyingozi, waza waziva engakufanelanga ukuqubisana nayo. Ngokungabi namandla kwakhe, umsebenzi wenyaniso wawungaba nelahleko. Kwakungengasizathu senkuseleko yakhe, kodwa ukuze igospile yoyise, okwenza ukuba abambane noThixo. NjengoIsrayeli, ngobusuku bokulwa ngasemthonjeni awayeyedwa kufuphi kuwo, yayinjalo intlungu nedabi lomphefumlo wakhe. NjengoIsrayeli, wamoyisa uThixo. Ngokungabi nako ukuzinceda, ukholo lwakhe wabambelela ngokuqinileyo kuKristu, uMhlanguli onamandla. Waya womelezwa sisiqinisekiso sokuba akayi kuba yedwa phambi kwequmrhu. Uxolo lwabuyela emphefumlweni wakhe, wanovuyo kuba wavunyelwa ukuba aliphakamise ilizwi likaThixo phambi kwabalawuli bezizwe.

Wathi ingqondo yakhe izinze kuThixo, uLutere wacinga icebo lempendulo yakhe, wahlola iindawo kokwakubhalwe nguye, wathabatha kwiziBhalo Ezingcwele iindawo ezifanelekileyo ukuba zizixhase iindawo awayemi kuzo. Wathi, ebeke isandla sakhe sasekhohlo phezu koMqulu Ongcwele, owawuvulekile phambi kwakhe, wasiphakamisela ezulwiniisandlasasekunene,wabhambathisa ukuba "uya kuhlala ethembekile kwigospile, aze ayivume ngokukhululekileyo inkolo yakhe, nokuba kungathetha ukuba uya kubutywina ngegazi lakhe ubungqina bakhe."-- D'Aubigne, b. 7, ch. 8.

Wathi akuphinda angeniswe phambi kweNtlanganiso, imbonakalo yakhe ayabonakalalisa koyika okanye ukuphoxeka. Ezolile ezele luxolo, ukanti enesibindi nendili ngokukhulu, wema njengengqina likaThixo phakathi kwabakhulu basemhlabeni. Igosa lasebukumkanini laya lafuna ukuba enze isigqibo ngokuba uyalangazelela na ukuzirhoxisa iimfundiso zakhe. ULutere waphendula ngeliphantsi nelithobekileyo, engekho ndlongondlongo okanye enemvakalelo enzulu. Ukuziphatha kwakhe kwakungekuko okokuzithemba yena kodwa kukwanayo intlonipho; kanti wabonakala enesibindi novuyo, nto leyo eyayikhwankqisayo intlanganiso.

"Kumkani ohlonipheke kakhulu, zinkosana ezibalulekileyo, balawuli ababekekileyo," watsho uLutere, "Ndimi phambi kwenu ngale mini, ngokuvumelana nomyalelo endiwunikwe izolo, ngeenceba zikaThixo, ndibongoza ukuba ingangamsha nezikhulu ezongamileyo zikuphulaphule ngomonde ukukhuselwa komsebenzi endiqinisekileyo ukuba ulungile ukwayinyaniso. Ukuba, ngokungazi, ndithe ndagqitha ngaphaya

kokusetyenziswa namalungelo eenkundla, ndiyangxengxeza ukuba nindixolele; kuba ndandingakhuliswaga kumabhotwe ookumkani, kodwa kubomi obusecaleni bendawo yoonongendi.”-- D'Aubigne, b. 7, ch. 8.

Emva koko, engena emxholweni, waxela ukuba imisebenzi yakhe epapashiweyo yayingafani yonke. Kweminye, wayethetha ngokholo nemisebenzi elungileyo, kangangokuba neentshaba zakhe zayivuma ukuba, ayanelanga nje ukungabi nabungozi, kodwa iluncedo. Ukuyirhoxisa le mibhalo kungaba kukuhlasela iinyaniso ezazivunywa ngabo bonke. Udidi lwesibini lwalunemibhalo etyhila inkohlakalo nokuphatha gwenxa kobupopi. Ukuyisusa le misebenzi kuya kuba kukomeleza ubungqwabalala beRoma nokuvula gengelele ucango ukuba kungene ukungamoyiki uThixo okuninzi nokukhulu. Kudidi lwesithathu lweencwadi zakhe, wayehlasele abantu ababekhusela ububi obabukho. Ngokubhekiselele kwaba, wavuma ngokukhululekileyo ukuba waba nokuba rhabaxa kunokuba kwakufanelekile. Akazange athi wayemsulwa kwimpazamo; kodwa nezi iincwadi wayengenako ukuzisusa, kuba ikhondo elinjalo laliya kuzinika isibindi iintshaba zenyaniso, zize zisebenzise elo thuba ukunyhasha abantu bakaThixo ngenkohlakalo engaphezulu.

“Njengoko ke, nam ndingumntu nje, ndingenguye uThixo,” waqhubeka; “ngoko ke, ndiya kuzikhusela njengoko wenjenjalo uKristu: ‘ukuba ndithethe okubi, bungqineleni ububi.’ . . . Ngeemfefe zikaThixo, ndiyakukhunga kumkani ohloniphekileyo, nani, zilawuli ezibalulekileyo, nabo bonke abantu bawo onke amanqwanqwa, ukuba kuboniswe ezincwadini zabaprofeti nabapostile ukuba ndiphazamile. Ngako nje ukuba ndoyisakale ngoku, ndiya kuyirhoxisa yonke imposiso, ndibe ngowokuqala ukuthabatha iincwadi zam ndiziphose emlilweni.

“Oku ndisanda kukuthetha, kubonisa ngokuphandle, ndiyathemba, ukuba ndiye ndakunonophela ukukulinganisa ndazicingisisa iingozi endizibeka kuzo; kodwa, lee ekubeni ndimangaliswe, ndiyavuya ukubona ukuba igospile ngoku, njengemihla yangaphambili, ingunobangela wenkathazo nongquzulwano. Yimo le, sisiphelo esi, selizwi likaThixo. UYesu wathi, ‘Andizisanga luxolo, koko ndizise ikrele.’ UThixo uyamangalisa, esoyikeka kumacebiso aKhe; lumkani hleze nithi ngobuganga bokucima iimbambano, nibe nitshutshisa ilizwi elingcwele likaThixo, nize nizihlisele phezu kwenu unogumbe owoyikekayo weengozi ekunzima ukuziqabela, zeentlekele zeli xesha, nentshabalalo nokuphanza okungunaphakade. . . . Ndingacaphula imizekelo kwiintetho zikaThixo. Ndingathetha ngooFaro, ngookumkani baseBhabheli, nabo bakwaIsrayeli, abamisebenzi yabo engazange ibe negalelo ngempumelelo kwintshabalalo yabo kunaxa babethe bafuna, ngeengcebiso, ezazibonakala zilumke kakhulu, ukunika amandla ababo ubukumkani. ‘[UThixo] ushenxisa iintaba, zingazi.’”-- D'Aubigne, b. 7, ch. 8.

ULutere wayethethe ngesiJamani; ngoku wacelwa ukuba awaphinde amazwi akhe ngesiLatina. Nangona wayediniwe lilinge elalidlule, wavuma, wayiphinda intetho yakhe, esacace nenamandla njengakuqala. Ukubonelela kukaThixo kwakhokela kulo mcimbi. Iingqondo zeenkosana ezininzi zazimfameke yimposiso neenkolo kangangokuba kwintetho yokuqala azizange ziwaqaphele amandla okuzathuza kukaLutere; kodwa ukuphinda kwenza ukuba zikwazi ukuziqonda ngokucacileyo iingongoma awayezibeka. Abo bawavala ngenkani amehlo abo ngasekukhanyeni, bazimisela ukuba bangoyiswa yinyaniso, babanomsindo ngenxa yamandla amazwi kaLutere. Wathi xa eyeka ukuthetha, isithethi seNtlanganiso, ngomsindo, sathi: “akuwuphendulanga umbuzo obuzwe wona. . . . Kulindelwe ukuba unike impendulo ecacileyo etsolileyo. . . . Uyarhoxa na okanye akurhoxi?”

UmHlaziyi waphendula: “Njengoko ohloniphekileyo nezikhulu zakhe befuna kum impendulo ecacileyo, elula, netsolileyo, ndiyaninika, yiyo le: Andikwazi ukulunikela ukholo lwam kuPopi okanye kumaqumrhu, kuba kucace njengemini ukuba bathe rhoqo ukuphazama nokuchasana omnye nomnye. Ngaphandle kokuba ndingoyiselwa ekuqondeni ukuba, ngobungqina beziBhalo okanye ngezona zizathu zicace kakhulu, ngaphandle kokuba ndoyiswe ngeendawo endizicaphuleyo, nangaphandle kokuba zisiveza isazela sam siqanyangelwe lilizwi likaThixo, andikwazi ndaye ndingasokuze ndirhoxe, kuba akukhuselekanga ukuba umKristu athethe ngokuchasene nesazela sakhe. Ndimi apha, andinakwenza ngakumbi; wanga uThixo angandinceda. Amen.” --D'Aubigne, b. 7, ch. 8.

Yema njalo le ndoda ililungisa phezu kwesiseko esiqinileyo esililizwi likaThixo. Ukukhanya kwezulu kwayikhanyisa imbonakalo yakhe. Ubukhulu bakhe nobunyulu besimilo sakhe, uxolo novuyo lwentliziyo, kwabonakalaliswa kubo bonke ngexesha engqina echasa igunya lemposiso ekwangqina ngokongama kokholo oloyisa ihlabathi.

Kwathi nzwanga eNtlanganisweni yonke okomzuzu ngenxa yokukhwankqiswa. Kwimpendulo yakhe yokuqala, uLutere wayethethe ngelizwi eliphantsi, ngentlonipho, engathi unokunyamezela okunendawo evumayo. AbobuRoma bakubona oku njengokubonakala kokungathi kukuqala kokuhla kwesibindi sakhe. Basithabatha isicelo sokulibazisa njengesiqalelo sokurhoxa kwakhe. Yena uCharles, ephawule ngendlela enendawo edelelayo, ukuthi woxo komzimba kanongendi, isinxibo sakhe esiqhelekileyo, nobulula bentetho yakhe, waya wathi: “Lo nongendi akakwazi ukundenza ndiyibone ngolunye uhloboinkolo yam.” Isibindi nokuqina awakubonisayo ngeli xesha, kwanamandla nokucaca kokuzathuza kwakhe, kwabamangalisa bonke ababekho. Ukumkani, efikelwe kukuncoma, wakhuza: “Lo nongendi uthetha ngentliziyo engoyikiyo nesibindi esingagungqiyo.” Abaninzi kubaphathi baseJamani bamkhangela bezaliswe ngamabhongo novuyo lo mmeli wesizwe sabo.

Abecala laseRoma benyela; umsebenzi wabo wabonakala ugqwaliseke kakhulu. Bazama ukuligcina igunya labo, phofu bengayanga eziBhalweni, kodwa ngokubhenela kwizoyikiso, eziyiingxoxo yaseRoma engawiyo phantsi. Othethela iNtlanganiso wathi: “Ukuba akurhoxi, ukumkani nemimandla yobukumkani baya kubonisana ukuba yintoni emayenziwe ngakulo mlahlekisi ungalungisekiyo.” Abahlobo bakaLutere, ababeyiphulaphule ngovuyo olukhulu intetho enendili yokuzikhusela kwakhe, bangcangcazela ngala mazwi; yena ugqirha, ngokuzola, wathi: “Wanga uThixo angangumncedi wam, kuba akukho nto ndikwazi ukuyirhoxisa.”-- D'Aubigne, b. 7, ch. 8.

Wayalelwa ukuba akhe aphume eNtlanganiseni lo gama abaphathi behlanganise iintloko. Kwakungathi kukho isihikahika sentlekele esihlileyo. Ukuzingisa ukwala kukaLutere ukuzinikela kwakuza kuba negalelo kwimbali yebandla kuzo zonke izizukulwana. Kwagqitywa ukuba anikwe elinye ithuba lokuba arhoxe. Wabuyiselwa okokugqibela entlanganisweni. Kwaphindwa ukubekwa kombuzo wokuba, angaba uza kuziyeka na iimfundiso zakhe. “Ayikho enye impendulo endiza kuyinika,” watsho, “ngaphandle kwaleyo sele ndiyenzile.” Kwakucacile ukuba akakwazi ukunyanzelwa, nokuba kungezithembiso okanye izoyikiso, ukuba avumelane negunya laseRoma. Iinkokeli zobupopi zadana kuba igunya lazo, elalingcangcazelisa iikumkani nezikhulu, lidelelwe ngolo hlobo ngunongendi nje ophantsi; zalangazelela ukumenza ukuba ayive ingqumbo yazo ngokumngcungcuthekisa ade afe. Sekunjalo, uLutere eyiqonda ingozi akuyo, wayethethe kubo bonke ngesidima nokuzola ngokomKristu. Amazwi akhe ayengenakratshi, engenantiyo, engenabugqwetha. Wayengasaziboni, yena namadoda amakhulu awayemjikelezile, kodwa eziva kuphela ukuba uphambi kwaLowo wongame ngokupheleleyo ngaphaya kooPopi, oobhishophu abakhulu, ookumkani, nabalawuli. UKristu wayethethe ngobungqina bukaLutere ngamandla nakakuhle kangangokuba ngokwelo xesha kwazalisa bonke, abahlobo neentshaba, ngoloyiko nokukhwankqiswa. UMoya kaThixo wawukho kwelo qumrhu, usebenza ezintliziyweni zeenkokeli zobukumkani. Abaninzi kubaphathi babuvuma ngesibindi ubulungisa bomsebenzi kaLutere. Abaninzi boyisakala yinyaniso; kodwa kwabanye, iimbono ababanazo azizange zihlale thuba lide. Lwalukho olunye udidi olungazange luzivakalise ngelo xesha iimbono zalo, kodwa lwathi, lwakuba luziphengulule ngokwalo iziBhalo, ngexesha elilandelayo lwaba ngabaxhasi boHlaziyo, abangenaloyiko.

Umnyuli uFrederick wayekulindele ngomdla ukuvela kukaLutere phambi kweNtlanganiso, waza wayiphulaphula ngemvakalelo enzulu intetho yakhe. Ngovuyo nebhongo, wasibona isibindi, ukuqina, nokuzinza, nokuzimisela ekumeni ngokuqinileyo ekuzikhuseleni kukagqirha, uLutere. Wathelekisa amaqela awayekho kolo khuphiswano wabona ukuba ubulummko booPopi, nookumkani, noobhishophu abakhulu baphanziswa ngamandla enyaniso. Ubupopi boyiswa ngendlela eyayiza kuvakala kuzo zonke izizwe kuzo zonke izizukulwana.

Wathi ummeli kaPopi akubona ifuthe lentetho kaLutere, wanoloyiko ngaphezu kwakaphambili, ngenxa yenkuseleko yegunya lobuRoma, waza wagqiba ukuba enze konke okusemandleni akhe ukuba oyiswe umHlaziyi. Ngabo bonke ubuciko nobulumko, izinto awayesaziwa etshatshele ngazo, wabubeka kukumkani oselula ubudenge nengozi yokuncama, ngenxa yomsebenzi kanongendi ongabalulekanga, ubuhlobo nenkxaso kaPopi waseRoma onamandla.

Amazwi akhe awazange abuye ephaca. Ngemini elandela impendulo kaLutere, uCharles waqinisekisa ukuba kufika isigidimi eNtlanganisweni, esazisa ngokuzimisela kwakhe ukwenza ngokwenkqubo yababephambi kwakhe yokugcina nokukhusela inkolo yobuKatolika. Kususela ukuba uLutere walayo ukushiya iimposiso zakhe, awona manyathelo aqatha kufuneka ethatyathiwe ngakuye kunye nolahlekiso awayelufundisa. “Unongendi omnye nje kuphela, olahlekiswe bubuyatha bakhe, uvukele inkolo yobukumkani bobuKristu. UkuphelisaukungamhloneliuThixo okunjalo, ndiya kuncama izikumkani zam, indyebo yam, abahlobo bam, igazi lam, umphefumlo wam, nobomi bam. Ndiza kumgxotha uAugustine Lutere, ndimalele ukuba enze nesona sincinane isidubedube phakathi kwabantu; ndiza kuthi ngoko ndiza kumsukela, yena nabahambisana naye, njengabalahlekisi abaneenkani, ngokubagxotha ebandleni, ngomyalelo obalelayo, nangazo zonke ezinye iindlela eziza kubatshabalalisa. Ndinika umngeni kuwo onke amalungu eziphaluka [iziteyiti] ukuba aziphathe njengamaKristu athembekileyo.”-- D'Aubigne, b. 7, ch. 9. Kanti ke, kuthe sekunjalo, ukumkani wavakalisa ukuba imvume kaLutere yokuhamba ngokukhuselekileyo kufuneka ihlonitshiwe, nokuba, ngaphambi kokuba kwenziwe nantoni echasene naye, kufuneka ayekwe ayokufika ekhayeni lakhe ekhuselekile.

Ezi mbono zimbini ziphikisanayo zaya zanyanzeliswa kumalungu eNtlanganiso. Abathunywa nabameli bakaPopi baphinda bafuna ukuba imvume yokuhamba ekhuselekile kufuneka ingakhathalelwa. “Umlambo, iRhine,” bathi, “kufuneka wamkele uthuthu lwakhe, njengoko wenjenjalo ukwamkela olukaJohn Huss kwinkulungwane eyadlulayo.” D'Aubigne, b. 7, ch. 9. Abaphathi baseJamani, nangona nabo babe ngabobupopi, bayilwa into enjalo ukutenxa kwinkolo yasesidlangalaleni, njengeya kubeka ibala kwimbeko yesizwe. Baya balatha kwiintlekele ezalandela ukufa kukaHuss, batsho besithi, abakwazi ukubizela iJamani, naphezu kwentloko kakumkani wabo oselula, ukuphindwa kobo bubi boyikekayo.

Yena uCharles wathi, ukuphendula kwicebiso eliphantsi: “Nangona imbeko nenkolo kufuneka ziphelisiwe kuwo wonke umhlaba, kusafuneka zifumene indawo yokukhuseleka ezintliziyweni zabaphathi.”-- D'Aubigne, b. 7, ch. 9. Wayesanyanzelwa ngamandla zezona ntshaba zinobukrakra zikaLutere ukuba amphathe umHlaziyi ngohlobo uSigismund awaphatha uHuss ngalo—ukumnikela ezandleni zebandla; kodwa wathi akukhumbula umbono kaHuss ekwintlanganiso yasesidlangalaleni esalatha kumatyathanga

awayebotshwe ngawo emkhumbuza ukumkani ngemeko embi yokholo lwakhe, uCharles V wathi: “Andingeke ndithande ukuba neentloni njengoSigismund.”--Lenfant, vol. 1, p. 422.

Kanti ke uCharles wazala ngabom iinyaniso ezazibekwa nguLutere. “Ndigqibe ngokuqinisekileyo ukuba ndiwulinganise umzekelo wamanyangeam,” wabhalanjalo ukumkani. -- D'Aubigne, b. 7, ch. 9.

Wayegqibe ukuba akayikuphuma ecaleni endleleni yesiko, nokuba kukuhamba ezindleleni zenyaniso nobulungisa. Ngenxa yokuba ooyise benza njalo, wayeza kubuphakamisa ubupopi, nayo yonke ingqumbo nenkohlakalo yabo. Ngenxa yoko, wema endaweni yakhe, esala ukwamkela nakuphi ukukhanya okungaphambi koko ooyise bakwamkelayo, okanye enze nawuphi umsebenzi abangazange bawenze.

Baninzi ngale mihla yethu ababambelela kumasiko nezithethe zoyise babo. Ithi xa iNkosi ibathumela ukukhanya okongeziweyo, bale ukukwamkela, kuba, bengakubonanga kunikwa ooyise, nabo bangakwamkeli. Asibekwanga kwindawo ababe kuyo oobawo; kukwanje ngokuba imithwalo noxanduva lwethu alulunye nolwabo. Asisayi kwamkeleka kuThixo ngokukhangela kumzekelo woobawo bethu ukwenza isigqibo ngomsebenzi wethu endaweni yokuziphandela ngokwethu ilizwi lenyaniso. Umthwalo wethu mkhulu kunowoobawo bethu. Siza kuziphendulela ngokukhanya abakufumanayo, abaya babudlulisela kuthi kulilifa, kwaye siza kuziphendulela nangokukhanya okongeziweyo ngoku okukhanya kuthi kuphuma elizwini likaThixo.

UKristu wathi ngamaYuda angakholwayo: “Ukuba bendingezanga ndathetha kubo, ngebengabanga nasono; ngoku abanasikhuselo sesono sabo.” Yohane 15:22. Ikwa lelo gunya linye lezulu eli lalithetha ngoLutere elalithetha kukumkani nakubaphathi baseJamani. Njengokuba ukukhanya kwakukhanya kuphuma elizwini likaThixo, uMoya waKhe wawubongoza okokugqibela kwabaninzi apho kulo ntlanganiso. NjengoPilato, kwiinkulungwane zangaphambili, owavumela ikratshi nokuthandwa ukuba kuyivale intliziyo yakhe ngakuMhlanguli wehlabathi; njengoFelix owayengcangcazela wayalela umthunywa wenyaniso, ngelithi: “Hamba okwakalokunje: ke ndakuzuza ithuba, ndokubiza uze;” njengoAgrippa owayenekratshi owavumayo, wathi, “Ngokuncinane undeyisela ukuba ndibe ngumKristu” (IZenzo 24:25; 26:28), kwathi kunjalo bajika basishiya isigidimi esithunyelwe liZulu—ngokunjalo, uCharles V, ngokuziyekela kulawulo lwekratshi nemithetho yehlabathi, wagqiba ekubeni akwale ukukhanya kwenyaniso.

Amarhe okucetywa kokuchasa uLutere asasazeka kuyo yonke indawo, esenzaukuba kuvuke inkxalaboenkulu kusosonke isixeko. UmHhlaziyi wayedale abahlobo abaninzi abathi, ngokwazi inkohlakalo engathembekanga yeRoma ngakubo bonke ababa nesibindi sokubeka elubala iinkohlakalo zayo, bagqiba kwelokuba akanako ukwenziwa umbingelelo. Baba baninzi abasihlasela ekuhleni isigidimi sokubekwa kokuvuma okungavakaliyo

kwigunya leRoma. Emasangweni ezindlu nakwiindawo zikawonke-wonke, kwabekwa amaxwebhu, amanye ehlasela amanye exhasa uLutere. Kwelinye lawo kwakubhalwe nje amazwi abalulekileyo endoda esisilumko: “Yeha, wena lizwe likumkani ungumntwana.” Intshumayeli 10:16. Inzondelelo eqhelekileyo kaLutere kuyo yonke iJamani yoyisa ukumkani neNtlanganiso ukuba nabuphina ubulungisa obubonisiweyo buya kululimaza uxolo lobukumkani kude kulimaze nenzolo yetrone.

UFrederick waseSaxony, wazithulela wathi cwaka, ezifihle ngononophelo olukhulu ezakhe izimvo ngakumHlaziyi, lo gama ngelo xesha linye emqaphele ngokuphaphama okungapheliyo, ekhangele zonke iihambo zakhe nabo bonke abo bazintshaba zakhe. Babebaninzi phofu abangazange bazame ukulufihla ukuvelana kwabo noLutere. Wahanjelwa ngabaphathi, izidwangube ezithile, iinduna, nabanye abantu abaphezulu, kubazalwana nasezikhundleni zebandla. “Igunjana elingelikhulu likagqirha,” uthi uSpalatin, “lalingakwazi ukuzanela iindwendwe ezezayo.”-- Martyn, vol. 1, p. 404. Abantu bamqwalasela ngokungathi wayengaphaya kokuba ngumntu. Nabo babengakholelwa kwiimfundiso zakhe abazange bakwazi ukungakuthandi ukugqibelela okuphakamileyo okwamkhokelela ekubeni abe nesibindi akudele ukufa endaweni yokulimaza isazela sakhe.

Kwazanywa ngenkuthalo ukuba kwenziwe ukuvumelana phakathi kukaLutere neRoma. Amadoda amakhulu nabaphathi babeka phambi kwakhe into ethi, ukuba uyaqhubeka nokumisa eyakhe imbono ngokuchasene naleyo yebandla namaqumrhu, kungekudala uya kugxothwa kubukumkani aze angabi nalo ukhuselo. Kwesi sibheno, uLutere waphendula, wathi: “Igospile kaKristu ayikwazi ukushunyayelwa kuze kungabikho kukhubeka. . . . Kuthenile ntouloyiko nokuxhalelaingozi kuza kundahlulamnaeNkosini, nakwilizwi elililokuphela eliyinyaniso? Hayi, ndikhetha ukunikela umzimba wam, igazi lam, nobomi bam.”-- D'Aubigne, b. 7, ch. 10.

Waphindwa ukucengwa ukuba amkele imbono kakumkani, kuba akayi koyika nto. “Ndiyavuma,” watsho ukuphendula, “ngentliziyo yam yonke, ukuba ukumkani, abaphathi, noyena mKristu uphantsi, kufuneka bayihlole benze isigqibo ngayo imisebenzi yam, konke oko, phantsi kwemeko enye, eyokuba baya kulamkela ilizwi likaThixo njengomgangatho wabo. Akukho nto kufuneka beyenzile abantu ngaphandle kokulithobela. Isazela sam masigcinwe simsulwa kubundlobongela, kuba sibotshwe saqanyangelwa kwiziBhalo Ezingcwele.”--D'Aubigne, b. 7, ch. 10.

Kwesinye isibheno wathi: “Ndiyavuma ukuyincama imvume yam yokuhamba ngokukhululekileyo ndikhuselekile. Ndizibeka mna nobomi bam ezandleni zikakumkani, kodwa ilizwi likaThixo—andingeke!”-- D'Aubigne, b. 7, ch. 10. Wakuxela ukulungela kwakhe ukuvumelana nesigqibo sentlanganiso enkulu, kodwa phantsi kwemeko ethi, kufuneka ukuba iqumrhu ligqibe ngokweziBhalo. “Kwinto enokwenza nelizwi likaThixo nenkolo,” wongeza, “wonke umKristu ungumgwebi olungileyo njengoPopi, nangona yena

exhaswa zizigidi zamaqumrhu, anokuba ngabagwebi endaweni yakhe.”--Martyn, vol. 1, p. 410. Bonke, abahlobo neentshaba, ekugqibeleni, boyisakala kukuba koba lilize ukuphinda kuzanywe uxolelaniso.

Ukuba umHlaziyi wayevume nokuba yingongoma enye, uSathana nemikhosi yakhe ngebazuza uloyiso. Ukuzinza kwakhe aqine angagungqi kwaba yindlela yokulikhulula ibandla ebukhobokeni, nesiqalo sexesha elitsha, nelingcono. Impembelelo yale ndoda inye, eyakwazi ukucinga yenze ngokwayo kwimiba yenkolo, yayiza kuba lulutho ebandleni nasemhlabeni, kungekuphela ngexesha layo, kodwa nakuzo zonke izizukulwana ezilandelayo. Ukuzinza nokuthembeka kwayo kwakuza kuba nika amandla bonke ababeya kudlula kumava afanayo, kude kuye ekupheleni kwexesha. Igunya nobungangamsha bukaThixo bema babonakala ngaphezu kwecebo labantu, ngaphezu kwegunya elinamandla likaSathana.

ULutere wayalelwa kwangoko ligunya likakumkani ukuba abuyele ekhaya, waza wazi ukuba esi saziso siza kulandelwa ngokukhawuleza kukugwetywa kwakhe. Amafu awoyikisayo ayelengalenga phezu kwendlela yakhe, kodwa wathi xa eyishiya iWorms, intliziyo yakhe yaba izaliswe luvuyo nokudumisa. “Ongendawo ngokwakhe,” watsho, “wayaluse inqaba kaPopi; kodwa uKristu wenze ithanda elikhulu kuyo; waye uSathana enyanzelekile ukuba avume ukuba iNkosi inamandla kunaye.”--D'Aubigne, b. 7, ch. 11.

Emva kokuhamba kwakhe, esanqwenela ukuba ukuqina kwakhe kungaphazanyiswa ngovukelo, uLutere wabhalela ukumkani. “UThixo ongumphengululi weentliziyo, ulingqina lam,” watsho ngembeko, “yokuba ndikulungele ngokunyanisekileyo kakhulu ukukuthobela kumkani, ekunikweni imbeko okanye ekuhlazisweni, ebomini okanye ekufeni, kuko konke ngaphandle nje kwelizwi likaThixo, umntu aphila ngalo. Kuyo yonke imicimbi yobu bomi, ukunyaniseka kwam akuyi kushukunyiswa, kuba apha ukulahlekwa okanye ukuzuza akuthethi nto elusindisweni. Kuthi ke, xa kufikwa kwimicimbi engunaphakade, uThixo angavumi ukuba umntu azinikele emntwini. Kaloku ukuzinikela okunjalo kwimicimbi yasemoyeni, lunqulo lwenene, kwaye kufuneka lunikwe uMdali kuphela.”-- D'Aubigne, b. 7, ch. 11.

Kuhambo olubuya eWorms, ukwamkelwa kukaLutere lwalukhohlisa ngaphezulu kunokuya kwakhe apho. Abaphathi benkonzo bamamkela unongendi ogxothiweyo ebandleni, abalawuli boburhulumente bayihlonipha indoda ukumkani ayithobileyo. Wacengwa ukuba ashumayele, sekukho isalelo esihleliyo esiphuma emthethweni, waphinda kwakhona wakhwela epulpitini. “Andizange ndibhambathise mna ngokwam ukuliqamangela ilizwi likaThixo,” watsho, “ndaye ndingasokuze ndikwenze oko.”--Martyn, vol. 1, p. 420.

Akubanga kudala engekho eWorms, ukumkani woyiswa ngabobupopi ukuba akhuphe umyalelo omchasayo. Kulo mthetho, uLutere wagxekwa ngelithi “unguSathana uqobo

phantsi kwemo yomntu, enxibe ingubo yemonk.”-- D'Aubigne, b. 7, ch. 11. Kwakhutshwa umyalelo wokuba, ngako nje ukuba iphelelwe imvume yokuhamba ngokukhululekileyo ekhuselekile, kufuneka kuthatyathwe amanyathelo okuwumisa umsebenzi wakhe. Bonke abantu balelwa ukuba bamgcine, [kwathiwa] aze anganikwa ukutya okanye into eselwayo, kungathethwa okanye kwenziwe nto naye, esidlangalaleni okanye ngasese, aze angancediswa okanye akhuthazwe. Kwakuza kufuneka abanjwe nokuba uphi, asiwe emagunyeni. Abalandeli bakhe nabo babeza kuvalelwa entolongweni, yonke impahla yabo ithinjwe. Konke awakubhalayo kwakufuneka kutshatyalaliswe, ekugqibeleni, bonke abenza ngokunxamnyenalo mthetho babequkwe kwisigwebo sawo. UMnyuli waseSaxony nabaphathi ababe nobuhlobo kakhulu bayishiya kwangoko iWorms emva kokuba esukile yena, waza umthetho kakumkani wavunywa yiNtlanganiso. Ngoku amaRoma ayezele yimincili, asithabatha ngokuba sitywiniwe [siqinisekile] isiphelo soHlaziyo.

UThixo wayenomsindleko wendlela yokuphumela komkhonzi waKhe ngeli xesha lengozi. Iliso elihlala liphaphamile lalandelana nazo zonke iintshukumo zikaLutere, yaye intliziyo enyanisileyo nenendili yaba nesigqibo sokumsindisa. Kwakucacile kona ukuba akukho nanye into enokuyanelisa iRoma ngaphandle kokuba afe; kwakuza kuba ngokufihlwa kwakhe kuphela okunokumsindisa ekuqwengweni yingonyama. UThixo wanika uFrederick waseSaxony ubulumko bokuba enze icebo lokumgcina umHlaziyi. Kwaba ngokusebenzisana nabahlobo benene okwenza ukuba injongo yoMnyuli ibe nokwenziwa, kwayimpumelelo ukufihlwa kukaLutere, angaziwa zizihlobo neentshaba. Wathi xa ekuhambo lwakhe olugodukayo waxhwilwa wahlulwa kwabo babemnjongile wagxagxanyiswa kwacandwa naye ihlathi waya kufakwa kwinqaba yaseWartburg; inqaba emi yodwa entabeni. Kokubini, ukuthatyathwa nokufihlwa kwakhe, kwaba yimfihlelo, kangangokuba noFrederick ngokwakhe waba nexesha elide engazi ukuba wasiwa phi. Oku kungazi kwakungekho ngaphandle kwecebo; lo gama uMnyuli engazi nto ngokuba wayephi uLutere, kwakungekho nto wayenokuyiveza. Yena waneliseka nje kukwazi ukuba umHlaziyi ukhuselekile, waza waneliswa lolo lwazi.

Intlakohlaza, ihlobo, ukwindla, onke la maxesha adlula, kwafika ubusika, uLutere eselibanjwa. UAleander nabakunye naye bavuya xa kubonakala ngokungathi ukukhanya kwegospile kucinyiwe. Phofu endaweni yoku [kucinywa], umHlaziyi yena wayezalisa isibane sakhe kuvimba weenyaniso; kwaye ukukhanya kwaso kwakuza kuqaqamba kakhulu ngokuphinda-phindiweyo.

Kwinkuseleko esebubeleni yaseWartburg, uLutere, okwethuba elithile, wakonwabela ukophulwa kwakhe kubushushu nesiphithiphithi sedabi. Noko kunjalo, wayengayikuba naxesha lide lokuphola kwindawo ezolileyo nepholileyo yokuphumla. Kuba eqhelene nobomi bokusebenza nokungquzulana okukhulu, kwakunzima ukunyamezela ukuhlala angenzi nto. Ngezo ntsuku zokuba yedwa, waba nombono wemeko yebandla, waza wakhala, elahl’ ithemba: “Awu! Akukho bani ngale mihla yokugqibela yomsindo waYo,

omakame njengodonga phambi kweNkosi asindise uIsrayeli!”-- D'Aubigne, b. 9, ch. 2. Kwakhona, iingcinga zabuyela kuye, wakoyika ukumangalelwa ngobugwala ngokuphuma edabini. Waya wazingcikiva ngobuvila nokuzonwabisa yena. Kanti ke, kwangelo xesha linye, yonke imihla wayesenza okungaphezulu koko kwakunokwenziwa ngumntu omnye. Usiba lwakhe aluzange luyeke ukusebenza. Lo gama iintshaba zakhe zizixokisa ngelithi uvalwe umlomo, zakhwankqiswa zadideka bubungqina obuphathekayo bokuba usasebenza. Imfumba yamaphetshana [iitreks] aphuma kusiba lwakhe athi saa kuyo yonke iJamani. Waya wabenzela nomnye umsebenzi obalulekileyo abantu bakubo ngokuguqulela iTestamente eNtsha kulwimi lwesiJamani. Kuloo Patimo yakhe yamatye, wahlala phantse unyaka wonke ukuba avakalise igospile, ekwakhalimela izono neempazamo zaloo maxesha.

Kanti ke, kwakungekuphela nje kokusindisa uLutere kwingqumbo yeentshaba zakhe, nokumnika ixesha elizolileyo ukuba enze le misebenzi ibalulekileyo, okwenza kuba uThixo amsuse umkhonzi waKhe kwiqonga lobomi basesidlangalaleni. Kwakukho iziphumo ezixabiseke ngaphezu kwezo ekwakufuneka zizuziwe. Ekubeni yedwa nakwinkuseleko kwindawo yophumlo yasentabeni, uLutere wasuswa kwinkxaso yomhlaba wafihlwa ekunconyweni ngabantu. Ngaloo ndlela, waba usindiswe kwikratshi nokuzithemba, izinto ezo ezikholisa ukuziswa yimpumelelo. Ngokuphatheka kakubi nokuthotyelwa phantsi, walungiselwa ukuba aphinde ahambe ekhuselekile ukunyuka amaqhina anxilisa ingqondo awakhawuleza wanyuselwa kuwo ngesiquphe.

Bathi abantu xa bezaliswe luvuyo ngenxa yenkululeko abayiphathelwe yinyaniso, basuke bathande ukuphakamisa abo uThixo abasebenzisileyo ukuqhawula amatyathanga emposiso neenkolo. USathana uzama ukuzijija iingcinga zabantu nokuthanda kwabo uThixo, azimilisele ezo zinto kwizenzeleli ezingabantu; [abantu] ubenza ukuba bazukise isixhobo bangasihoyi iSandla esikhokela zonke iziganeko zokubonelela kukaThixo. Amaxesha amaninzi, zithi iinkokeli zenkolo eziye zinconywe zihlonitshwe ziye zilahlekwe ngumbono wokuxhomekeka kwazo kuThixozize zizifumanezithembele kwiziqu zazo. Isiphumo soko siye sibe kukuba zizame ukulawula iingqondo nezazela zabantu, abasesichengeni sokuba bakhangele kuzo ukuba zibakhokele endaweni yokukhangela elizwini likaThixo. Umsebenzi wohlaziyo ukholisa ukulityaziswa ngenxa yalo moya ongenwe kubaxhasi bawo. Kule ngozi, uThixo wayewukhusela umsebenzi woHlaziyo. Wayenga ungamkela, hayi uphawu lomntu, kodwa olukaThixo. Amehlo abantu ajikwa abhekiswa kuLutere njengomcacisi wenyaniso; waya wasuswa ukuze onke amehlo abhekiswe kwiMbangi engunaphakade yenyaniso.

Isahluko 9—Umhlaziyi Waseswitzerland

Ekukhetheni izixhobo zokuhlaziya ibandla, labonakala icebo lezulu lifana nelo lasetyenziswa ekutyaleni ibandla. ITitshala yaseZulwini yadlula amadoda amakhulu omhlaba, anamagama nazizityebi, awayeqhelene nokudunyiswa nokunikwa imbeko njengeenkokeli zabantu. Ayenekratshi ekwazithembile ngokuba phezulu ekuqhayiswa ngako kangangokuba ayengenako ukulinganiswa njengabantu abanovelwano nabanye abantu nokuba abe ngabasebenzi kunye neNdoda ethobekileyo yaseNazarete. Kwabangafundanga, abalobi abasebenza nzima baseGalili, kwenziwa ubizo: “[Yizani]nindilandele; ndonenza abalobi babantu.” Mateyu 4:19. Aba bafundi babethobekile befundiseka. Okona bafumana impembelelo yemfundiso yobuxoki bexesha labo, okona wabanako uKristu ukubafundisa nokubaqeqeshela umsebenzi waKhe. Kwakunjalo nangemihla yoHlaziyo oluKhulu. AbaHlaziyi ababehamba phambili babe ngamadoda asuka kubomi obuthobekileyo—amadoda awayekhululeke kakhulu nakuwaphi angamanye exesha lawo, kwikratshi lenqanaba nakwimpembelelo yeenkani nobupristi. Licebo likaThixo ukusebenzisa izixhobo ezithobekileyo ukuze kubekho iziphumo ezikhulu. Luthi ke uzuko lunganikwa abantu koko kuLowo usebenza ngabo ukuthanda nokwenza ngokokuthanda kwaKhe.

Kwiiveki ezimbalwa emva kokuzalwa kukaLutere kwindlwana yomsebenzi wasemgodini eSaxony, u-Ulric Zwingli wazalwa kwixhobongo lomalusi phakathi kweentaba iAlps. Apho wayehlala khona uZwingli ebuntwaneni bakhe, nokuqeqeshwa kwakhe eselula, kwakuluhlobo lokumlungiselela umsebenzi wakhe wexesha elizayo. Ekhulela phakathi kwemibono yobuhle bendalo, ubuhle, nocwangco oloyikisayo, ingqondo yakhe yatsalwa kwasebutsheni bakhe bubukhulu, amandla, nobungangamsha bukaThixo. Imbali yezenzo zobugorha ezazisenzeka kwiintaba zelakubo zaphemba kuye iimpembelelo zobutsha. Wayesithi xa ehleli ecaleni kukaninakhulu owoyika uThixo, aphulaphule amabali ambalwa anexabiso eBhayibhile uninakhulu awayewafumene phakathi kweentsomi nezithethe zebandla. Ngomdla onenzondelelo, weva ngezenzo ezikhulu zamanyange nabaprofeti, zabelusi ababejonge imihlambi yabo ezindulini zasePalestina apho iingelosi zazithetha nabo, ngoSana lwaseBhetelehem neNdoda yaseKalvari.

NjengoJohn Lutere, uyise kaZwingli wamnqwenelela imfundo unyana wakhe, yaza intwana yasuswa iselula kwintili yakowayo. Ingqondo yakhe yakhawuleza ukukhula, kwaza kwakhawuleza ukufuna ukuqonda apho inokufumaneka khona ititshala enokufanela ukumfundisa. Wathi eneminyaka elishumi elinesithathu waya eBern, ngelo xesha eyayinesikolo esibalaseleyo eSwitzerland. Apha, sekunjalo, kwabakho ingozi eyathembisa ukugqwalisa isithembiso sobomi bakhe. Amalinge azimiseleyo enziwa ngabafundisi ukumloba ukuba angene kwizindlu zabo. Iimonks zamahlelo iDominican neFranciscan

zazilwela ukuthandwa ngabantu jikelele. Oku zakwazi ukukwenza ngokuhombisa kakhulu iinkonzo zazo, ubuyokoyoko bezikhumbuzo zabo, nomtsalane weentsalela zemifanekiso eqingqiweyo eyenza imimangaliso.

IHlelo leDominicans laseBern labona ukuthi, ukuba lingazuza le ndodana isisifundiswa esineetalente, lingaba lizuze izinto ezimbini, ingeniso nodumo. Ubutsha bakhe obupheleleyo, isakhono sakhe semvelo sokuthetha nokubhala, nobuchule bakhe ekuculeni nasekubongeni, kwakuya kuba negalelo elikhulu kunabo bonke ubuyokoyoko nobuhle, ekutsaleni abantu ukuba beze kwiinkonzo zabo ukuze kukhule ingeniso kwihlelo labo. Ngenkohliso nobuqhetseba, bazama ukumloba uZwingli ukuba angene kwiindawo yabo yeemonks. ULutere, ngexesha wayengumfundi esikolweni, wazingcwaba kwisisele sale ndlu yeemonk, kwaye ngelalahlekelwa nguye ihlabathi ukuba ukubonelela kukaThixokwakungazanga kwamkhulula.UZwingli akazangeavunyelweukuba Ahlangane nengozi enjalo. Ngokubonelela kukaThixo, uyise wafumana ulwazi ngamacebo abafundisi. Wayengenayo injongo yokuvumela unyana wakhe ukuba alandele ubomi bokungenzi nto nobungenaxabiso obuphilwa ziimonk. Wakubona ukuba lulutho kwekamva lakhe kusemngciphekweni, waza wamyalela ukuba abuyele ekhaya ngokukhawuleza okukhulu.

Umyalelo wathotyelwa; kodwa umfana akazange aneliswe ixesha elide kukuhlala kwintili yakubo, waza wakhawuleza waqala ukuqhubeka nezifundo zakhe, wathi emva kwexesha elithile waya kuhlala eBasel. Kulapha apho uZwingli waqala ukuva ngegospile yobabalo lukaThixo olungahlawulelwayo. UWittembach, ititshala eyayihlohla iilwimi zakudala, eyathi ngexesha ifunda isiGrike nesiHebhere, yakhokelelwa kwiziBhalo eziNgcwele, ngaloo ndlela imitha yokukhanya kwezulu kwathululwa ezingqondweni zabafundi abafundisayo. Waya wavakalisa ukuba kukho inyaniso endala kakhulu, nexabiso elikhulu ngokungenako ukulinganiswa, kuneemfundiso ezifundiswa ngamadoda afundileyo neenzululwazi. Le nyaniso yakudala yayithetha ngokuba ukufa kukaKristu kuyintlawulelo yomoni. KuZwingli, la mazwi ayefana nomtha wokuqala owandulela umsobomvu.

UZwingli wakhawuleza wabizwa ukuba asuke eBasel ayokuqala umsebenzi wobomi bakhe. Indawo yokuqala awaba ngumfundisi kuyo kwakuseAlpine, engekude kakhulu kwintili yakhe yokuzalwa. Wathi akuba ebekwe izandla njengompristi, “wazinikela ngomphefumlo wakhe wonke ekuphengululeni inyaniso yezulu; kuba wayeqonda kakuhle ukuba kufuneka azi kangakanani ngalowo umhlambi kaKristu unikelwe ezandleni zakhe,” ngokutsho komnye umHlaziyi owayenaye.”--Wylie, b. 8, ch. 5. Okona wayeziphengulula ngakumbi iziBhalo, okona kwacaca ngakumbi umahluko phakathi kweenyaniso zazo nolahlekiso lwaseRoma. Wazinikela eBhayibhileni elilizwi likaThixo, ekuphela kwayo umgaqo owaneleyo nongenako ukuphazama. Waya wabona ukuba ifanele ukuba ngumchazi wayo ngokwayo. Akazange azame ukusicacisa isiBhalo ukuxhasa imbono okanye imfundiso esele ikho ngaphambili, kodwa wakubona kuluxanduva lwakhe

ukufunda oko kuyeyona mfundiso yayo ingqalileyo necacileyo. Wazama ukuba azaneke kulo lonke uncedo ukuze azuze ukuqonda okupheleleyo nokulungileyo kwento eyithethayo, waza wafuna uncedo lukaMoya Oyingcwele, awathi, uya kuyityhila kubo bonke abayifuna ngokunyaniseka nangomthandazo.

“IziBhalo,” wathi uZwingli, “zivela kuThixo, aziveli mntwini, kwakunye nokuba uThixo okhanyiselayo uya kumnika ukuqonda ukuba intetho ivela kuThixo. Ilizwi likaThixo . . . alisokuze lisilele; liyakhanya, liyazifundisa, liyazityhila, likhanyisela umphefumlo ngalo lonke usindiso nobabalo, luwenza wonwabe kuThixo, luwenze uthobeke, ukuze uzilahle ude uzincame wona ngokwawo, wamkele uThixo.” Inyaniso yala mazwi uZwingli wayeyixhamle yena ngokwakhe. Ethetha ngamava wakhe eli xesha, waya wabhala kamva, wathi: “Ngexesha . . . ndandiqala ukuzinikela ngokupheleleyo kwiziBhalo Ezingcwele, ubunkcuba-buchopho, nezifundo ngoThixo (ngokwemfundo) kwakusoloko kuqhwaya ingxabano kum. Ekugqibeleni ndafikelela koku, ndacinga, ‘Kufuneka uyeke bonkeoba buxoki, ufunde okuthethwa nguThixo kuphela kwilizwi laKhe elilula.’ Emva koko ndaqala ukucela kuThixo ukukhanya kwaKhe, zaza iziBhalo zaqala ukuba lula kakhulu kum.”-- Wylie, b. 8, ch. 6.

Imfundiso eyayishunyayelwa nguZwingli yayingafunyanwanga kuLutere. Yayiyimfundiso kaKristu. “Ukuba uLutere ushumayela uKristu,’ wathi umHlaziyi womSwiss, “wenza oko ndikwenzayo. Abo abazise kuKristu baninzi kakhulu kunabo mna ndibakhokeleyo. Ayinamsebenzi loo nto. Akukho gama limbi ndiza kulithwala kunelo likaKristu, endilijoni laKhe mna, nokuphela kwaKhe oyiNkosi yam. Akukho nelilodwa igama endakha ndalibhalela uLutere, nelakha labhalelwa mna nguLutere. Ngokuba kutheni? . . . Ukuze kubonakale indlela enye uMoya kaThixo asebenza ngayo, kususela ukuba sobabini, singakhange sihlangane, sifundisa imfundiso kaKristu ngendlela efana twatse.”--D'Aubigne, b. 8, ch. 9.

Ngowe-1516 uZwingli wamenywa ukuba ashumayele kwikhaya loonongendi e-Einsiedeln. Apha wayeza kujongana kufuphi nenkohlakalo yeRoma kwaye wayeza kuba nempembelelo njengomHlaziyi eyayiza kuviwa ngaphaya kwelakubo leAlps. Phakathi kwezinto ezinomtsalane e-Einsiedeln kwakukho umfanekiso oqingqiweyo kaMariya [Ongcwele] ekwakuthiwa unamandla okusebenza imimangaliso. Ngaphezu kwesango lelikhaya kwakukhoumbhalo, othi:“Apha,igunya elipheleleyo lokuxolelwa kwezono linako ukufumaneka.”--D'Aubigne, b. 8, ch. 5. Abahambi ngamaxesha onke omnyaka babesiza kule ndawo ingcwele kaMariya [Ongcwele]; kodwa kumnyhadala omkhulu waminyaka le wokunikelwa kwawo ngokungcwaliswa, izihlwele zaziphuma kuzo zonke iindawo zaseSwitzerland, eFrance naseJamani. UZwingli, ethuthunjiswa kakhulu ngulo mbono, walisebenzisa eli thuba ukuvakalisa inkululeko ngegospile kwabo basemakhamandeleni eenkolo.

“Musani ukucinga ukuba uThixo ukule tempile ngaphezu kwayo nayiphi enye indawo yendalo,” watsho. “Nokuba leliphi ilizwe enimi kulo, uThixo uningqingile, eniva. . . . Inganako na imisebenzi engenanzuzo, iihambo zenkolo ezinde, iminikelo, imifanekiso eqingqiweyo, ukuthandaza kuMariya Ongcwele okanye kwiingcwele, ukunizuzela ubabalo lukaThixo? Yenza ntoni intlaninge yamazwi esizalisa ngawo imithandazo yethu? Kusebenza ntoni ukuthwala umnqwazi omenyezelayo, ukuba nentloko echetywe inkqayi ebengezelayo, ukwambatha ingubo ende engumrhutyululu, okanye ukunxiba iimbadada ezirhaselwe ngegolide? UThixo ukhangela intliziyo, zaye iintliziyo zethu zikude kuYe.” “UKristu,” wathi, “owanikelwa kwaba kanye emnqamlezweni, ungumbingelelo nexhoba, elenziwa laba kukwaneliswa kwezono zamakholwa kunaphakade wonke.”-- D'Aubigne, b. 8, ch. 5.

Kwabaninzi ababephulaphule, ezi mfundiso zazingamkelekanga. Kwaba kukudaniswa okukhulu kubo ukuxelelwa ukuba uhambo lwabo olunzima lwenziwa ngelize. Uxolelo abalunikwa ngaphandle kwentlawulo ngoKristu, yinto ababengakwazi ukuyiqonda. Babanelisiwe yindlela endala eya ezulwini abayizotyelwa yiRoma. Boyika ukudidwa kukuphengulula nayiphi enye into engcono. Kwakulula ukuthembela ekuluphoseni usindiso lwabo kubapristi nakuPopi, kunokufuna ubunyulu bentliziyo.

Olunye udidi lwazamkela ngovuyo iindaba zokuhlangulwa ngoKristu. Izinto ezazihlonyelwe yiRoma zasilela ukuzisa uxolo lomphefumlo, baza bathi, ngokholo, balamkela igazi loMsindisi njengocamagushelo lwabo. Aba babuyela kumakhaya abo ukuya kutyhilela abanye ukukhanya okunexabiso abakufumeneyo. Ngaloo ndlela inyaniso yaba ithwalwa isuka kwisixekwana iye kwesinye, ukusuka kwidolophu iye kwenye, laza inani labahambi abaya kwindawo yonqulo lukaMariya Ongcwele lehla kakhulu. Kwabakho ukulahleka kweminikelo, ngenxa yoko wehla nomvuzo kaZwingli, owawukhutshwa kuyo. Noko kunjalo, oko kwamzisela uvuyo xa wayebona ukuba amandla obushushu ngenkolo engeyiyo kwanokuba neenkolo ayesaphulwa.

Amagunya ebandla ayengasithelwanga ngumsebenzi owawusenziwa nguZwingli; kodwa ngokweli xesha akunyamezela ukungangeneleli. Ethembe ukuba obuye amzuze ukuba awasebenzele, azama ukumzuza ngokukhohlisa; yaba yona inyaniso ifumana indawo yokubambelela ezintliziyweni zabantu.

Ukusebenza kukaZwingli e-Einsiedeln kwamlungiselela umhlaba obanzi, awayeza kungena kuwo kungekudala. Emva kweminyaka emithathu, apha wabizelwa umsebenzi wokushumayela kwindlu yenkonzo yaseZurich. Le yayiyeyona dolophu ibalulekileyo kumanyano lwaseSwitzerland, yaza impembelelo elapha yavakala nakude. Abafundisi aweza ngokumenywa ngabo eZurich, bona babenqwenela ukuthintela nayiphi into entsha, baza ngenxa yoko baqhubeka nokumyalela ngemisebenzi engumthwalo wakhe.

“Uya kwenza konke okusemandleni akho,” batsho, “ukuqokelela iingeniso zale ndawo, ungazishiyi nezona zincinane. Uya kubakhuthaza abathembekileyo usepulpitini, nakwisihlalo sokuvunywa kwezono, ukuba bazihlawule zonke izishumi neemali ezifunekayo, nokuba babonise ngeminikelo yabo ukulithanda kwabo ibandla. Uya kwenza ngokukhuthala ukuyinyusa ingeniso evela kwabagulayo, kwizihlwele, nakuko konke okuphuma ngokommiselo webandla.” “Kona ukuqhutywa kweenkonzo zemithendeleko, ukushumayela nokukhathalela umhlambi,” bongeza abamyalelayo, “leyo yimisebenzi yesekela lomfundisi. Ngenxa yoko, ungasebenzisa isekela ukuba kwenziwe le imisebenzi, ngakumbi ukushumayela. Kufuneka utyise imithendeleko kuphela kubantu ababalulekileyo, nalapho kuphela xa uceliwe; uyalelwa ukuba ukwenze oko ngaphandle kokuba ubahlule ubahloniphe abantu.”-- D'Aubigne, b. 8, ch. 6.

UZwingli wawuphulaphula ethe cwaka lo myalelo, wathi ukuphendula, emva kokuba evakalise umbulelo kwakhe ngembeko yokubizelwa kule ndawo ibalulekileyo, waqhubeka wachaza ikhondo awayeceba ukulilandela. “Ubomi bukaKristu,” wathi, “buye bafihlwa ixesha elide kakhulu ebantwini. Ndiya kuyishumayela yonke iVangeli kaMateyu, . . . ndithabathe kuphela kwimithombo yesiBhalo, ndivakalise iinzulu zaso, ndithelekise indawo nenye, ndikufune ukuqonda ngokuzingisa nokunyaniseka ekuthandazeni. Into endiza kukunikela kuyo ukulungiselela kwam kusekuzukiseni uThixo, ekudumiseni uNyana waKhe ekuphela kwaKhe, kusindiso oluyinyaniso lwemiphefumlo, nasekuyikhuliseni kukholo lwenene.”-- D'Aubigne, b. 8, ch. 6. Nangona abanye babafundisi bengazange balivume icebo lakhe, baza bazama ukumsusa kulo, uZwingli wema waqina. Wakuvakalisa ukuba wayengazi kuqala indlelaentsha, kodwa indlela endala eyayisetyenziswa libandla ngamaxesha asekuqaleni nanyulu [kakhulu].

Phofu, umdla wawusele uvuselelwe kwiinyaniso awayezifundisa; baza abantu beza beyinkungu nelanga ukuza kuphulaphula ukushumayela kwakhe. Abaninzi abakuyeka kudala ukuza enkonzweni baba phakathi kwabo babe mphulaphule. Wawuqala umsebenzi wakhe ngokuvula kwiiVangeli, efunda ecacisa kwabo babemphulaphule ibali eliphefumlelweyo lobomi, iimfundiso nokufa kukaKristu. Apha, njengase-Einsiedeln, walibeka ilizwi likaThixo njengegunya elikuphela kwalo elingenamposiso, kwakunye nokufa kukaKristu njengombingelelo ekuphela kwawo opheleleyo. “KukuKristu,” watsho, “apho ndinqwenela ukunikhokelela khona—kuKristu, ithende eliyinyaniso losindiso.”-- D'Aubigne, b. 8, ch. 6. Umshumayeli wayejikelezwe yimfumba yabantu bazo zonke iindidi, kususela kubaphathi bezwe nezifundiswa, ukuya kumagcisa nakubahlali basemaphandleni. Bonke bawaphulaphula ngomdla omkhulu amazwi akhe. Akazange avakalise nje kuphela isipho sosindiso lwesisa, kodwa, ngokungoyiki, wabukhalimela ububi neenkohlakalo zaloo maxesha. Abaninzi babuya kwikhathedrale bemdumisa uThixo. “Le ndoda,” batsho, “ingumshumayeli wenyaniso. Iza kuba nguMoses wethu, ukuba isikhokele siphume kobu bumnyama beYiputa.”-- D'Aubigne, b. 8, ch. 6.

Phofu, nangona ekuqaleni imisebenzi yakhe yamkelwa ngolangazelelo olukhulu, emva kwexesha yavuka inkcaso. Iimonk zazimisela ukuwuphazamisaumsebenzi wakhe nokuzigxekaiimfundisozakhe. Abaninzi bamhlasela ngezigculelo nokumsinekela; abanye babhenela ekumgezeleni nasekumsongeleni [ngokubi]. UZwingili wakunyamezela konke ngomonde, esithi: “Ukuba singa singabazuzela kuYesu abakhohlakeleyo, kufuneka siwavale amehlo ethu ngakwizinto ezininzi.” -- D'Aubigne, b. 8, ch. 6.

Ngethuba leli xesha, kwafika esinye isenzeleli esize kuhambisela phambili umsebenzi wohlaziyo. ULucian othile wathunyelwa eZurich enezinye zeencwadi zikaLutere. Wayethunyelwa ngumhlobo wenkolo yohlaziyo eseBasel, nowacebisa ngelithi, ukuthengiswa kwezi ncwadi kungayindlela enamandla yokusasazwa kokukhanya. “Qinisekisa,” ebhalela uZwingli, “ukuba le ndoda inabo ubulumko nobuchule obaneleyo; ukuba kunjalo, mayise kwisixeko nesixeko, kwidolophu nedolophu, kwilali nelali, nakwindlu nendlu, phakathi kwamaSwiss, imisebenzi kaLutere, ngokukodwa ingcaciso yakhe yoMthandazo weNkosi obhalelwe abazalwana. Okona isaziwa kakhulu [imisebenzi kaLutere], okona baya kuba baninzi abayithengayo.”-- D'Aubigne, b. 8, ch. 6. Ngaloo ndlela, ukukhanya kwaba kuyangena.

Ngexesha uThixo elungiselela ukuqhawula imixokelelwane yokungazi neenkolelo, lixesha elo kanye uSathana asebenza ngamandla amakhulu ukugqubuthela ngobumnyama nokuqamangela ngamatyathanga ngokuqine ngakumbi. Ngexesha abantu bephakama kwimimandla eyahlukeneyo ukuba babeke ebantwini uxolelo nokugwetyelwa ngegazi likaKristu, iRoma yayiqhubeka nokuhlaziya amandla okuvula imalike yayo kuyo yonke indawo yobuKristu, inika ukuxolelwa ngemali.

Isono ngasinye sasinexabiso laso, baye abantu benikwe imvume yokuba bawaphule ngokukhululekileyo umthetho, ukuba nje uvimba webandla ugcinwe uzele. Zabheka phambili ngolo hlobo iintshukumo ezimbini,--enye inika uxolelo lwesono ngemali, enye inika uxolelo ngoKristu,--iRoma ivumela isono, isenza sibe liliso lengeniso yayo; abaHlaziyi begxeka isono, besalatha kuKristu njengocamagushelo nomhlanguli.

EJamani, ukuthengiswa koYekelelo kwakunikelwe kubafundisi bohlelo lweDominican kwaza kwaqhutywa nguTetzel, owayengathandwa. ESwitzerland indlela [yokuthengisa] yaba kukubeka umsebenzi ezandleni zamaqela eFranciscan, phantsi kolawulo lukaSamson, imonk yaseItaly. USamson wayelisebenzele kakuhle ibandla, ezuze izityhwentywe zemali eJamani naseSwitzerland ukuzalisa uvimba kaPopi. Ngoku watyhutyha iSwitzerland etsala izihlwele ezikhulu, ephanga abahlali basezifama nasemakhaya okuncinane ababekuzuza, enyanzelisa izipho ezikhulu kwabanobutyebi. Phofu, impembelelo yohlaziyo yayisele inefuthe lokuthibaza, nangona yayingakwazi ukukunqanda ukuhliwa kunyukwa. UZwingli wayesese-Einsiedeln ngexesha uSamson, akuba engenile eSwitzerland, wafika noko wayekuthengisa kwidolophu ebubumelwane.

Wathi akwaziswa ngomsebenzi wakhe, umHlaziyi wakhawuleza waya ukuba amchase. Abazange bahlangana aba babini, kodwa impumelelo kaZwingli yaba nkulu ekutyhileni iinkohliso zikamfundisi kangangokuba wanyanzeleka ukuba ashiye aye kwezinye iindawo.

EZurich, uZwingli wasebenza ngamandla ukuchasa abathengisi boxolelo; wathi uSamson xa efika apho wahlangatyezwa ngumthunywa wequmrhu enento ethi ulindeleke ukuba adlule. Ekugqibeleni wakwazi ukungena ngecebo, kodwa wagxothwa engathengisanga nolulodwa uxolelo, emva koko wayishiya kwangoko iSwitzerland.

Lafumana amandla amakhulu uhlaziyo ngokufika kwesibetho, okanye uBhubhane, owagqugqisa kuyo yonke iSwitzerland ngomnyaka we-1519, Bathi abantu bakujongana ubuso ngobuso nomtshabalisi, abaninzi banoluvo lokuba lube lilize nokuchitha ixesha uxolelo ababesanda kuluthenga; baza banga bangazuza isiseko esiqine kakhulu sokholo lwabo. EZurich, uZwingli waya wabethwa kakhulu nguBhubhane, walahlelwa phantsi kangangokuba lonke ithemba lokuvuka kwakhe laliphelile, kwada kwajikeleza ngokubanzi ingxelo yokuba ufile. Ngelo xesha lokulingwa, ithemba lakhe [kuThixo] nesibindi sakhe azizange zibe nakushukunyiswa. Ngokholo, wakhangela emnqamlezweni waseKalvari, ethembele kucamagushelo olunamandla onke ngenxa yesono. Wathi akuba ebuyile kumasango okufa, kwaba kukona ayishumayela igospile ngamandla amakhulu kunakuqala; amazwi wakhe anika igunya elingaqhelekanga. Abantu bamamkela ngovuyo umfundisiongumalusi wabo, obuyiselwe kubo ebesele [esecicini lokufa] ekrobile engcwabeni. Bona ngokwabo babevela ekujongeni abagulayo nabafayo, baza baliva ixabiso legospile ngendlela engazanga yanjalo ngaphambili.

UZwingli wafika ekuziqondeni ngokucace kakhulu iinyaniso [zegospile], waza wanawo kakhulu ebomini bakhe amava amandla wayo ahlaziyayo. Ukuwa komntu, necebo lokumhlangula yaba yimixholo awazinza kuyo. “KuAdam,” wathi, “sonke sifile, satshona kwinkohlakalo nokugwetywa.”--Wylie, b. 8, ch. 9. “UKristu . . . wasithengela ukuhlangulwa okungasoze kuphele. . . . Imfesane yaKhe . . . ingumbingelelo ongunaphakade, kwaye iya kuphilisa ngempumelelo kuse emaphakadeni; iyabanelisa ubulungisa bezulu ngenxa yabo bonke abo baxhomekeka kuyo ngokholo oluqinileyo nolungahexiyo.” Kanti ke, wafundisa ngokucacileyo ukuba abantu abakhululekanga, ngenxa yobabalo lukaKristu, ukuba baqhubeke behleli esonweni. “Kuyo yonke indawo enokukholwa kuThixo, uThixo ukho apho; kanti naphina apho uThixo ahleli khona, ikho apho inzondelelo ebakhuthazayo nebatyhalayo abantu ukuba benze imisebenzi elungileyo.”--D'Aubigne, b. 8, ch. 9.

Wawumkhulu kakhulu umdla ekushumayeleni kukaZwingli kangangokuba ikhathedrale yayizala iphuphume zizihlwele ezazisiza ukuba zimphulaphule. Kancinane kancinane, kangangoko bakwazi ukunyamezela, wayivula inyaniso kubaphulaphuli bakhe. Wakulumkela ukuba angathi kusesekuqaleni, athethe ngezinto ezaziza kubothusa, zize

zidale ukungamthandi kubo. Umsebenzi wakhe wawujonge ukuzizuzela iintliziyo zabo kwiimfundiso zikaKristu, nokuzenza zithambe ngothando lwaKhe, nokuphakamisa phambi kwabo umzekelo waKhe; baze bathi bakuyamkela imithetho-siseko yegospile, ukukholelwa ukuba neenkolelo nokwenza kwabo, ekugqibeleni, koyiswe.

EZurich, uHlaziyo lwabheka phambili, inyathelo ngenyathelo. Ngokothuka, iintshaba zalo zavukela kwinkcaso esebenza ngamandla. Ngomnyaka ongaphambili, imonk yaseWittenberg yayivakalise uHAYI wayo kuPopi nakukumkani eWorms, kwaye ngeli xesha yonke into yayingathi ibonisa ukumelana okufanayo nebango likaPopi eZurich. Wayehlaselwa rhoqo uZwingli. Kumabandlana kaPopi, amaxesha ngamaxesha, abafundi begospile babeziswa ezibondeni zokutshiswa, kodwa oku kwakunganelanga; ofundisa ulahlekiso kufuneka avalwe umlomo. Ngokunjalo, ibhishophu yaseConstance yathuma abameliabathathu kwiQumrhu laseZurich, bemangalela uZwingli ngokufundisa abantuukuba bagqithe umthetho webandla, ngaloo ndlela ebeka engozini uxolo nocwangco olulungileyo lwasemphakathini. Ukuba igunya lebandla lingabekwa ecaleni, isiphumo kukuba kungakho uvukelo kuyo yonke indawo, ngokutsho kwabo. UZwingli waphendula ngokuxela ukuba, kuyiminyaka emine efundisa igospile eZurich, “[Zurich leyo] ebizole inoxolo kakhulu kunayo nayiphi idolophu apho kwimbumba.” Wabuza wathi, “Akwenziwa kuba ubuKristu busesona sikhuselo kulo lonke ukhuseleko na?”--Wylie, b. 8, ch. 11.

Amabamba ayebalumkisile abacebisi ukuba bahlale ebandleni, ababesithi, ngaphandle kwalo alukho usindiso, ngokutsho kwabo. UZwingli waphendula: “Musani ukushukunyiswa sesi sityholo. Isiseko sebandla liliTye elinye, uKristu omnye, owanika uPetros igama lakhe kuba [uPetros] waLivuma [iLitye] ngokunyanisekileyo. Kuzo zonke izizwe, bonke abakholwayo ngentliziyo yabo yonke eNkosini uYesu, bayamkelwa nguThixo. Apha, ngokwenene, libandla, ekungekho noyedwa oya kusindiswa kulo.”--D'Aubigne, London ed., b. 8, ch. 11. Isiphumo somhlangano, saba kukuthi, elinye lamabamba ebhishophu layamkela inkolo ehlaziyiweyo.

Iqumrhu alizange livume ukuthabatha amanyathelo ngakuZwingli, yaza iRoma yalungiselela uhlaselo olutsha. UmHlaziyi, wathi akwaziswa ngamacebo otshaba lwakhe, wavakala esithi, “Mabeze; ndiboyika njengedwala elincinane eloyika amaza abetha emazantsi alo.”--Wylie, b. 8, ch. 11. Amalinge abafundisi asuka awukhulisa umsebenzi ababezama ukuwoyisa. Inyaniso yaqhubeka isasazeka. Ababeyamkele inyaniso eJamani, baza batyhafiswa kukuthi shwaka kukaLutha, baphinda baqina kwakhona, xa babeyibona inkqubela yegospile eSwitzerland.

Kwathi ngokuya luzinza uHlaziyo eSwitzerland, iziqhamo zalo zabonakala ngakumbi ngokucinezelwa kwenkohlakalo nokukhula kocwangco nokuvumelana. “Uxolo lunendawo yokuhlala kwidolophu yethu,” wabhala watsho uZwingli; “akukho kulwa, akukho

kuhanahanisa, akukho mona, akukho kulwa. Bungavelaphi ubunye obunjalo xa bungaveli eNkosini, nakwimfundiso yethu, ethi isizalise ngeziqhamo zoxolo nokoyika uThixo?" --Wylie, b. 8, ch. 15.

ULoyisoolwazuzwaluHlaziyolwawashukumisa amaRoma ukuba agqithisele ngakumbi ukuzama ukuloyisa. Ngokubona ukuba kuncinane kangakanani okwenziwe ngentshutshiso ekucinezeleni umsebenzi kaLutere eJamani, bagqiba ekubeni baqubisane nohlaziyo ngezalo izixhobo. Babeza kubamba iingxoxo noZwingli, bathi bakuba beyicwangcise kakuhle imicimbi, baluqinisekisa uloyiso ngokukhetha, ngokwabo, kungabi kuphela indawo yokuqubisana, kodwa nabagwebi abaza kwahlula phakathi kwabalwayo. Ukuba nje bebengaphinda ukuzuza uZwingli abe phantsi kwegunya labo, bebeya kuqinisekisa ukuba akaphindi aphuncuke asinde kubo. Phofu, le njongo yayifihlwe ngononophelo olukhulu.

Kwagqitywa ukuba iingxoxo zibe seBaden; kodwa uZwingli wayengekho. IQumrhu laseZurich, ngokukrokrela amacebo abobupopi, nokulunyukiswa kukutsha kwamaphepha awafakwa emlilweni kwizithili zobupopi apho kwakukho abayamkelayo igospile, bakwala ukuba umfundisi wabo azibeke kule ngozi. EZurich, wayekulungele ukuhlangana nabo bonke ababeza kuba nenxaxheba ngokuthunyelwa yiRoma; kodwa kona ukuya eBaden, apho igazi labafelukholo ngenxa yenyaniso lalisanda kuchitheka, yayikukuya nje ekufeni okuqinisekileyo. UOecolampadius [Ukholaphadiyo] noHaller banyulwa ukuba bamele abaHlaziyi, lo gama uDr Eck, owayexhaswa yinkitha yabanye oogqirha nabameli bakaPopi, wayeyinjinga emele iRoma.

Nangona uZwingli wayengekho entlanganisweni, lalivakala ifuthe lakhe. Bonke ababebhala babenyulwe ngabobupopi, baza balelwa bonke abanye ukuba bacholachole amanqaku, bethenjiswa ngokubulawa. Nangona kwakunjalo, uZwingli wayifumana yonke imihla ingxelo ethembekileyo yako konke okwakuthethwa eBaden. Umfundi owayekho apho ezingxoxweni, wathi rhoqo ngokuhlwa ebhala konke okwakuxoxwa ngaloo mini. Kwabakho abanye abafundi ababini ababeqinisekisa ukuba la maphepha ayahanjiswa, neeleta zemihla ngemihla zikaUkholaphadiyo, ezazisiya kuZwingli eZurich. UmHlaziyi wayephendula, enika iziluleko namacebiso. Iileta zakhe zazibhalwa ngobusuku, baze abafundi babuye nazo ukuya eBaden kusasa. Ukuphepha umlindi ophaphamileyo ohleli emasangweni esixeko, aba bathunywa babesiza bethwele iingobozi zeenkuku ezintloko, baze bavunyelwe ukuba bangene bengaphazanyiswa.

Waligcina ngolo hlobo uZwingli idabi phakathi kwakhe nabachasi bakhe. "Uye wasebenza kakhulu," ngokutsho kukaMyconius [Mikoniyo], "ngokuthandaza kwakhe, ubusuku bokungalali, namacebiso awayewathumela eBaden, kunokuba wayeya kwenza xa wayekho buqu phakathi kweentshaba zakhe."--D'Aubigne, b. 11, ch. 13.

AmaRoma emile iimpiko ngokulindela ukoyisa, eza eBaden evathe iingubo zawona maxabiso aphezulu, ehombe ngamatye anqabileyo abengezelayo. Ayehamba ngeyona ndlela ipholileyo neyodidi oluphezulu, iitafile ababesitya kuzo zazizele ngooni-nooni bezibiliboco neewayini ezikhethiweyo eziphezulu. Umthwalo wemisebenzi yawo yenkonzo wenziwa wabonakala ulula ngamatheko nokuzonwabisa. Kwakukho umahluko omkhulu owawubonakala phakathi kwabaHlaziyi, ababebonwa njengabantu abangaphezulwana kancinane kuneqela labangqibi, abaluqoqosho lwabo lwalubagcina ixeshana nje elincinane ezitafileni zokutya. Umnini-ndawo apho kwakuhlala u-Ukholaphadiyo wabanethuba lokumjonga ekwigumbi lakhe, esoloko emfumana efunda okanye ethandaza, waza wathi, emangaliswe kakhulu, wanika ingxelo yokuba, umlahlekisi unokuba “wayemhlonela kakhulu uThixo.”

Entlanganisweni, “uEck, ngokuziphakamisa okukhulu, wakhwela eqongeni elalihonjiswe ngobuyokoyoko obungathethekiyo, lo gama u-Ukholaphadiyo, enxibe iimpahla ezingacacanga, wanyanzelwa ukuba ahlale ngaphambi kwabachasi bakhe, kwisihlalo esasenziwe ngokungakhathali.”-- D'Aubigne, b. 11, ch. 13. Ilizwi elikhulu likaEck nokuqiniseka kwakhe okungenamda kwakungenako ukuphazamiseka. Inzondelelo yakhe yayiqhutywa lithemba legolide nodumo; kuba umkhuseli wokholo wayeza kuvuzwa ngentlawulo entle kakhulu. Zathi zakuwa phantsi iingxoxo ezingcono, wabhenela kwizithuko, nezifungo.

U-Ukholaphadiyo, enembeko nokungazithembi, wayeloyika idabi, wangena kulo enomthandazo onendili: “Akukho mgangatho wumbi wokugweba endiwuvumayo, ngaphandle kwelizwi likaThixo.”-- D'Aubigne, b. 11, ch. 13. Nangona wayelulamile enembeko ngokuziphatha, wazibonakalalisa engumntu onolwazi nongagungqiyo. Lo gama amaRoma, ngokwesiko lawo, ayebhenela kwigunya lezithethe zebandla, umHlaziyi wabambelela ngokuqinileyo eziBhalweni Ezingcwele. “Isithethe,” watsho, “asinagunya kwiSwitzerland yethu, ngaphandle kokuba sihambelana nomgaqo; ngoku, kwimiba yenkolo, iBhayibhile ingumgaqo wethu.”-- D'Aubigne, b. 11, ch. 13. Umahluko phakathi kwamaqela amabini aphikisanayo awuzange ungabinalo ifuthe. Ukuzathuza okuzolileyo nokucacileyo komHlaziyi, kubekwe ngobubele nembeko, kwangena ezingqondweni ezaya zajika zidanile bubuganga bukaEck, obunokuzigwagwisa nesivuthuvuthu sengxolo.

Ingxoxo yaqhuba iintsuku ezilishumi elinesibhozo. Ekupheleni kwayo, ababobupopi, ngengqiniseko enkulu, bathi boyisile. Abameli abaninzi baba ngakwicala leRoma, yaza iNtlanganiso yavakalisa ukuba abaHlaziyi boyisiwe, yaza yathi, behlangene noZwingli, inkokeli yabo, basusiwe ebandleni. Zona iziqhamo zomhlangano zabonisa ukuba kwakukweliphi icala okuhle. Ukhuphiswano lwaba nomphumela oligalelo elinamandla kumsebenzi wobuProtestanti, kwaza kwathi, kungekudala emva koko, izixeko ezibalulekileyo, iBern neBasel, kwathiwa zezoHlaziyo.

Isahluko 10—Inkqubela Yohlaziyo Ejamani

Ukuthi shwaka kukaLutere ngendlela engaqondakaliyo kwavusa ixhala kwiJamani yonke. Ukubuzisa ngaye kwakuvakala kuyo yonke indawo. Awona marhe oyikekayo ajikeleza, baza abaninzi bakholelwa ukuba ubulewe. Kwabakho ukukhala okukhulu, kungekuphela kubahlobo abathembekileyo bakhe, kodwa nakumawaka awayengazanga aphumela ngaphandle ekuxhaseni uHlaziyo. Abaninzi bazibopha ngesifungo esinendili ukuba baya kuphindisa ngokufa kwakhe.

Iinkokeli zobuRoma zalibona zaloyika izinga elanyukayo lafikelela kuyo inkcaso ngakuzo. Nangona kuqala zaya zavuya kuba kuthiwa uLutere ufile, zakhawuleza zazifihla kwingqumbo yabantu. Iintshaba zakhe azizanga zakhathazeka zizenzo zakhe zesibindi ngexesha ephakathi kwazo njengaxa esusiwe. Abo bathi bevutha ngumsindo, bazama ukumbulala umHlaziyi onesibindi, bazaliswa luloyiko ngoku akuba ngumthinjwa ongenakuzinceda. “Indlela ekuphela kwayo yokuba sizisindise,” wathi omnye, “kukukhanyisa izibane, simfune uLutere emhlabeni wonke, simbuyisele esizweni esimfunayo.”--D'Aubigne, b. 9, ch. 1. Umthetho owamiselwa ngukumkani wabonakala ungenamandla abameli bakaPopi bazaliswa yingqumbo xa bebona ukuba ufumene ingqwalaselo engaphantsi kunesiphelo sikaLutere.

Iindaba zokuba wayekhuselekile, nangona elibanjwa, zaluthothisa uloyikolwabantu, nangona zazisalivusile ixhala ngakuye.Oko wayekubhalile kwafundwa ngenkulu inzondelelo kunakuqala. Anyuka amanani abantu abazimanya nomsebenzi wegorha lendoda eyathi, kwiimeko ezinjalo ukoyikeka, yalikhusela ilizwi likaThixo. UHlaziyo lwaluthe rhoqo luzuza amandla. Imbewu awayihlwayelayo uLutere yantshula kuyo yonke indawo. Ukungabikho kwakhe kwafeza umsebenzi owawungayi kwenziwa bubukho bakhe. Abanye abasebenzi baziva benoxanduva olutsha, njengokuba ngoku inkokeli yabo isusiwe. Ngokholo nokuzondelela okutsha, batyhudisela phambili ukwenza konke okusemandleni abo, ukuba umsebenzi owaqalwa kakuhle nangesidima kangako, ungabi nakuthinteleka.

USathana akazange ayeke ukusebenza. Ngoku wazama ukwenza oko wayekuzama nakwezinye iintshukumo zohlaziyo—ukukhohlisa nokubaqhatha ukuba bamkele unomgogwana endaweni yomsebenzi oyinyaniso. Njengoko babekho ookristu bobuxoki ngenkulungwane yokuqala yebandla lobuKristu, baya bavuka kwangolo hlobo abaprofeti bobuxoki ngenkulungwane yeshumi elinesithandathu.

Iqaqobana labantu, ababechukumiseke kakhulu yintshiseko yelizwe lenkolo, bazibona bezuze intyilelo eyodwa evela eZulwini, baza bathi bathunywe lizulu ukuba bahambisele phambili kuse ekuwugqibeni umsebenzi woHlaziyo, owaya, waqalwa ngokutyhafileyo nguLutere, ngokutsho kwabo. Inyaniso yona yeyokuba, babechitha kanye lo msebenzi

wayesele ewufezile. Abazange bawamkele umgangatho ophezulu womthetho-siseko owawusisiseko soHlaziyo—othi, ilizwi likaThixo kuphela komgaqo oqulathe lonke ukholo nokumele ukwenziwa; baza, endaweni yenkokelo engasokuze iphosise bamisa umgangatho oguqukayo nongaqinisekanga wezabo izimvo neembono. Ngesi senzo sokubekela bucala umbonisi omkhulu wemposiso nobuxoki, indlela yavulelwa uSathana ukuba azilawule iingqondo ngeyona ndlela emkholisa kakhulu.

Omnye waba baprofeti wathi ufundiswe yingelosi uGabriyeli. Umfundi owazimanya naye wazishiya izifundo zakhe, esithi unikwe nguThixo ngokwaKhe ubulumko bokulichaza ilizwi laKhe. Abanye nabo ababekekelele ekugabadeleni, bazimanya nabo. Iinkqubo zabantu bale ntshiseko ayizange ichukumise ibathwana nje labantu. Ukushumayela kukaLutere kwakuvuse abantu kuyo yonke indawo ukuba bakuve ukudingeka kohlaziyo, kodwa ngoku, nabona bantu babenyaniseke ngokwenene balahlekiswa kukuzibabaza kwabaprofeti abatsha.

Iinkokeli zentshukumo zaya zafika eWittenberg zangenisa amabango azo kuMelanchthon nabo wayesebenza nabo. Zathi: “Sithunywe nguThixo ukuba sifundise abantu. Sibe nazo iingxoxo neNkosi; siyazi ukuba yintoni eza kwenzeka; ngelizwi elinye, singabapostile nabaprofeti, kwaye sibhenela kuDr. Lutere.” -- D'Aubigne, b. 9, ch. 7.

AbaHlaziyi bakhwankqiswa badideka. Yayiyimeko le abangazanga baqubisana nayo ngaphambili, baye bengazi nokuba mabalandele ikhondo elithini. Wathi uMelanchthon: “Le mimoya ikwaba bantu ayiqhelekanga; kodwa yimimoya enjani? . . . Kwelinye icala, kufuneka sikulumkele ukucima uMoya kaThixo, kwelinye, singalahlekiswa ngumoya kaSathana.” D'Aubigne, b. 9, ch. 7. Sakhawuleza sabonakala isiphumo semfundiso entsha. Abantu benziwa ukuba bayityeshele iBhayibhile okanye bayilahlele ecaleni ngokupheleleyo. Izikolo zaba nesiphithiphithi. Abafundi bengalawuleki, bazishiya izifundo zabo barhoxa eyunivesithi. Abantu ababecinga ukuba bayakwazi ukuwuvuselela nokuwulawula umsebenzi woHlaziyo, into abayenzayo kukuwubeka ecicini lokuwubhangisa. Ngenxa yoku, abamaRoma baphinda bavuseleleka kwisibindi sabo baza bathi, ngovuyo olukhulu: “Linye kuphela idabi eliseleyo, sibe soyisile.”-- D'Aubigne, b. 9, ch. 7.

ULutere wathi eseWartburg, akukuva oko kwenzekayo, wathi ngokukhathazeka okukhulu: “Bendisoloko ndiyilindele into yokuba uSathana uya kusithumela esi sibetho.”-- D'Aubigne, b. 9, ch. 7. Wayiqonda eyona meko iyiyo yabo babezenza abaprofeti, wayibona ingozi eyayizela umsebenzi wenyaniso. Inkcaso kaPopi nokumkani yayingazange yamenza wanokudideka nokuba noxinzelelo olunjengolo wayenalo ngoku. Kwababezibiza ngokuba bangabahlobo boHlaziyo ngoku kwavuka ezona ntshaba zimbi. Zona ezo nyaniso kanye zamzisela uvuyo olukhulu kakhulu nentuthuzelo enkulungoku zazisetyenziselwa ukuxhokonxa uqhushululu nokudala isiphithiphithi ebandleni.

Emsebenzini wohlaziyo, uLutere wayekhuthazwe ukuba abheke phambili nguMoya kaThixo, waza wathwalelwa ngaphaya kwesiqu sakhe. Wayengajonge kuthabatha iindawo awazithabathayo, okanye ukwenza iinguqu ezinkulu. Yena wayesisixhobo nje esisesandleni sikaSomandla. Kanti ke, sekunjalo, wayesoloko engcangcazela ngenxa yeziphumo zomsebenzi wakhe. Wayeke wathi: “Ukuba ndandazile ukuba imfundiso yam yayiza kungxwelerha [ukuzuza] umntu omnye, umntu oyedwa kuphela, nokuba uphantsi engabonakali, nto leyo engakwaziyo ukuyenza, kuba yona iyigospile ngokwayo,-- bendingafa nokuba kukalishumi kunokuba ndingayirhoxisi.” -- D'Aubigne, b. 9, ch. 7.

Ngoku, iWittenberg ngokwayo, iziko kanye loHlaziyo, yayikhawuleza ukuwa phantsi kwegunya lwamatsha-ntliziyo nokungabi namthetho. Le meko imbi yayingabangelwanga ziimfundiso zikaLutere; kodwa, kuyo yonke iJamani, iintshaba zakhe zazityhola yena. Ekrakra emphefumlweni, wayezibuza: “Ingaba oku kusisiphelo salo msebenzi mkhulu woHlaziyo?”-- D'Aubigne, b. 9, ch. 7. Kwakhona, wathi akubambana noThixo ngomthandazo, uxolo lwangena entliziyweni yakhe. “Umsebenzi asinguwo owam, kodwa ngowaKho,” watsho. “Akusayi kuwuyeka wonakaliswe ziinkolelo okanye ngamatsha-ntliziyo.” Yona ingcamango yokuzigcina kude kwimbambano ngexesha elibi ngolu hlobo, yaya ingaxhaseki. Wazimisela ukubuyela eWittenberg.

Ngaphandle kokulibazisa, waluqala uhambo lwakhe olungengozi. Wayephantsi kwesithintelo sikakumkani. Iintshaba zazikhululekile ukuba zingambulala; abahlobo balelwa ukuba bamncede okanye bamkhusele. Umbuso kakumkani wawuthabatha amanyathelo angqongqo ngakubalandeli bakhe. Waya wabona ukuba umsebenzi wegospile usengozini, wathi, egameni leNkosi, waphuma ngesibindi waya kuyilwela inyaniso.

Kwileta awayibhalela uMnyuli, emva kokuba eyibekile injongo yokuyishiya iWartburg, uLutere wathi: “Makwazeke kohloniphekileyo ukuba ndiya eWittenberg phantsi kokhuselo olungaphezulu kakhulu kololwabaphathi nabanyuli. Andicingi ngokufunainkxasoyakho mhlekazi,] kwaye ndingazimisele kufuna nokhuselo lwakho, kunoko ndim ongakhusela wena. Ukuba ndandisazi ukuba ohloniphekileyo ebengakwazi okanye ebeya kundikhusela, bendingayi kuya konke eWittenberg. Akukho krele linokuhambisela phambili lo msebenzi. NguThixo kuphela ekufuneka enze konke, ngaphandle koncedo okanye kokuvumelana nomntu. Lowo unolona lukholo lukhulu nguYe onako ukukhusela.”-- D'Aubigne, b. 9, ch. 8.

Kwileta yesibini, awayibhala esendleleni eya eWittenberg, uLutere wongeza, wathi: “Ndikulungele ukwenza ukuba kubekho ukungavani nawe mhlekazi nokuba kubekho ingqumbo kumhlaba wonke. Abazizo izimvu zam abantu baseWittenberg yini na? Akabanikelanga esandleni sam na uThixo? Andifanele na, xa kufanelekile, ukuba ndizibeke esichengeni sokufa ngenxa yabo? Ngaphandle koko, ndiyoyika ukubona

kugqabhuka isihikahika esoyikekayo eJamani, aya kuthi uThixo ohlwaye ngaso isizwe sethu.”-- D'Aubigne, b. 9, ch. 7.

Ngononophelo olukhulu nokuzithoba okukhulu, kodwa ngesigqibo nokuqina, wawuqala umsebenzi wakhe. “Kungelizwi,” watsho, “ekufuneka sikoyise sikutshabalalise oko kumiswe ngobundlobongela. Andisayi kusebenzisa amandla ukulwa iinkolelo nokungakholwa. . . . Akukho bani kufuneka abandezelwe. Inkululeko inguwona mongo wenkolo.”-- D'Aubigne, b. 9, ch. 8.

Kwakhawuleza kwavakaliswa kuyo yonke iWittenberg ukuba uLutere ubuyile nokuba uza kushumayela. Abantu baba yimiqodi bevela nkalo zonke, yaza inkonzo yazala yaphuphuma. Wathi akukhwela epulpitini, wafundisa ngobulumko nobubele obukhulu, wakhuthaza, wakhalima. Xa echukumisa ikhondo labanye ababhenela kumanyathelo obundlobongela ekuchitheni umthendeleko [njengoko usenziwa eRoma], wathi:

“Umthendeleko njengoko usenziwa [eRoma] yinto embi; uThixo uchasene nawo; kufuneka ubhangisiwe; kwaye ndinga kuwo wonke umhlaba kungamiswa endaweni yawo isidlo segospile. Sekunjalo, makungabikho bani ususwa kuwo ngamandla. Kufuneka siwuyekele umcimbi ezandleni zikaThixo. Ilizwi laKhe kufuneka libe lilo elisebenzayo, ingabi sithi. Ngokuba kutheni? Ningabuza. Kungokuba andiphethanga iintliziyo zabantu esandleni sam, njengoko umbumbi ephatha udongwe. Sinalo ilungelo lokuthetha: asinalo ilungelo lokwenza. Masishumayele; okunye kokukaThixo. Ukuba bendiza kusebenzisa amandla, bendiza kuzuza ntoni? Ukunyevulelwa, ukulandelwa nje kwesiqhelo,ukulinganiswa, imimiselo yabantu nokuhanahanisa.. . . bekungayi kubakho ukunyaniseka kwentliziyo, kungabikho lukholo, kungabikho luthando. Apho zingekhoyo ezi zinto zintathu, konke kulilize, ndaye ndingeke ndihlawule nesenti ukuba ndifumane isiphumo esinjalo. . . . UThixo wenza okukhulu ngelizwi laKhe lilodwa kunani kunye nam emhlabeni wonke ngamandla wethu amanyeneyo. UThixo unegunya entliziyweni; ithi ke intliziyo yakuba izuziwe, konke kube kuzuziwe. . . .

“Ndiya kushumayela, ndixoxe, ndibhale; kodwa andisayi kunyanzela mntu, kuba ukholo sisenzo sokuzithandela. Bonani oko ndikwenzileyo. Ndiye ndema ndichasana noPopi, noYekelelo, nobupopi, kodwa kungekho bundlongondlongo nasiphithiphithi. Ndibeka phambili ilizwi likaThixo; ndashumayela, ndabhala—kuphela kwento endayenzayo. Kuthe ke ngexesha ndilele, . . . ilizwi endalishumayelayo laboyisa ubupopi, ukuze kungabikho mphathi nokuba ngukumkani olonakalisayo. Kanti ke ndithe ndingenzanga nto; ilizwi lilodwa lakwenza konke. Ukuba bendinqwenele ukubhenela emandleni, iJamani yonke mhlawumbi ngeyaqubha egazini. Besiya kuba yintoni isiphumo? Intshabalalo, imbuqo yomzimba nomphefumlo. Ngenxa yoko, ndathula, ndashiya ilizwi ukuba liwucande umhlaba lilodwa.”-- D'Aubigne, b. 9, ch. 8.

Imihla ngemihla, iveki yonke, uLutere waqhubeka eshumayela kwizihlwele ezinomdla. Ilizwi likaThixo lakuqhawula ukuthinjwa kukuthabatheka kobutsha-ntliziyo. Amandla egospile ababuyisela endleleni yenyaniso abantu ababelahlekisiwe.

ULutere wayengenawo umnqweno wokugilana namatsha-ntliziyo andlela yawo yaba ngunozala wobubi obukhulu. Wayesazi ukuba angamadoda angqiqo ingazinzanga, namvakalelo zawo zingalawulekiyo, awayeza kuthi, lo gama esithi akhanyiselwe ngendlela eyodwa lizulu, angakwazi kunyamezela nesuntswana lokuphikiswa okanye nokuthethiswa ngobubele okanye icebiso. Eziphakamisele kwelona gunya liphezulu, ayefuna ukuba wonke umntu, ngaphandle kombuzo, ukuba awavume amabango awo. Kwathi kodwa kuba afuna ukuba nodliwano-ndlebe kunye naye, wavuma ukuhlangana nawo; waza wakubeka elubala ngempumelelo ukuzigwagwisa kwawo kangangokuba abakhohlisi bakhawuleza bayishiya iWittenberg.

Ubutsha-ntliziyo baya banqunyanyiswa okwexesha; kodwa kwiminyaka eliqela emva koko kwaphinda kwavuka ngobundlobongela obukhulu neziphumo ezibi kakhulu. Wathi uLutere, ngokubhekiselele kwiinkokeli ezikule ntshukumo: “Kubo, iziBhalo eziNgcwele zaziyincwadi efileyo, baza baza bonke baqala ukukhala, ‘UMoya! UMoya!’ kodwa eyona nto iqinisekileyo yeyokuba andisayi kulandela ukuya apho umoya wabo ubakhokelela khona. Wanga uThixo wenceba yaKhe angandikhusela ndingabi kwibandla elineengcwele kuphela. Ndinqwenela ukuhlala nabathobekileyo, abangenamandla, abagulayo, abazaziyo nabazivayo izono zabo, nabagcumayo bekhala njalo kuThixo kusuka kumazantsi eentliziyo zabo ukuba bazuze intuthuzelo nenkxaso yaKhe.”-- D'Aubigne, b. 10, ch. 10.

UThomas Munzer, elona tshantliziyo lalishushu kakhulu, wayeyindoda enesakhono esikhulu, esasinokuthi xa sisetyenziswe ngendlela eyiyo, simenze ukuba enze okulungileyo; kodwa wayengayifundanga imithetho-siseko yokuqala yenkolo. “Wayezaliswe lulangazelelo lokuhlaziya ihlabathi, walibala, njengawo onke amatsha-ntliziyo, ukuba uhlaziyo kumele luqale ngesiqu sakhe.”-- D'Aubigne, b. 9, ch. 8. Wayelangazelela kakhulu ukufumana isikhundla nempembelelo, engakulungelanga ukuba kwindawo yesibini, nalapho kuLutere. Waya wathi, abaHlaziyi, ngokumisa igunya lesiBhalo endaweni yelikaPopi, ayemisela nje olunye uhlobo lobupopi. Yena ngokwakhe, wathi, wayethunywe lizulu ukuba angenise uhlaziyo lwenyaniso. “Lowo unomoya,” watsho, “unenkolo yenyaniso, nokuba akaze wasibona isiBhalo ebomini bakhe.”-- D'Aubigne, b. 10, ch. 10.

Abafundisi abangamatsha-ntliziyo bazinikela ekubeni balawulwe ziimbono, ngokubhekiselele kuyo yonke ingcamango nentshiseko njengelizwi likaThixo; ngenxa yoko, basuka bagabadela kakhulu. Abanye bada bazitshisa iiBhayibhile, besithi: “Incwadi iyabulala, kodwa nguMoya odlisa ubomi.” Imfundiso kaMunzer yaba negalelo kumnqweno wabantu wokufuna okona kuhle lo gama yanelisa ikratshi labo ngokuthi ibeke

iingcinga neengcamango zomntu ngaphezu kwelizwi likaThixo. Iimfundiso zakhe zamkelwa ngamawaka. Wakhawuleza waluhlasela lonke ucwangco kunqulo lukawonke-wonke, esithi ukuthobela abaphathi kukuzama ukukhonza iinkosi ezimbini, uThixo noBheliyali [itshijolo].

Iingqondo zabantu, ezazisele ziqala ukuyilahla idyokhwe yobupopi, zaziphelelwakukunyamezelaphantsikobunzima begunya loburhulumente. Iimfundiso zikaMunzer zovukelo, ezazibanga ukwamkelwa lizulu, zabakhokelela ekubeni baqhawule kulo lonke ulawulo banikele ulawulo kwiintiyo nemvakalelo. Eyona mibono mibi yokuxhokonxa inkathazo nokulwa yalandela, aza amathafa aseJamani azaliswa ligazi.

Intlungu yomphefumlo awayenayo uLutere kudala ngaphambili e-Erfurt yaphinda yamcinezela ngokuphindiweyo xa ebona iziphumo zokuhlaselwa koHlaziyo ngamatsha-ntliziyo. Abaphathi bobupopi bathi—baye bebaninzi abalungele ukuyamkela le ntetho—uvukelo lwalusisiqhamo esifanelekileyo seemfundiso zikaLutere. Nangona esi sityholo sasingenaso nesincinane isiseko, sakwazi ukumenza umHlaziyi abe noxinzelelo olukhulu. Into yokuba umsebenzi wenyaniso uhlazwe ngolo hlobo ngokulinganiswa nowona uphantsi umoya wamatsha-ntliziyo, wabonakala ungaphezulu kokuba angawunyamezela. Kwelinye icala, iinkokeli kuvukelo zamthiya uLutere kuba wayenganelanga nje ukuphikisana neemfundiso elandula amabango okuphefumlelwa lizulu, kodwa wazixela ukuba zikukuvukela igunya eliphetheyo. Ukuphindezela, bamsingela phantsi njengomkhohlisi ophantsi. Kwaba ngathi uzibizele phezu kwakhe ubutshaba babaphathi nobabantu.

Bavuya kakhulu abamaRoma, belindele ukubona ukuwa okukhawulezileyo koHlaziyo; baza bagxeka uLutere, nangeempazamo awayezama kangangoko ukuzilungisa. Iqela lamatsha—ntliziyo, ngokubanga ngobuxoki ukuba liye laphathwa kakubi kakhulu, laphumelela ukuzuza uvelwano lweqela elikhulu labantu, kwathi, njengoko kuye kube njalo kwabo bathabatha icala elingelilo, bafika apho babonwa njengabafelukholo. Ngaloo ndlela, abo babe sebenzisa onke amandla abo ukuchasa uHlaziyo basuka basizelwa, baphakanyiswa njengamaxhoba enkohlakalo nenkcaso. Lo yayingumsebenzi kaSathana, owawuqhutywa ngumoya omnye wovukelo owaqala ukubonakalaliswa ezulwini.

USathana uthe rhoqo ezama ukukhohlisa abantu nokubakhokelela ekubizeni isono ngokuthi bubulungisa, nokuthi ubulungisa sisono. Indlela umsebenzi wakheonempumelelongayo! Kukangakananiukugxekwa nokugculelwa okwenziwa kubakhonzi bakaThixo abathembikeleyo baya beya kuma bengoyiki ukukhusela inyaniso! Amadoda azizithunywa zikaSathana ayadunyiswa akhohliswe, ade abonwe njengafelukholo, lo gama lawo abefanele ukuhlonitshwa, eshiywa emi odwa, ekrokrelwa engathenjwanga.

Unomgogwana wobungcwele, ukungcwaliseka okucekisekayo, kusawenza umsebenzi wako wokulahlekisa. Phantsi kweemo ezahlukheneyo, kubonisa umoya omnye njengemihla kaLutere, ujika iingqondo uzisusa esiBhalweni ukhokelela ebantu ekulandeleni ezabo izimvo neembono endaweni yokuziyekela ekuthobeleni umthetho kaThixo. Eli lelinye lamacebo kaSathana anempumelelo lokwenza ukuba kubekho ukugxekwa kobunyulu nenyaniso.

Ngokungoyiki, uLutere wayikhusela igospile kuhlaselo olwaluvela macal' onke. Ilizwi likaThixo lazibonakalalisa ukuba lisisixhobo esinamandla kulo naliphi idabi. Ngelo lizwi, walwa negunya likaPopi elisetyenziswa gwenxa, nolwazi olungenakuqonda lwamadoda emfundo, lo gama wayemi eqine okweliwa ukuchaza ukutshiseka okwakuzama ukuzayamanisa noHlaziyo.

Igalelo ngalinye elichasayo, ngolwalo uhlobo, lwalubekela bucala iziBhalo eziNgcwele liphakamisa ubulumko bomntu njengethende lenyaniso nolwazi lwenkolo. Ukulandela ingqondo yodwa kungamkelwa enye into kukwenza ukucinga kube sisithixo ukuze kube ngumgangatho wenkolo. UbuRoma, obubanga ukuba igunya labo lobupopi obunobungangalala obaphuma buyinzala engaqhawukanga ndawo kubapostile, nobungenako ukuguqulwa lixesha, bunika ithuba elaneleyo kulo lonke uhlobo lokuthsafaza nenkohlakalo ukuba ifihlwe phantsi kobungcwele bomyalelo owathunywa abapostile. Impefumlelo, awayesithi uMunzer namahlakani akhe banayo, yayingaphumi ngaphaya kwamaphupha eengcinga zabo, yaye impembelelo yayo [loo mpefumlelo] icinezela lonke igunya, elomntu nelikaThixo. UbuKristu benene bamkela ilizwi likaThixo njengovimba omkhulu wenyaniso ephefumlelweyo nevavanya yonke impefumlelo.

Akuba ebuyile eWartburg, uLutere wagqibezela ukuguqula iTestamente eNtsha, yazaemva koko igospileyakhawuleza ukunikwaabantu baseJamani ngolwabo ulwimi. Le nguqulelo yamkelwa ngovuyo olukhulu ngabo bonke ababeyithanda inyaniso; kodwa yaliwa ngokugculelwa ngabo bakhetha izithethe nemithetho yabantu.

Ababingeleli baya bakhwankqiswa bakucinga ukuba abantu nje bayakwazi ukuzixoxela ngemiyalelo yelizwi likaThixo, nokuba okwabo [babingeleli] ukungazi kwakutyhiliwe. Izixhobo zengqiqo yabo yenyama zazingenawo amandla okumelana nekrele likaMoya. IRoma yenza konke okusegunyeni layo ukuthintela ukusasazwa kweziBhalo; kodwa imithetho, iziqalekiso, nentuthumbiso, zonke zaba lilize. Okona yayigxeka isalela iBhayibhile, okona kwaba kukhulu kakhulu ukunxanelwa kwabantu ukwazi ukuba yintoni kanye eyifundisayo. Bonke ababekwazi ukufunda balangazelela ukuzifundela ngokwabo ilizwi likaThixo. Baliphatha bejikeleza nalo, balifunda, baqokela ukulifunda, bengade baneliseke bengekazifundi bazazi ngentloko iindawo ezininzi. Wathi akubona uthando eyamkeleke ngalo iTestamente eNtsha, uLutere, kwangoko,

wakhawuleza ukuguqula eNdala, kuthi, ngako nje ukuba indawo ethile igqitywe, ibe seyisasazwa.

Okubhalwe nguLutere kwamkelwa ngokufanayo esixekweni nakwiindawo ezincinane. “Oko uLutere nabahlobo bakhe bakuqambayo, kwasasazwa ngabanye. Iimonk, zoyisakele kukungabi semthethweni kwemiqathango yasezindaweni ezihlala kuzo, zanqwenela ukunikezela ngobomi obude bobuxelegu zithabathe obokusebenza ngamandla, kodwa, kuba zazingenalo kakhulu ulwazi ngelizwi likaThixo, zangena ezithilini, zihambela iidolophana nezindlu, apho zazithengisa iincwadi zikaLutere nabahlobo bakhe. Kungekudala iJamani yazala ngaba bathengisi beencwadi banesibindi.”-- D'Aubigne, b. 9, ch. 11.

Olu ncwadi lwalufundwa ngomdla omkhulu ngabazizityebi nabangamahlwempu, ngabafundileyo nabangafundanga. Ebusuku, iititshala zezikolo ezisezilalini zazizifundela kakhulu amaqela abuthene eziko. Kwilinge ngalinye, imiphefumlo ethile yayisoyisakala yinyaniso, ize ithi, yakuba ilamkele ilizwi ngovuyo, nayo ihambe ixelele abanye iindaba ezilungileyo.

Amazwi empefumlelo aqinisekiswa: “Ukutyhila kwamazwi akho kuyakhanyisa, kuqondisa abazizidenge.” Ndumiso 119:130. Ukufunda iziBhalo kwakusebenza ngamandla ukuguqula iingqondo neentliziyo zabantu. Umgaqo wobupopi wawubeke kubantu abaphantsi kwawo idyokhwe yentsimbi eyababamba bengazi, bekumgangatho ophantsi. Ukugcinwa ngokweenkolelo kweenkonzo kwakusenziwa ngononophelo olukhulu; kodwa kuko konke ukukhonza kwabo, intliziyo nobuchopho zazinendawo encinane. Ukushumayela kukaLutere, okwabeka iinyaniso ezicacileyo zelizwi likaThixo, laza lathi nalo ilizwi, lakuba libekwe ezandleni zabantu, lavusa amandla abekade elele, linganeli kuhlaziya nokukhulisa indalo yasemoyeni nje kuphela, kodwa linika amandla amatsha nokudlamka kwengqondo.

Abantu bawo wonke amanqanaba kwakufuneka bebonwe beneBhayibhile ezandleni zabo, bekhusela imfundiso yoHlaziyo. Abobupopi, ababekuyekele kubapristi nakubafundisi ukuzifunda iziBhalo, bababiza ukuba baze ngaphambili baphikise iimfundiso ezintsha. Nabo, bengazazi ngokufanayo iziBhalo namandla kaThixo, abapristi nabafundisi boyiswa kwaphela ngabo babebasingele phantsi njengabangafundanga nabalahlekisi. “Engonwabanga,” watsho umbhali womKatolika, “uLutere waboyisela abalandeli bakhe ukuba bangalubeki ukholo lwabo nakweyiphi enye intsonkotha yoosiyazi ngaphandle kweziBhalo eziNgcwele.” D'Aubigne, b. 9, ch. 11. Izihlwele zazibuthelana ukuza kuva inyaniso ivakaliswa ngabantu abangafundanga, ide ixoxwe nezifundiswa nezingamaciko ngokufunda ngoThixo. Ubudenge obulihlazo bala madoda makhulu babubonakala xa kuqutyiswana neengxoxo zawo ngeemfundiso nje ezilula zelizwi

likaThixo. Abasebenzi, amasoldati, nabantwana, babeqhelene ngcono neemfundiso zeBhayibhile kunabapristi noogqirha abafundileyo.

Umahluko phakathi kwabafundi begospile nabaphakamisi beenkolelo zobupopi wawukwacacile nakumanqanaba ezifundiswa kubantu abangelutho. “Ukuchasa amaqhawe amadala aphetheyo, awatyeshela ukufunda iilwimi zeBhayibhile nokukhuliswa koncwadi, . . . kwakusenziwa lulutsha olunobubele, olwaluzinikele ekufundeni nasekuphengululeni iziBhalo, nokuzenza luqhelane namaxwebhu akudala. Kuba enengqondo ekhutheleyo, nomphefumlo ophakamileyo, nentliziyo engenaloyiko, la madodana akhawuleza alufumana ulwazi olwaluya kuthabatha ixesha elide ukuba kubekho abanokumelana nabo. . . . Ngokukwanjalo, xa aba bakhuseli batsha boHlaziyo bequbisana noogqirha bobuRoma nakweyiphi intlanganiso, babebahlasela kalula nangesibindi kangangokuba la madoda angazi nto ayeba mathidala, aphoxeke, adeleke phambi kwawo onke amehlo awayebanike imbeko.”-- D'Aubigne, b. 9, ch. 11.

Sathi isifundisi samaRoma sakubona izikhungu zincipha, sacela uncedo lwabalawuli, zaza zathi, ngazo zonke iindlela ezisemandleni azo, zazama ukubabuyisa abaphulaphuli bazo. Abantu babefumene kwiimfundiso ezintsha oko kwakusanelisa iimfuno zemiphefumlo yabo, baza babashiya abo babesoloko bebondla ixesha lonke ngamakhatshu eenkonzo zeenkolelo nezithethe zabantu.

Yathi yakuphenjwa intshutshiso ukuchasa abafundisi benyaniso, basuka bathobela amazwi kaKristu: “Xa sukuba ke benitshutshisa kuloo mzi, sabelani kuwumbi.” Mateyu 10:23. Ukukhanya kwangena kuyo yonke indawo. Iimbacu zazifika kwenye indawo zivulelwe ucango, zithi zihleli apho, zishumayele uKristu, maxa wambi enkonzweni, okanye, ukuba ziyalivinjwa ilungelo, emakhayeni okanye esidlangalaleni, emathafeni. Nakweyiphi indawo apho zazinokumanyelwa khona, loo ndawo yayiyitempile esikelelweyo. Inyaniso, eyavakaliswa ngamandla angako nengqiniseko engako, yasasazeka ngamandla ekwakungeke kume nto phambi kwawo.

Kwaba lilize ukuba omabini amagunya, elenkonzo nelaselulawulweni lwesizwe, akhuthazelwe ukuba anyhashe ukreqo. Ngelize, abhenela ekuvaleleni entolongweni, ekuthuthumbiseni, emlilweni, nasekreleni. Amawaka amakholwa alutywina ukholo lwawo ngegazi lawo, ukanti umsebenzi wona waqhubeka. Intshutshiso yasebenza kuphela ukwandisa inyaniso, kwathi ukubaxa uSathana awazama ukukumanya nabo kwaphumela ekwenzeni ukuba kucace ngakumbi umahluko phakathi komsebenzi kaSathana nomsebenzi kaThixo.

Isahluko 11—Uvukelo Lwabaphathi

Obunye bobona bungqina obuhle obakha bavakaliswa ngoHlaziyo, yayiluvukelo olwenziwa ziinkosana zamaKristu aseJamani kwiDiet of Spires ngowe-1529. Isibindi, ukholo, nokuqina kwaloo madoda kaThixo kwazizuzela izizukulwana ezilandelayo inkululeko yengcinga nesazela. UVukelo lwawo lwalinika ibandla elihlaziyiweyo igama lobuProtestanti, imithetho-siseko yalo “ingoyena ndoqo wobuProtestanti.”--D'Aubigne, b. 13, ch. 6.

Imini emnyama neyoyikekayo yayilufikele uHlaziyo. Nangona senziwa isigqibo eWorms (Edict of Worms) esasisithi uLutere ungumqhekeki omakalelwe ukufundisa okanye, kungakholelwa kwiimfundiso zakhe, ukuza kufika ngoku, ukunyamezelana ngenkolo kwakusekho ebukumkanini [baseRoma]. Ukubonelela kukaThixo kwakuyithintele imikhosi eyayichasa inyaniso. UCharles V wayezimisele ukulunyhasha uHlaziyo, kodwa, lonke ixesha ephakamisa isandla ukuba agalele, waya wanyanzeleka ukuba atsho ecaleni. Kwaba kaninzi ibonakala iqinisekile intshabalalo yabo babenesibindi sokuziveza bechasa iRoma; kodwa ngelona xesha lalilibi, imikhosi yamaTurks yabonakala kumda waseMpuma, okanye ukumkani wamaFrench, okanye uPopi ngokwakhe, walwa kunye nabo; ngaloo ndlela, phakathi kwedabi nesiphithiphithi sezizwe, uHlaziyo lwalusiya lusomelela, lukhula ngokukhula.

Ekugqibeleni, izikumkani ezixhasa ubupopi zawacinezelela phantsi amadabi azo, ukuze zikwazi ukuba negalelo elibumbeneyo ukulwa abaHlaziyi. Kwintlanganiso yaseSpires ngowe-1526, isizwe ngasinye sanikwa inkululeko epheleleyo kwimiba yenkolo kude kuse kwithuba lokubanjwa kwentlanganiso kawonke-wonke; kodwa ngako nje ukuba zidlule iingozi ezenza kubekho esi sivumelwano, ukumkani wabiza uMhlangano wesibini eSpires ngowe-1529, umxholo ikukunyhashwa kokreqo. Iinkosana kwakufuneka zinyanzelwe, ngeendlela ezinoxolo, ukuba kunokwenzeka, ukuba zimelane noHlaziyo; kodwa kuthi ukuba oku kuyasadalala, uCharles alungele ukuya ezigalweni.

Abobupopi bavuya. Beza ngobuninzi babo eSpires, babubonakalisa ekuhleni ubutshaba babo ngakubaHlaziyi nabo bonke abahambisana nabo. Wathi uMenchthon: “Silizothe nenkunkuma yehlabathi; kodwa uKristu uza kulugqala usizi olungabantu baKhe, abagcine.” D’ Aubigne,-- b. 13, ch. 5. Iinkosana zeenkonzo zovangelo ezazikho ekukhutshweni kwesiphakamiso [iDiet] zalelwa kwaukushumayela iVangeli ezindlwini ezihlala kuzo. Bona abantu baseSpires babelinxanelwe ilizwi likaThixo, kwathi nangoku sekukho eso sithintelo, amawaka azalisa iinkonzo ezaziqhutyelwa kwindlwana yenkonzo kaBhishophu waseSaxony.

Oku kwayikhawulezisa inkathazo. Isigidimi sasemthethweni esavakalisa kwiQumrhu njengesisombululo esinika inkululeko yesazela savusa isiphithiphithi esikhulu, ukumkani

wafuna ukuba sichithwe. Esi senzo sobuqhinga savusa umsindo nokukhwankqiswa kumaKristu ovangelo. Wathi omnye: "UKristu uphinde wawela ezandleni zikaKayafa noPilato." AbangamaRoma bathi chatha ukuba ndlongondlongo. Umpopi ongungantweni wathi: "AmaTurk angcono kunamaLutere; kaloku amaTurk agcina iintsuku zozilo, amaLutere ayazingcolisa. Ukuba kufuneka sikhethe phakathi kweziBhalo Ezingcwele zikaThixo neemposiso ezindala zebandla, kufuneka silahle [iziBhalo." Wathi uMelanchthon: "Imini nganye, kwintlanganiso epheleleyo, uFaber [wentsomi engokulibazisa] ugibisela ilityе elitsha kuthi bantu beVangeli."-- D'Aubigne, b. 13, ch. 5.

Ukuyinyamezela inkolo kwamiselwa ngokusemthethweni, zaza iindawo zovangelo zagqiba ukuba zikuchase ukugxojwakwamalungelo azo. ULutere, esephantsi kokuvalwa umlomo ngokwesigqibo saseWorms, akazange avunyelwe ukuba abekho eSpires: kodwa indawo yakhe yathatyathwa ngasebenza kunye nabo kunye nabaphathi uThixo awabavusa ukuba bakhuseleumsebenziwaKhengelixeshalibi. OhloniphekileyouFrederickwaseSaxony, owayesakubangumkhuseli kaLutere, wayesuswe kukufa; kodwa uDuke John, umntakwabo, owamlandelayo, walwamkela ngovuyo uHlaziyo, wathi ngexesha asengumhlobo woxolo, wabonakalalisa amandla nesibindi esikhulu kuyo yonke imicimbi eyayame kwizinto zenkolo.

Abapristi banyanzelisa ukuba iziteyiti [States] ezazamkele uHlaziyo mazizinikele ngokupheleleyo kulawulo lweRoma. AbaHlaziyi, kwelinye icala, babanga inkululeko ababeyinikwe kwixesha eladlulayo. Babengakwazi ukuvuma ukuba iRoma iphinde ifake phantsi kolawulo lwayo iziseyiti ezazilamkele ngovuyo olukhulu ilizwi likaThixo.

Ukuze kubekho ukuvumelana, ekugqibeleni kwaphakanyiswa ukuba, apho uHlaziyo lwalungekamili khona, okugqitywe eWorms kufuneka kunyanzeliswe ngamandla; nokuba "apho abantu babeye baphuma ecaleni kuko, nalapho babengakwazi ukuvumelana nayo ngaphandle kwengozi yovukelo, akufuneki baqalise uhlaziyo olutsha, kufuneka bangachukumisi indawo exoxisayo, kufuneka bangakuchasi ukwenziwa komthendeleko [ngokwaseRoma], kufuneka bangavumeli ukuba kubekho mntu weRoma Katolika owamkela ubuLutere."-- D'Aubigne, b. 13, ch. 5. Eli nyathelo laphumelela kwiNtlanganiso, baza baneliseka kakhulu abapristi nabameli boobhishophu abakhulu bobupopi.

Ukuba lo mthetho wawunyanzelwe, "uHlaziyo lwalungayi kunaba . . . luye apho lwalungekaziwa khona, lungayi kumiselwa phezu kweziseko eziqinileyo . . . apho sele lukhona."-- D'Aubigne, b. 13, ch. 5. Inkululeko yokuthetha yayalelwe. Iincoko zazingavunyelwanga. Kwakufuneka abahlobo boHlaziyo beyamkele kwangoko le miqathango nezalelo. Amathemba omhlaba abonakala ngathi aphelile. "Ukumiselwa ngokutsha kolawulo lweRoma . . . kwakuza kubuyisa ngendlela engaphazamiyo ubugwenxa bakudala;" kwaye kwakuza kubakho isizathu "sokugqitywa ngokukhawuleza

ukutshatyalaliswa komsebenzi owawusele ugungqiswe ngamandla" bubutsha-ntliziyo nalukreqo.-- D'Aubigne, b. 13, ch. 5.

Lathi xa iqela levangeli lihlangene ukuba libonisane, bajongana bengenanto yakuthetha. Babuzana bathi: Kuza kuthiwani?" Imiba emikhuluyomhlabayayisengozini. "IngabaiinkokelizoHlaziyoziza kuvuma, zamkele lo mthetho? Kwakunokuba lula kangakanani kubaHlaziyi abakule ngxaki, kuba ngokwenene yayinkulu, ukuzithethelela bade bathabathe ikhondo elingelilo! Zingaphi izizathu ezincomekayo nezizathu ezilungileyo ebabe nokuba nazo zokuba bavume! Abaphathi bamaLutere baqinisekiswa ukuba bayiqhube ngokukhululekileyo inkolo yabo. Sona eso sipho sinye sanikwa bonke abo babelawulwa ngabo ababethe, ngaphambi kokuba kwenziwe eli nyathelo, baba sele bezamkele iimbono zohlaziyo. Kwakungamele ukubanelisa oku? Zazingaphi iintlekele ezinokuphetshwa ngokuvuma! Zeziphi iingxaki namadabi ekwakuya kungenwa kuwo ngokuchasa! Ngubani owaziyo ukuba ikamva lingeza nantoni? Masamkele uxolo; masamkele le nceba siyinikwa yiRoma, sivale amanxeba eJamani. Ngeengxoxo ezilolu hlobo, abaHlaziyi babe nako ukuthethelela ukwamkela ikhondo elaliza kuthi, ngokuqinisekileyo, kungekudala libe nesiphumo sokoyiswa komsebenzi wabo.

"Ngovuyo, bakhangela umthetho-siseko olwakhelwe phezu kwalo olu hlelo, basebenza ngokholo. Wawusithini umthetho-siseko? Yayililungelo leRoma ukunyanzela isazela nokwala ukubuza okukhululekileyo. Ke bona nabantu babo abangamaProtestanti babengayi kuyonwabela na inkolo ekhululekileyo? Ewe, njengenyoba evuliweyo kolu hlelo, kodwa engelilo ilungelo. Njengakubo bonke abangaphandle kolo lungiselelo, umthetho-siseko omkhulu wegunya kwakufuneka ulawule; isazela sasingangeni ndawo; iRoma yayingumgwebi ongaphazamiyo, kwaye kufuneka ithotyelwe. Ukwamkelwa kohlelo olucetyiweyo kwakuya kuba kuvuma ukuba inkululeko yenkolo kufuneka iphelele kwiSaxony enohlaziyo; kuthi kubo bonke obunye ubuKristu, ukubuza okukhululekileyo kube kukwaphula umthetho, okufuneka kuqutyiswane nako ngesisele okanye ngesibonda somlilo. Bangakuvumela na ukugcina ndawonye inkululeko yenkolo? Kungenzeka na ngayo ukuba kuthiwe uHlaziyo luye lwazuza owokugqibela ukuguquka? Kungatshiwo na ukuthi luwunyathele umhlaba walo wokugqibela? Kungatshiwo na ukuthi, naphina apho iRoma ilawula khona ngoku, apho ulawulo lwayo luya kuba ngumphelo? Babengatshoyo na abaHlaziyi ukuthi bonabamsulwangegazilamakhulunamawaka awayeza kuthi, ngokulandela olu hlelo, kufuneke abuncame ubomi bawo kumazwe obupopi? Oku kwakuza kuba kukungcatsha, ngelo xesha liphakamileyo, umsebenzi wegospile neenkululeko zobuKristu."--Wylie, b. 9, ch. 15. Endaweni yoko babeza "kuncama yonke into, neziteyiti zabo, nezithsaba zabo, kwanobomi babo."--D'Aubigne, b. 13, ch. 5.

"Masiwale lo mthetho," batsho abaphathi. "Kwimicimbi yesazela isininzi asinagunya." Abameli bathi: "Thina samkele umthetho wowe-1526 woxolo lobukumkani: ukuwuchitha kuya kuyizalisa iJamani ngeenkathazo neeyantlukwano. INtlanganiso

ayikwazi ukwenza ngaphaya kokuyigcina inkululeko yenkolo lide lihlangane iQumrhu.”-- D’Aubigne, b. 13, ch. 5. Ukukhusela inkululeko yesazela luxanduva lwesizwe, kwaye lo ngumda wegunya laso kwimicimbi yenkolo. Bonke oorhulumente basemhlabeni abazama ukulawula okanye ukunyanzelisa ukugcinwa kwenkolo ngamagunya olawulo anikela ngomthetho-siseko kanye lo awulwela ngokubalaseleyo amaKristu evangeli.

Abobupopi bazimisela ukuyilalisa ngophotho into ababesithi “yinkani enesibindi.” Baqala ukuzama ukuba kubekho uqhekeko phakathi kwabaxhasi boHlaziyo nokuboyikisa bonke abangazange bakuxele esidlangalaleni ukuluxhasa kwabo. Abameli bezixeko ezikhululekileyo, ekugqibeleni, babizelwa phambi kweNtlanganiso kwathiwa mabaxele ukuba bayayivuma na imiqathango eyayicetyiwe. Bacengela ukuba kubekho ukulibazisa, kodwa batsho phantsi. Bathi bakuncinwa, yasisiqingatha senani labo kuphela esaba ngakwicala labaHlaziyi. Abo bakwalayo ukuncama inkululeko yesazela nelungelo lokuzibonela okanye lokuzikhethela bazi kakuhle ukuba inyathelo labo lalibaphawulela ukugxekwa kwexesha elizayo, ukugwetywa, nokutshutshiswa. Wathi omnye wabathunywa: “Kufuneka silikhanyele ilizwi likaThixo, okanye—sitshiswe.”-- D’Aubigne, b. 13, ch. 5.

Ukumkani uFerdinand, ummeli kakumkani eNtlanganisweni, wabona ukuba umthetho uza kwenza ukwahlukana okubi ngaphandle kokuba iinkosana [abaphathi] zinokunyanzelwa ukuba ziwamkele, ziwuxhase. Wazama, ke ngoko, ubuchule bokuzoyisela, esazi kakuhle ukuba ukusebenzisa amandla kumadoda anjalo kungawenzaukubaazimisele ngakumbi. “Wazicenga iinkosana ukuba ziwamkele umthetho, eziqinisekisa ukuba ukumkani uya kukholiswa ngokugqithisileyo zizo.” La madoda athembekileyo avuma igunya elingasentla kwelo labalawuli basemhlabeni, aza aphendula ngokupholileyo: “Siya kumthobela ukumkani kuyo yonke into enokuthi incede ekugcineni uxolo nozuko lukaThixo.”-- D’Aubigne, b. 13, ch. 5.

Phambi kweNtlanganiso, ukumkani, ekugqibeleni wazisa uMnyuli nabahlobo bakhe ukuba umthetho “wawusele uza kwenziwa ngokohlobo lomthetho wasebukumkanini,” nokuba, “into eyodwa enokwenziwa, kukuvumela isininzi.” Akuba etshilio, waphuma emhlanganweni, engabaniki thuba abaHlaziyi ukuba bathetha-thethane okanye baphendule. “Noko kwakungancedi nto, bathumela abathunywa ukuba bacenge ukumkani ukuba abuye.” Ekucengeni kwabo, wasuka waphendula, wathi: “Umcimbi ugqityiwe; kukuvuma kuphela okuseleyo.”- D’Aubigne, b. 13, ch. 5.

Iqela lasebukhosini laloyisakele kukuba, iinkosana ezingamaKristu zaziza kuhlala kwiziBhalo Ezingcwele njengezingaphezulu kwiimfundiso zabantu, nokufunwa ngabantu; kwaye zazisazi ukuba, kuyo yonke indawo apho lo mthetho-siseko wamkeleke khona, ekugqibeleni ubupopi buya koyiswa. Sekunjalo, njengamawaka awakhangela “kwizinto ezibonwayo,” kususela kwixesha lazo, umsebenzi kakumkani nokaPopi wawunamandla,

nokuba owabaHlaziyi wawubuthakathaka. Ukuba abaHlaziyi babeye baxhomekeka kuncedo lwabantu kuphela, ngebaswela amandla, ngokokucinga kwabobupopi. Phofu, nangona babengenawo amandla ngokwamanani, kwaye bengavani neRoma, ayekho amandla abanawo. Babhenela "ekusukeni kwingxelo yeNtlanganiso baye elizwini likaThixo, nokuba basuke kukumkani uCharles baye kuYesu Kristu, uKumkani weekumkani neNkosi yeenkosi."-- D'Aubigne, b. 13, ch. 6.

Njengoko uFerdinand wayalile ukuziqwalasela iingcamango zabo, abaphathi bagqiba ukuba bangakuhloneli ukungabikho kwakhe, kodwa bazise isikhalazo sabo phambi kwequmrhu lesizwe ngaphandle kokulibazisa. Isaziso esinendili senziwa sabekwa phambi kweNtlanganiso:

"Siyakhalima, ngezi zinto sizibekayo, phambi kukaThixo, uMdali wethu ekuphela kwaKhe, uMgcini, uMhlanguli, noMsindisi, noya kuthi ngenye imini abe ngumgwebi wethu, naphambi kwabo bonke abantu, nazozonke izidalwa, sisithi thina, ngokwethu nabantubethu, asivumi, saye singabambeleli nangaluphi uhlobo, nokuba kunjani, kumthetho ocetyiweyo, nakweyiphi into echasene noThixo, nelizwi laKhe elingcwele, nesazela sethu esilungileyo, nokusindiswa kwemiphefumlo yethu."

"Intoni! Siqinisekisa lo mthetho! Sithi, xa uThixo uSomandla ebizela umntu ekumazini, lo mntu unako ukungakwamkeli ukumazi uThixo!" "Ayikho imfundiso eqinileyo ngaphandle kwevumelana nelizwi likaThixo. . . . INkosi iyakwala ukufundiswa kwayo nayiphi enye imfundiso. . . . IziBhalo Ezingcwele kufuneka zicaciswe ngezinye iindima ezicace kakhulu; le Ncwadi iNgcwele, ifuneka kuzo zonke izinto zomKristu, kulula ukuyiqonda, yaye imiselwe ukugxotha ubumnyama. Sizimisele ukuba, ngobabalo lukaThixo, sikugcine kunyulu kumi kodwa ukushunyayelwa kwelizwi laKhe kuphela, njengoko lifunyanwa kwiincwadi zeBhayibhile zeTestamente eNdala neNtsha, kungongezwanga nanye into enokuchasana nalo. Eli lizwi kuphela kwenyaniso; ngumgaqo oqinisekileyo wayo yonke imfundiso nabo bonke ubomi, yaye ingasokuze isilele okanye isikhohlise. Lowo wakha phezu kwesi siseko, uya kumelana nawo onke amagunya esihogo, lo gama konke ukungabi nto kwabantu okumiswa ukuba kumchase kuya kuwa phambi kobuso bukaThixo."

"Ngenxa yesi sizathu, siyayala idyokhwe ebekwa phezu kwethu." "Kwangelo xesha linye, sithemba ukuba ohloniphekileyo ukumkani uya kuziphatha ngakuthi njengomphathi ongumKristu othanda uThixo ngaphezu kweento zonke; sikwavakalisa ukuba sikulungele ukukuhlawula, nakuni zinkosi ezibekekileyo, lonke uthando nentobelo, okungumthwalo wethu olungileyo nosemthethweni."."--D'Aubigne, b. 13, ch. 6.

Kwenziwa uphawu olukhulu kwiNtlanganiso. Isininzi sakhwankqiswa sothuka ngenxa yesibindi sabaqhankqalazi. Ikamva labonakala linoqhwithelo nokungaqiniseki. Ukungavani, imbambano, nokuphalala kwegazi kwakungathi kuqinisekile. Noko kunjalo,

abaHlaziyi, beqinisekile ngobulungisa bomsebenzi wabo, bexhomekeke kwingalo kaSomandla, “babezele sisibindi nokuqina.”

“Imithetho-siseko eyayikho koku kuvukela [kuprotesta] kwakusenziwa,. . . yayingoyena ndoqo wobuProtestanti. Ngoku, oku kukhalaza kuchase ukuphathwa gwenxa komntuokukabini kwimicimbi yokholo: okokuqala kukungenelela komlawuli woburhulumente, okwesibini iligunya lebandla elikhetha icala. Endaweni yoku kuphatha gwenxa, ubuProtestanti bubeka igunya lesazela ngaphezu komlawuli, negunya lelizwi likaThixo ngaphezu kwebandla elibonakalayo. Endaweni yokuqala, abulufuni ulawulo loburhulumente kwizinto ezingcwele, lusithi kunye nabaprofeti nabapostile, ‘Simele ukuthobela uThixo endaweni yomntu.’ Phambi kwesithsaba sikaCharles V [wesihlanu], buphakamisa isithsaba sikaYesu Kristu. Kuyadlula apho: bubeka phantsi umthetho-siseko wokuba konke ukufundisa komntu kumele ukuba ngaphantsi kwemiyalelo kaThixo.”--D’Aubigne, b. 13, ch. 6. Ngapha koko, abachasi baqinisekisa ilungelo labo lokuzixela ngokukhululekileyo iingcinga zabo ngenyaniso. Babengayi kwanela nje ukukholwa nokuthobela, kodwa nokufundisa oko kubekwa lilizwi likaThixo, baza balilandula ilungelo lokungenelela kompristi okanye umlawuli. INkcaso yaseSpires yayibubungqina obunendili kumba wokunganyamezelwa kwenkolo, nokuvunywa kwelungelo labo bonke abantu ukuba banqule uThixo ngokokuyalelwa zizazela zabo.

Isindululo sasenziwe. Sasibhalwe kwinkumbulo yamawaka yagcinwa ezincwadini zezulu, apho kungekho mzamo womntu unokusicima. Yonke iJamani yevangeli yayamkela iNkcaso njengesiboniso senkolo yayo. Kuyo yonke indawo, abantu babona kwesi sindululo isithembiso sexesha elitsha nelingcono. Yathi enye inkosana kumaProtestanti eSpires: “Akwaba uSomandla, oninike ubabalo lokumvuma ngamandla, ngokukhululekileyo, nangokungoyiki, anganigcina nikoko kuqina kobuKristu kude kube yimini kanaphakade.”--D’Aubigne, b. 13, ch. 6.

Ukuba uHlaziyo, emva kokuba luzuze indima yempumelelo, lungavuma ukuzuza okwexeshana ukuthandwa lihlabathi, lungaba belungenako ukunyaniseka kuThixo nakulo ngokwalo, lube ngaloo ndlela luqinisekise intshabalalo yalo. Amava aba bahlaziyi bahloniphekileyo aquke isifundo sazo zonke izizukulwana ezilandelayo. Indlela yokusebenza kukaSathana ukuchasa uThixo nelizwi laKhe ayiguqukanga; usakuchasile nangoku ukuba iziBhalo zenziwe isikhokelo sobomi njengakwinkulungwane yeshumi elinesithandathu. Ngeli lethu ixesha, kukho ukumka okukhulu kwimfundiso nemimiseloyazo,kwaye sikhoisidingosokubuyela kumthetho-siseko omkhulu wobuProtestanti—iBhayibhile, neBhayibhile kuphela, njengomgaqo wokholo nomsebenzi. USathana usasebenza ngazo zonke iindlela anokwenza ngazo ukuba alawule ukuze ayitshabalalise inkululeko yenkolo. Igunya lobuchasi-Kristu elaliwa ngabachasi baseSpires ngoku, ngamandla awenziwe ngokutsha, lizama ukumisela ngokutsha ubunganga balo obalahlekayo. Oko kungagungqi kunye kwilizwi likaThixo

okwabonakalaliswa ngexesha lobunzima loHlaziyo kuko ekuphela kwethemba lohlaziyo namhlanje.

Kwabonakala imiqondiso yengozi kumaProtestanti; yayikwakho imiqondiso, yokuba isandla esingcwele sasivuliwe ukuba sibakhusele abanyanisekileyo. Kwakungeli xesha awathi "uMelanchthon wakhawuleza wakhokela kwizitrato zaseSpires umhlobo wakhe uSimon Grynaeus [Grinewo] esinga kumlambo iRhine, emnyanzela ukuba awuwele umlambo. USimon wothuswa kukugxagxanyiswa okunjalo. 'Indoda endala yandinika umoya onesidima nonendili, kodwa ongaziwayo ndim,' watsho uMelanchthon, 'wavela phambi kwam wathi, Ngomzuzu nje, amagosa obulungisa aza kuthunyelwa nguFerdinand ukuba abambe uGrinewo.'"

Emini, kwathethwa kakubi ngoGrinewo entshumayelweni kaFaber, ugqirha owayephambili kubupopi; kwathi ekupheleni [kwayo] wamchasa ngokukhusela "iimpazamo ezithile ezithiyekileyo." "UFaber wawufihla umsindo wakhe, waza emva koko wakhawuleza wathetha nokumkani, awayefumene kuye umyalelo wokuchasa uprofesa waseHeidelberg onenkathazo. UMelanchthon akazange akuthandabuze ukuba uThixo uye wamsindisa umhlobo wakhe ngokuthumela enye yeengelosi zaKhe ezingcwele ukuba imlumkise kwangaphambili.

"Engashukumi kwiindonga zomlambo iRhine, walinda ada amanzi aloo msinga amhlangula uGrynaeus [Grinewo] kubatshutshisi bakhe. 'Ekugqibeleni," wakhala uMelanchthon, xa embona kwelinye icala, 'Ekugqibeleni uhlangulwe kwimihlathi ekhohlakeleyo yabo banxanelwe igazi elingenatyala.' Wathi akubuyela endlwini yakhe, uMelanchthon waxelelwa ukuba amagosa afuna uGrinewo ayigqogqe indlu ukusuka phezulu ukuya ngaphantsi."-- D'Aubigne, b. 13, ch. 6.

UHlaziyo lwaluza kwenziwa lubaluleke kakhulu phambi kwezikhulu zasemhlabeni. Iinkosana zevangeli zazalelwe ukuba ziphulaphulwe ngukumkani uFerdinand; kodwazanikwa ithuba lokubaziwubeke umcimbi wazo phambi kokumkani nezikhulu zebandla nesteyiti ezazihlangene. Ukuphelisa ukwahlukana okwakuphazamisa ubukumkani, uCharles V, ngomnyaka olandela uQhankqalazo lwaseSpires, wabiza kwakhona intlanganiso eAugsburg, awaya wayixelela injongo yakhe yokuyihlalela ngokwakhe. Zaya zabizelwa khona apho iinkokeli zamaProtestanti. Iingozi ezinkulu zaziluzela uHlaziyo; kodwa abavakalisi balo babesawubeke kuThixo umsebenzi wabo, baza babhambathisa ukuba baya kuqina kwigospile. UMnyuli waseSaxony wanyanzelwa ngabacebisi bakhe ukuba angalibeki eNtlanganisweni. Bathi, ukumkani wayefuna kubekho iinkosana ukuze akwazi ukuzitsalela emgibeni. "Asikuko ukubeka yonke into esichengeni ukuya kuzivalela komntu phakathi kweendonga zesixeko notshaba olunamandla?" Abanye, ngemeko, bathi, "Mayibe ziinkosana zodwa emazivumelane ngesibindi, umsebenzi kaThixo uya kusinda." "UThixo uthembekile; akasayi kusishiya," watsho

uLutere.”--D’Aubigne, b. 14, ch. 2. UMnyuli waphuma nokrozo lwakhe, besiya eAugsburg. Bonke babeqhelene neengozi ezazimhlupha, baza abaninzi bahamba phambili benobuso obulusizi nentliziyo ekhathazekileyo. Yena uLutere, wahamba nabo ukuya kufika eCoburg, waluvuselela ukholo lwabo olwaluzika ngokuvuma ingoma awayibhala kolo hambo, “Uyinqaba eyomeleleyo uThixo wethu.” Ukuxhalela okuzayo okwakukuninzi kwagxothwa, iintliziyo ezininzi ezazisinda zenziwa khaphukhaphu, yakutsho ingoma eyayiyinkuthazo.

Iinkosana ezazihlaziyekile zaya zazimisela ukuba iimbono zazo zibhalwe phantsi ngendlela ecwangcisiweyo, nenobungqina obuphuma eziBhalweni, ukuze bayibeke eNtlanganiseni; waza umsebenzi wokuyilungisa wabekwa phezu kukaLutere, noMelanchthon, namaqabane abo. Olu Vumo lwamkelwa ngamaProtestanti njengokuchazwa kwenkolo yawo, aza ahlanganisana abhala amagama awo kolo xwebhu lwalubalulekile. Yayililixa elizukileyo nelovavanyo. AbaHlaziyi babefuna ukuba umsebenzi wabo ungabandakanywa nemiba yopolitiko; babenoluvo lokuba uHlaziyo akufuneki lusebenzise enye impembelelo kunaleyo ephuma elizwini likaThixo. Zathi xa iinkosana zamaKristu zibheka phambili ukuya kusayina uVumo, uMelanchthon wangenelela, esithi, “Kokwabafunda ngoThixo nabafundisi ukuceba ezi zinto; masiligcinele eminye imicimbi igunya labanamandla basemhlabeni.” “UThixo makale,” waphendula watsho uJohn waseSaxony, “ukuba undikhuphe ecaleni mna. Ndigqibe ukuba ndenze okulungileyo, ndingazihluphi ngesithsaba sam. Ndinqwenela ukuyivuma iNkosi. Umnqwazi wam wokuba nguMnyuli nomnweba wam azinto zixabisekileyo kum ngaphezu komnqamlezo kaYesu Kristu.” Akuba ethethe wenjenjalo, wabhala phantsi igama lakhe. Yathi enye inkosana xa ithabatha usiba: “Ukuba uzuko lweNkosi yam uYesu Kristu lufuna oku, ndikulungele . . . ukuba ndizishiye iimpahla zam nobomi bam ngasemva.” “Kuhle ukuba ndincame abantu endibaphetheyo nesteyiti sam, ndilishiye ilizwe loobawo ndiphethe intonga kuphela esandleni,” yaqhubeka yatsho, kunokuba ndifumane enye imfundiso kunaleyo iqulathwe kwesi siVumo.”-- D’Aubigne, b. 14, ch. 6. Lwaba njalo ukholo nesibindi saloo madoda kaThixo.

Laya lafika ixesha elalimisiwe lokuma phambi kukakumkani. UCharles V, wahlala etroneni yakhe, ejikelezwe ngabaNyuli neenkosana, wabanika indlebe abaHlaziyi bamaProtestanti. Isivumo senkolo yabo safundwa. Kuloo ntlangano inkulu, iinyaniso zegospile zazibekwe ngokucacileyo, zathi neempazamo zebandla lobupopi zaboniswa. Kuthethwa kakuhle ngaloo mini, xa kusithiwa “yeyona mini inkulu kuHlaziyo, nenye yezona ziqaqambileyo kwimbali yobuKristu neyoluntu.”-- D’Aubigne, b. 14, ch. 7.

Kwakudlule iiminyaka embalwa kususela ukuba imonk yaseWittenberg yayimi yodwa phambi kwequmrhu lesizwe eWorms. Ngoku endaweni yayo kwakukho izikhakhamela zabaphathi bobukumkani. ULutere kwaliwa ukuba aye eAugsburg, kodwa wayekho ngamazwi nemithandazo yakhe. “Ndinovuyo olukhulu,” wabhala watsho, “kuba

ndiphile kwada kwaleli lixa, apho athe uKristu wabhengezwa ekuhleni ngabavumi ababaluleke kangako, kwintlanganiso ebaluleke kangako.”--D’Aubigne, b. 14, ch. 7. Kwaba kuyazaliseka okuthethwa sisiBhalo: “Ndothetha ngezingqino zakho phambi kokumkani.” Ndumiso 119:46.

Ngemihla kaPawulos, igospile awabanjelwa yona yaziswa ngaloo ndlela phambi kwabaphathi namadoda amakhulu esixeko sobukumkani. Ngoko ke nakwesi isiganeko, oko athe wakwalela ukumkani ukuba kushunyayelwe epulpitini, kwavakaliswa ebhotwe; oko abaninzi bakubona kungafanelekanga ukuba kumanyelwe ngabakhonzi, kwaviwa kwamangalwa ziinkosi nabalawuli bobukumkani. Ookumkani namadoda amakhulu ayezindlebe wonke, iinkosana ezibekiweyo zazingabashumayeli, yaye intshumayelo iyinyaniso yobukumkani bukaThixo “Kususela kwixesha labapostile,” uthi umbhali, “awuzanga wakho umsebenzi omkhulu okanye woVumo olubalasele njengolo.”--D'Aubigne, b. 14, ch. 7.

“Konke okuthethwe namaLutere kuyinyaniso; asinako ukukuphika,” watsho ubhishophu wompopi. “Ningakwazi ukuphikisa ngezizathu ezivakalayo isiVumo esenziwe nguMnyuli namahlakani akhe?” wabuza omnye kuDr. Eck. “Ngeencwadi zabapostile nabaprofeti--hayi!” yatsho impendulo; kodwa ngezooBawo namaqumrhu--ewe!” “Ndiyaqonda,” waphendula obebuza. “Ngokukokwakho, amaLutere asesiBhalweni, thina singaphandle.”-- D’Aubigne, b. 14, ch. 8.

Abanye babaphathi baseJamani bazuzelwa kwinkolo ehlaziyiweyo. Ukumkani ngokwakhe wavuma ukuba amanqaku amaProtestanti ayinyaniso. Eso siVumo, esaguqulelwa kwiilwimi ezininzi, sasasazwa kuyo yonke iYurophu, kwaye yamkelwe zizigidi kwizizukulwana ezilandelayo njengokuxelwa yinkolo yazo.

Abakhonzi bakaThixo abathembekileyo babengasebenzi nzima bodwa. Ngeli xesha izilawuli namagunya nemimoya ekhohlakeleyo kwiindawo eziphezulu yayihlangana ukuba ibachase, iNkosi ayizange ibashiye abantu baYo. Ukuba amehlo abo ayengavulwa, babeya kubona ubungqina obukhulu bobukho bezulu noncedo njengoko lwanikwa umprofeti wakudala. Xa umkhonzi kaElisha wabonisa inkosi yakhe umkhosi okhohlakeleyo owawubangqingile uwasuse onke amathuba okusinda, umprofeti wathandaza: “Yehova, khawuwavule emehlo akhe, abone.” 2 Kumkani 6:17. Khangela, nantso intaba izele ziinqwelo namahashe omlilo, umkhosi wezulu umi ukuba uyikhusele indoda kaThixo. Zenjenjalo iingelosi ukukhusela abasebenzi kumsebenzi woHlaziyo.

Omnye wemithetho-siseko awawubamba ngamandla kakhulu uLutere yayingowokuba angabheneli kumagunya asemhlabeni ukuba kuxhaswe uHlaziyo, akacela zixhobo ukuba alukhusele. Waba novuyo xa igospile yayisamkelwa ngabaphathi basebukumkanini; kodwa bathi bakuceba ukumanyana babeyibumba yokukhusela, wathi, “imfundiso yegospile imelwe kukukhuselwa nguThixo yedwa. . . . Ukuba abantu

bangabuya kancinane ekugxuphulekeni emsebenzini, okona kuya kubonakala kakhulu ukungenelela kukaThixo kuwo. Onke amanyathelo opolitiko awayecetywa, ngokubona kwakhe, ayenegalelo kuloyiko olungafanelekanga, nesono sokungabikho kwethemba.”-- D'Aubigne, London ed., b. 10, ch. 14.

Xa iintshaba ezinamandla zimanyana ukuba zoyise inkolo yohlaziyo, aze amawaka amakrele abonakale ngokungathi aza kurholwa kwizingxobo zawo ukuba alwe nayo, uLutere wabhala, wathi: “USathana uyikhuphe yonke ingqumbo yakhe; ooPopi abangahloneli Thixo bayaceba; thina sizelwa yimfazwe. Bavuselele abantu ukuba bame ngokukhalipha phambi kwetrone kaYehova, ngokholo nangomthandazo, ukuze iintshaba zethu, zithi ngokoyiswa nguMoya kaThixo, zinyanzeleke ukuba zifune uxolo. Eyona ntswelo inkulu yethu, owona msebenzi mkhulu wethu, ngumthandazo; abantu mabazi ukuba ngoku basesichengeni sobukhali bekrele nakwingqumbo kaSathana, ngoko mabathandaze.”-- D'Aubigne, b. 10, ch. 14.

Kwakhona, ngexesha elilandelayo, ebhekisa kwimbumba eyayicetywa ngabaphathi boHlaziyo, uLutere wavakalisa ukuba, isixhobo ekuphela kwaso esasisetyenziswa kule mfazwe kufuneka ibe “likrele loMoya.” Wabhalela kuMnyuli waseSaxony: “Asikwazi thina ngokwethu kwisazela sethu ukuvumelana nembumba ecetywayo. Kungakuhle sife kalishumi kunokuba sibone igospile yethu isenza ukuba kuphalale nokuba lithontsi elinye legazi. Eyethu indawo yeyokuba sifane neemvana eziya ekuxhelweni. Umnqamlezo kaKristu kufuneka uthwelwe. Umhlekazi makangoyiki. Siza kwenza lukhulu ngemithandazo yethu kunokwenziwa yiyo yonke imikhosi ngokuzigwagwisa kwayo. Ntonje wena, musa ukuvuma ukuba izandla zakho zidyojwe ligazi labazalwana bakho. Ukuba ukumkani ufuna ukuba sinikelwe kwiinkundla zakhe, sikulungele ukuya kuvela apho. Akunako ukulukhusela ukholo lwethu: elowo kufuneka akholwe ngokuzibeka yena esichengeni nasengozini.”-- D’Aubigne, b. 14, ch. 1.

Kwindawo efihlakeleyo yokuthandaza, kwafika amandla awashukumisa ihlabathi ngoHlaziyo oluKhulu. Apho, kwinzolo engcwele, abakhonzi beNkosi bazimisa iinyawo zabo phezu kweliwa lezithembiso zaYo. Ngexesha lokulwa eAugsburg, uLutere “akazange adlulise neyodwa imini enganikelanga, ubuncinane, iiyure ezintathu ekuthandazeni, kwaye yayiziiyure ezinyulwe kwezo zazilungele kakhulu ukufunda.” Kwisithe legumbi lakhe elisemfihlakalweni, wayeviwa ewuthulula umphefumlo wakhe phambi kukaThixo ngamazwi “azele yindumiso, ukoyika, nethemba, njengaxa athetha nomhlobo.” “Ndiyazi ukuba unguBawo wethu noThixo wethu,” wayesitsho, “nokuba uza kubachitha abatshutshisi babantwana baKho; kuba Wena usengozini kunye nathi. Wonke lo mcimbi ngowaKho, kwaye kuphela ngokunyanzelwa nguWe esithi sizibeke kuwo izandla zethu. Sikhusele, ke ngoko, Bawo!”-- D’Aubigne, b. 14, ch. 6.

Ebhalela uMelanchthon, owayebulaleka phantsi komthwalo wexhala noloyiko, wathi: “Ubabalo noxolo kuKristu--kuKristu, nditsho, kungekuko ehlabathini. Amen. Ndiwathiye ngeyona ntiyo enkulu kakhulu loo maxhala anigqibayo. Ukuba umsebenzi awunabo ubulungisa, wuyekeni; ukuba umsebenzi unabo ubulungisa, kungani ukuba sixoke ngezithembiso zaLowo wayalela ukuba silale ngaphandle kokoyika? . . . UKristu akasayi kuswela emsebenzini wobulungisa nenyaniso. Uyaphila, uyalawula; siza kuba naloyiko lwantoni?”-- D’Aubigne, b. 14, ch. 6.

UThixo wakuphulaphula ukukhala kwabakhonzi baKhe. Wabanika abaphathi nabafundisi imfesane nesibindi sokuba bayikhusele inyaniso kubalawuli bobumnyama beli hlabathi. Ithi iNKosi: “Yabona, ndibeka eZiyon ilitye lembombo, elinyuliweyo, elinqabileyo; lowo ukholwayo kuye akayi kukha adaniswe.” 1 Petros 2:6. AbaHlaziyi bamaProtestanti bakha phezu kukaKristu, aye amasango esihogo engeze akwazi ukuboyisa.

Isahluko 12—Uhlaziyo Lwasefrance

INkcaso yaseSpires noVumo lwaseAugsburg, olwaphawula uloyiso loHlaziyo eJamani, lwalandelwa yiminyaka yongquzulwano nobumnyama. Buqotywe amandla yiyantlukwano phakathi kwabaxhasi, bukwahlaselwa ziintshaba ezinamandla, ubuProtestanti babonakala ngathi bujongene nokutshabalala buphele. Amawaka abutywina ubungqina bawo ngegazi lawo. Kwagqabhuka imfazwe yobukhaya; umsebenzi wobuProtestanti wangcatshwa ngomnye wabaphambili kuwo; ezona nkosana zinendili zawa ezandleni zikakumkani zaza zasiwa ekuthinjweni zirhuqelwa kwiidolophu ngeedolophu. Kuthe kodwa ngexesha kanye kubonakala ngathi uyoyisa, ukumkani wabethwa woyiswa.

Walibona ixhoba lihluthwa ezandleni zakhe, waza wanyanzeleka ukuba, ekugqibeleni, azinyamezele iimfundiso ekwakulibhongo lobomi bakhe ukuzitshabalalisa. Wayebeke ubukumkani bakhe, indyebo yakhe, kwanobomi bakhe ekunyhasheni ulahlekiso. Ngoku wayibona imikhosi yakhe iqotywa yimfazwe, indyebo yakhe iphela, izikumkani zakhe zijongene novukelo, lo gama, kuyo yonke indawo, inkolo awazama ngelize ukuyicinezela, yayinaba. UCharles V wayesilwa negunya elinamandla wonke. UThixo wayethe, “Makubekho ukukhanya,” kodwa ukumkani wazama ukugcina ubumnyama bungaphelanga. Iinjongo zakhe zawa phantsi; wathi engekagugi, eqotywe kukulwa okude, wasuka esihlalweni wazifihla engontsini waphila ubomi bobulolo.

ESwitzerland, njengaseJamani, kwafika imihla yobumnyama kuHlaziyo. Nangonakwizithiliezininziyamkelekainkoloehlaziyiweyo, ezinye zabambelela ngokuzimisela obumfamekileyo kwinkolo yaseRoma. Ukutshutshisa kwazo abo babelangazelela ukwamkela inyaniso, ekugqibeleni, kwafikelela kwimfazwe yobukhaya. UZwingli nabaninzi ababezimanye naye ekuhlaziyeni bawa kwithafa legazi laseCappel. U-Ukhulapado, ngokoyiswa zezi ntlekele zoyikekayo, wakhawuleza wafa emva koko. IRoma yayisoyisa, yathi kwiindawo ezininzi yabonakala ingathi iyakuzuza konke eyayilahlekwe kuko. Noko kunjalo, Lowo umacebo aKhe asuka kunaphakade, wayengawushiyanga umsebenzi waKhe okanye abantu baKhe. Isandla saKhe sasiza kubazisela ukuhlangulwa. Kwamanye amazwe wayevuse abasebenzi ukuba baluqhubele phambili uhlaziyo.

EFrance, kwangaphambi kokuba kuviwe ngegama likaLutere njengomHlaziyi, imini yayisele iqalile ukuthi qheke. Omnye wabokuqala ukukubamba ukukhanya yingwevu uLefevre, indoda eyayifunde kakhulu, iprofesa kwiyunivesithi yaseParis, umpopi onyanisekileyo nonenzondelelo. Ekuphengululeni kwakhe kuncwadi lwakudala, ingqalelo yakhe yakhokelelwa eBhayibhileni, waza wakungenisa ukufundwa kwayo phakathi kwabafundi bakhe.

ULefevre wayenothando lwabangcwele olunentshiseko, kwaye wayeqale ukulungisa imbali yeengcwele nabafelukholo, njengoko ikwiimbali zebandla. Lo msebenzi wawumkhulu; kodwa wayesele enenkqubela ebonakalayo kuwo, ngexesha, ngokucinga ukuba angafumana nto inokuba luncedo eBhayibhileni, waqala ukuyifunda ngale njongo. Kuyo, ngokwenene, wafumana abangcwele beveziwe, kodwa ingengabo abo babevezwe kwikhalenda yaseRoma. Umsinga wokukhanya okukhulu wathi qheke engqondweni yakhe. Emangalisiwe, ekwadanile, wawuyeka umsebenzi abezinyulele wona wazinikela elizwini likaThixo. Wakhawuleza wazifundisa iinyaniso ezinexabiso awazifumana apho.

Ngowe-1512, ngaphambi kokuba uLutere okanye uZwingli bawuqale umsebenzi wokuhlaziya, uLefevre wayebhale wathi: “NguThixo osinika ukholo, obo bulungisa obuthi, ngobabalo kuphela, bunike isizathu sobomi obungunaphakade.”--Wylie, b. 13, ch. 1. Ngokuhlala kwiimfihlakalo zokuhlangulwa, wadanduluka, wathi: Owu, ubukhulu obungathethekiyo bolo lwananisano,-- Ongenasono uyagwetywa, aze athi lowo unetyala akhululwe; iNtsikelelo ithwala isiqalekiso, aze athi oqalekisiweyo aziswe kwintsikelelo; uBomi buyafa, aze ofileyo aphile; uZuko loyiswa bubumnyama, aze athi lowo ungazi nto ngaphandle kwembonakalo yesiphithiphithi ambathiswe uzuko.”-- D'Aubigne, London ed., b.12, ch. 2.

Kanti ke, ngeli xesha afundisa ukuba uzuko lolukaThixo kuphela, wayekwavakalisa ukuba uxanduva lokuthobela lolomntu. “Ukuba ulilungu lebandla likaKristu,” watsho, “ulilungu lomzimba waKhe; ukuba ungumzimba waKhe, ngoko uzele yindalo engcwele. . . . Owu, ukuba abantu bebengafika ekuliqondeni eli lungelo, indlela enyulu, esulungekileyo, nengcwele abebeya kuphila ngayo, nendlela edelekileyo, xa ithelekiswa nozuko olungaphakathi kwabo,--olo zuko lungenako ukubonwa ngeliso lenyama,--bebengacinga ngalo lonke uzuko lwalo mhlaba’’-- D'Aubigne, b. 12, ch. 2.

Babakho abanye phakathi kwabafundi bakaLefevre abawaphulaphula ngenzondelelo amazwi akhe, nabathi, sekukudala ilizwi letitshala yabo lathulayo, baqhubeka beyivakalisa inyaniso. Wayenjalo uWilliam Farel. Ezalwa ngabazali ababemoyika uThixo, efundiswe ukwamkela ngokholo olungathandabuzekiyo iimfundiso zebandla, wayenokuthi, nompostile uPawulos, xa athetha ngesiqu sakhe: “Ngelona licokisekileyo ihlelo lonqulo lwakowethu, ndahlala ndingumFarisi.” IZenzo 26:5. UmRoma ozinikeleyo, watshiseka yinzondelelo yokutshabalalisa bonke ababeya kuba nesibindi sokuchasa ibandla. “Ndandibatshixizela amazinyo njengengcuka enomsindo,” watsho kamva, ebhekisa kweli xesha ebomini bakhe, “ndakuva nabani ethetha ngokuchasene nooPopi.”--Wylie, b. 13, ch. 2. Wayengadinwa kukunqula abangcwele, ehamba noLefevre ukujikeleza kumabandla aseParis, benqula kwizibingelelo, behombisa ngezipho iindawo ezingcwele. Noko kunjalo, konke oku kukhonza akuzange kuluzise uxolo emphefumlweni. Ingqondo yokuba nesono yabopheleleka phezu kwakhe, yathi yonke imisebenzi yokuzivuma awayeyenza yasilela ukuzisusa. Waba ngathi uva ilizwi elivela ezulwini, xa wayephulaphule amazwi

omHlaziyi:“Usindiso lungobabalo.” “Omsulwa ugwetyiwe, owaphule umthetho wakhululwa.” “Ngumnqamlezo kaKristu kuphela ovula amasango ezulu, uze uvale amasango esihogo.”--Wylie, b. 13, ch. 2.

UFarel wayamkela ngovuyo inyaniso. Ngenguquko efana nekaPawulos, wajika kubukhoboka besithethe waya kwinkululeko yoonyana bakaThixo. “Endaweni yentliziyo ebulalayo yengcuka eqwengayo,” waya wabuya, utsho, “ngokuzola ngokwemvana enobulali engenabungozi, intliziyo yakhe ibuyiswe ngokupheleleyo kuPopi yanikelwa kuYesu Kristu.”--D'Aubigne, b. 12, ch. 3.

Ngexesha uLefevre wayeqhubeka nokusasaza ukukhanya phakathi kwabafundi bakhe, uFarel, ngenzondelelo emsebenzini kaKristu njengoko wayenjalo kokaPopi, wahamba ukuya kuvakalisa inyaniso esidlangalaleni. Isikhulu sebandla, ibhishophu yaseMeaux, yazihlanganisa nabo kungekudala. Ezinye iititshala ezaziphezulu ngesakhono nokufunda, zazimanya ekuvakaliseni igospile, kwaza oko kwazuza abaxhasi bazo zonke iindidi, kususela kumakhaya abanobuchule nabasebenzi bemihlaba kuse kwibhotwe likakumkani. Udade boFrancis I, owayeyikumkani eyayilawula ngelo xesha, wayamkela inkolo ehlaziyiweyo. Ukumkani yena, nekumkanikazi engunina, okomzuzu babonakala beyithanda, kwaza kwathi, ngethemba elikhulu, abaHlaziyi bakhangela kwixesha xa iFrance yayiya kuzuzelwa igospile.

Noko kunjalo, amathemba abo awazange afezekiswe. Ukulingwa nentshutshiso zazibalindele abafundi bakaKristu. Oku, phofu, ngenceba, kwakufihliwe emehlweni abo. Kwangenelela ixesha loxolo, ukuze bakwazi ukuzuza amandla okuqubisana noqhwithelo; lwaza uHlaziyo lwakhawuleza ukubheka phambili. Ubhishophu yaseMeaux wasebenza ngenzondelelo kwisithili sayo ukufundisa bonke abafundisi nabantu. Ababingeleli abangazi nto nabaziphethe kakubi basuswa, kwathi kangangoko kunokwenzeka, endaweni yabo kwabekwa abanye abantu abafundileyo nabamoyikayo uThixo. Ubhishophu wayelangazelela ukuba abantu bakhe babe nokulifumana ilizwi likaThixo ngokwabo, kwaza oku kwakhawuleza ukwenzeka. ULefevre wenza umsebenzi wokuguqula iTestamente eNtsha; kwathi kanye ngeli xesha kanye kuphuma ekushicilelweni iBhayibhile yesiJamani kaLutere kwabe kusasazwa iTestamente eNtsha yesiFrentshi eMeaux. Ubhishophu wachitha umsebenzi nemali ukuyisasaza kumarhamente akhe, kwathi kwangoko, abemi baseMeaux banazo iziBhalo Ezingcwele.

Njengabahambi abafa lunxano besamkela ngovuyo amanzi aphilileyo omthombo, yenza njalo imiphefumlo ukwamkela isigidimi sezulu. Abasebenzi emasimini, abasebenzi kwimizi yentsebenzo, bawonwabela umsebenzi onzima wemihla ngemihla ngokuthetha ngeenyaniso eziligugu zeBhayibhile. Ngokuhlwa, kunokubhenela kwizindlu zokusela, babehlangana kwelinye lamakhaya bafunde ilizwi likaThixo baze bathandaze badumise kunye. Kwabakho inguqu enkulu eyabonakalayo kwezi ndawo kuhlalwa kuzo. Nangona

babekolona ludidi luthobekileyo, abahlali basemakhaya abangafundanga nabasebenza nzima, amandla aphakamisayo obabalo abonakala ebomini babo. Bethobekile, benothando, bengcwele, bema bangamangqina ento enokwenziwa yigospile kwabo bayamkela ngokunyanisekileyo.

Ukukhanya okwakhanyiswa eMeaux kwayiphosa imitha yako kude. Yonke imihla inani labaguqukayo laya likhula. Ingqumbo yabaphezulu okwexesha yabanjwa ngukumkani, nowayengakuthandi ukuba neenkani okungekho ntweni kweemonks; kodwa ke ekugqibeleni iinkokeli zobupopi zaya zoyisa. Ngeli xesha, laya lamiswa iqonga lokutshisa. Ubhishophu waseMeaux, enyanzelekile ukuba akhethe phakathi komlilo nokurhoxa, wamkela indlela elula; kodwa, nangona inkokeli yayiwile, umhlambi wahlala umi ngokuqinileyo. Abaninzi bayingqinela inyaniso phakathi kwamalangatye. Ngesibindi nokunyaniseka kwawo emlilweni, la maKristu athobekileyo athetha kumawaka awayengazanga athi, ngemihla yoxolo, abuve ubungqina bawo.

Yayingengabo kuphela abo bathobekileyo nabangamahlwempu abathi, phakathi kobunzima nokugxekwa bakwazi ukungqina ngoKristu. Kumagumbi amakhulu amahle eenqaba namabhotwe yayikho imiphefumlo efanele iinkosi eyathi yayixabisa inyaniso ngaphezu kobutyebi, okanye inqanaba lobomi. Izixhobo zobukhosi zazifihle umoya ophakame nozinze kakhulu kunesambatho nomnqwazi wobubhishophu. ULouis de Berquin wayezalwa zizikhulu. Iqhawe elaliligorha elikwalinene, wayezinikele ekufundeni, nesimilo esisulungekileyo, nokuziphatha okungenachaphaza. Uthi obhalayo, “wayengumlandeli omkhulu wemigaqo-siseko yobupopi, nomphulaphuli omkhulu wezihlweleneentshumayelo; . . . waza wabeka encotsheni yako konke okunye okuhle ngaye ngokubamba iimfundisozobuLutere ngentiyo ekhethekileyo.”Phofu, njengabanye abaninzi, ngokukhokelelwa kukubonelela kukaThixo eBhayibhileni, wakhwankqiswa kukufumana apho, hayi iimfundiso zaseRoma, kodwa iimfundiso zikaLutere.”--Wylie, b. 13, ch. 9. Ukususela ngoko, wazinikela ngokupheleleyo emsebenzini wegospile.

“Eyona ifundileyo kumadoda anendili aseFrance, “ubuchopho nobuciko bakhe, isibindi sakhe esingenakoyiswa, nenzondelelo enobugorha, kunye nefuthe lakhe enkundleni,--kuba wayethandwa kakhulu ngukumkani,--konke kwamenza ukuba abonwe ngabaninzi njengowayemele ukuba ngumHlaziyi welizwe lakhe. Wathi uBeza: “UBerquin wayeya kuba nguLutere wesibini ukuba wayefumene uMnyuli wesibini kuFrancis I.” “Mbi kakhulu kunoLutere,” bakhala batsho abobupopi.-- Wylie, b. 13, ch. 9. Wayesoyikwa kakhulu ngabobuRoma baseFrance. Bamphosa entolongweni njengomlahlekisi, kodwa wakhululwa ngukumkani. Kwaba yiminyaka kuqhubeka ukulwa. UFrancis, eliwexuwexu phakathi kweRoma noHlaziyo, ephuma engena phakathi kokuyinyamezela nokuyicinezela inzondelelo eyoyikekayo yeemonks. UBerquin wavalelwa kathathu entolongweni ngamagunya obupopi, kodwa athi rhoqo ukukhululwa ngukumkani, owathi, ngokuthanda ubuchopho bakhe nesimilo sakhe esinendili, wala ukumyekela kwinkohlakalo yabaphathi.

UBerquin wayelunyukiswa rhoqo ngengozi eyayimzela eFrance, ekwakhuthazwa ukuba alandele amanyathelo abo baba nokufusinda ngokuziyela ngokwabo ekubhaceni. Iphakuphaku elalingumfundi, uErasmus, owathi, enabo bonke ubuhle bengqondo yemfundo, wasilela kubukhulu bokuziphatha obugcina ubomi nembeko bungaphantsi kwenyaniso, wambhalela uBerquin esithi: “Cela ukuba uthunyelwe njengommeli welizwe kwilizwe langaphandle; yiya uhambele eJamani. Uyamazi umntu ofana noBeda—usisilo esintloko ziliwaka, esitsawula ubuhlungu macal’ onke. Iintshaba zakho zibizwa ngokuba ngumkhosi. Ukuba umsebenzi wakho ubungcono kunalowo kaYesu Kristu, bebengayi kukuyeka uhambe bade babe bakubulale ngendlela embi. Musa ukuthembela kakhulu kukhuselo lukakumkani. Kuko konke okwenzekayo, ungandiyekeli nesebe lokufunda ngoThixo.”-- Wylie, b. 13, ch. 9.

Zathi xa iingozi zisiba ngqingqwa, inzondelelo kaBerquin yaya iqina. Ngokwasekwamkeleni icebiso lopolitiko nokuzikhonza kukaErasmus, wazimisela ukuthabatha amanyathelo aqine ngaphezulu. Wayengazikwanela ukumela ukukhusela inyaniso kuphela, kodwa wayeza kuhlasela nemposiso. Isityholo solahlekiso awayezama ukumqamangela ngaso amaRoma, wayeza kusibethelela kuwo. Abona bashushu nabakrakra kubachasi bakhe, yayingoogqirha neemonks abafunde kakhulu besebe lokufunda ngokwazi ngoThixo kwiyunivesithi enkulu yaseParis, elinye lamagunya angawona aphezulu asenkonzweni esixekweni nasesizweni. Kuncwadi lwaba gqirha, uBerquin wakhupha iindawo ezilishumi elinambini awavakalisa ekuhleni ukuba “zichasene neBhayibhile” kwaye zinolahlekiso;” waza wabhenela kukumkani ukuba abe ngumgwebi kwimbambano.

Ukumkani, engakuchasanga ukuthelekisa amandla nobuqili beentshatsheli ezichasayo, ekwavuya ngenxa yethuba lokuliphoxa ikratshi lezi monks ziziphakamisileyo, wayalela abobuRoma ukuba bawukhusele umsebenzi wabo ngeBhayibhile. Esi sixhobo, babesazi kakuhle, ukuba asisayi kuze sibancede kangako; ukuvalela entolongweni, ukuthuthumbisa, nokutshisa yayizizixhobo ababekwazi ngcono ukuziphakamisa. Ngoku, izinto zazijikile, baza bazibona beza kuwela kumhadi ababethembe ukufaka kuwo uBerquin. Bemangalisiwe, bakhangela apho phakathi kwabo indlela yokuphuncuka.

“Kuthe kanye ngelo xesha, konakaliswa umfanekiso oqingqiweyo kaMariya ‘Ongcwele’ kwenye imbombo yesitrato.” Kwabakho ingxwabangxwaba enkulu esixekweni. Iinginginya zabantu zabuthelana kuloo ndawo, zibonakalalisa usizi nengqumbo. Ukumkani naye wachukumiseka kakhulu. Eli yayilithuba elihle lokusetyenziswa ngoonongendi, zaza zakhawuleza ukulithabatha. “Ezi ziziphumo zeemfundiso zikaBerquin,” zatsho. Yonke into iza kubhukuqwa—inkolo, imithetho, netrone ngokwayo—leli yelenqe lamaLutere.”-- Wylie, b. 13, ch. 9.

Waphinda wabanjwa uBerquin. Ukumkani wasuka eParis, zaza iimonks zashiywa zikhululekile ukuba zenze intando yazo. UmHlaziyi waxoxawaza wagwetyelwa ukufa, kwaza kwathiwa, kungenzeka ukubauFrancis angangenelela ukuba amsindise, ngoko ke, isigwebo kufuneka siphunyezwekwangayo loomini sasiwiswe ngayo. Emini emaqanda uBerquin wasiwa kwindawo yokufa. Inyambalala enkulu yabantu yahlangana ukuba isibone esi siganeko, baza baba baninzi abakubona bemangalisiwe nokukrokra ukuba ixhoba likhethwe kwezona ntsapho zilungileyo nezinesibindi kakhulu zaseFrance. Ukukhwankqiswa, ingqumbo, ukugxeka, nentiyo ekrakra yabufiphalisa ubuso beso sixuku sasisiya sikhula; kodwa kubuso obunye lalingekho ithunzi. Iingcinga zofelukholo zazikude kuloo mbono wesiphithiphithi; wayebona kuphela ubukho beNkosi.

Inqwelo embi awayekhweliswe kuyo, ubuso obunyevuleyo babatshutshisi bakhe, ukufa okoyikekayo awayesiya kuko--zizinto angazange azihoye; Lowo wayephilile kodwa wayefile, nophilayo kuse ephakadeni, onazo izitshixo zokufa nezesihogo, wayesecaleni kwakhe. Imbonakalo kaBerquin yayibengezela kukukhanya noxolo lwezulu. Wayenxibe impahla entle, ambathe “ingubo ende yevelvethi, efake ibhatyi yesatin nelaphu elimenyezelayo, neekawusi ezibugolide.”--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 16. Wayeza kungqina ngenkolo yakhe phambi koKumkani wookumkani neyunivesi ebukeleyo, kungekho mqondiso wakulila ekwakufuneka uluphoxe uvuyo lwakhe.

Wathi xa umngcelele uhamba ngokucotha unqumla izitrato ezazixinene, abantu baphawula, bemangalisiwe, uxolo olungafihlakalanga, nolonwabo loloyiso, kwinkangeleko nokuziphatha kwakhe. Baya bathi, “Ufana nohleli etempileni, ecamngca ngezinto ezingcwele.”--Wylie, b. 13, ch. 9.

Uthe esibondeni sokutshiswa, uBerquin wazama ukubhekisa amazwi ebantwini; kodwa iimonks, ngokoyika isiphumo, zaqala zakhwaza, amasoldati ajiwuza izikhali zawo, yathi ingxolo yabo yaligquma ilizwi lofelukholo. Ngoko ke, ngowe-1529 elona gunya lifundileyo nelenkonzo kwiParis echubekileyo, “labekela uluntu lowe-1793 umzekelo ophantsi wokuwafuthanisela amazwi abangcwele abafayo phezu kweqonga lomlilo.”--Wylie, b. 13, ch. 9.

UBerquin warhuqwa, umzimba wakhewadliwangamalangatye. Iindaba zokufa kwakhe zaba buhlungu kubahlobo bakhe boHlaziyo kuyo yonke iFrance. Wona umzekelo wakhe wawungalahlekanga. “Nathi sikulungele,” atsho amangqina enyaniso, “ukuhlangana nokufa sonwabile, siwamilisele amehlo ethu kubomi obuzayo.” D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 16.

Ngexesha lentshutshiso yaseMeaux, iititshala zenkolo ehlaziyiweyo zazivinjwa imvume yokushumayela, zaza zasuka zaya kwezinye iindawo. Emva kwexesha, uLefevre waya eJamani. UFarel wabuyela kwidolophu yokuzalwa kwakhe kwimpuma yeFrance,

ukuya kusasaza ukukhanya kwikhaya lobuntwana bakhe. Zazisele zifikile iindaba zoko kwakuqhubeka eMeaux, nenyaniso, awayeyifundisa ngenzondelelo engenaloyiko, yanikwa iindlebe. Kungekudala, amagunya avuka ukuba amthulise, waza wagxothwa esixekweni. Nangona wayengasasebenzi esidlangalaleni, wawatyhutyha amathafa neelali, efundisa emakhayeni nakumadlelo asecaleni, efumana indawo ekhuselekileyo emahlathini nakwimiqolomba yamawa awayeziindawo awayehamba kuzo ebuntwaneni bakhe. UThixo wayemlungiselela izilingo ezikhulu. “Iminqamlezo, iintshutshiso, nokuceba kukaSathana, endaxelelwa ngako kwangaphambili, zizinto ezazingaswelekanga,” watsho; “zinkulu kakhulu ukuba mna ndingakwazi ukuzithwala ngokwam; kodwa uThixo nguBawo; undinikile, kwaye uya kuhlala endinika amandla endiwafunayo.” --D'Aubigne, History of the Reformation of the Sixteenth Century, b. 12, ch. 9.

Njengakwimihla yabapostile, intshutshiso “[yabetha] kwakukona zihambayo iindaba ezilungileyo.” Filipi 1:12. Bakuba begxothiwe eParis naseMeaux, “bona ke ngoko ababeziintsali batyhutyha ilizwe beshumayela iindaba ezilungileyo.” IZenzo 8:4. Ngaloo ndlela ukukhanya kwayifumana indlela yokungena kwimimandla ekude yaseFrance.

UThixo wayesabalungisa abasebenzi bokuhambisela phambili umsebenzi waKhe. Kwesinye sezikolo zaseParis, kwakukho indodana eyayicinga kakhulu, izolile, eyayisele ibonisa ukuba namandla nengqondo enzulu, ibonakala ingenakusoleka ebomini bayo kwakunye nobushushu nokuzinikela enkolweni. Ubuchopho nokuzinikela kwayo kwangoko kwayenza ukuba ibe ligugu lekholeji, kwazakwalindeleka, ngethemba elikhulu, ukuba uJohnCalvin wayeza kuba ngomnye wabona bakhuseli bebandla abanesakhono nabahloniphekileyo. Kwathi kunjalo, umtha wokukhanya kwezulu wagqobhoza kwiindonga zobufundiswa neenkolelo awayevalelwe kuzo uCalvin. Waya weva ngeemfundiso ezintsha wangcangcazela, engathandabuzi ukuba abalahlekisi babefanelwe ngumlilo ababenikwa wona. Waya wathi engaqondanga waqubisana nolahlekiso waza wanyanzeleka ukuba awavavanye amandla emfundo ngoThixo yobuRoma ekulweni imfundiso yobuProstestanti.

Umzala kaCalvin, owayezimanye nabaHlaziyi, wayeseParis. Aba bazalanayo babini babekholisa ukuhlangana baxoxe kunye imicimbi eyayiphazamisa ubuKristu. “Zimbini kuphela iinkolo emhlabeni,” watsho uOlivetan, umProtestanti. “Enye yeenkolo yeyabo bantu bazenzelayo, ekuthi kuyo umntu azisindise ngeenkonzo nemisebenzi elungileyo; enye yinkolo etyhilwe eBhayibhileni, efundisa umntu ukuba alukhangele usindiso kuphela kubabalo lwesisa lukaThixo.”

Andifuni kuva nto ngeemfundiso zenu ezintsha,” wakhalima watsho uCalvin; “nicinga kuba ndiphile phantsi kwemposiso bonke ubomi bam?”-- “Wylie, b. 13, ch. 7.

Zona iingcinga zavuka engqondweni yakhe awayengakwazi ukuzigxotha. Eyedwa egumbini lakhe, wawajikajika amazwi kamzala wakhe. Ukuthinjwa sisono kwabetheleleka

phezu kwakhe; wazibona, engenamthetheleli, ephambi koMgwebi ongcwele nolilungisa. Ukuthethelela kwabangcwele, imisebenzi elungileyo, iinkonzo zebandla, zizonke zazingenawo amandla okucamagushela isono. Wayengaboni nto phambi kwakhe ngaphandle kobumnyama obungenasiphelo bokuphelelwa lithemba. Kwaba lilize ukuzama koogqirha bebandla ukumkhulula kwisikhalo sakhe. Ukuzivuma, izono nokuzohlwaya, kwabhenelwa kuko ngelize; akuzange kukwazi ukuwuxolelanisa noThixo umphefumlo wakhe.

Ngexesha wayephakathi kwaloo mizamo ingenasiqhamo, uCalvin, ngenye imini, ezinike ithuba lokuya kwindawo yokuhlangana ephangaleleyo, wabona apho ukutshiswa komlahlekisi. Waya wamangaliswa kukubonakala koxolo ebusweni balowo wayefelukholo. Phakathi kokuthuthunjiswa koko kufa koyikekayo, naphantsi kwesona sigwebo sibi sebandla, wabonakalalisa ukholo nesibindi awathi lo mfundi uselula wakuthelekisa nokwakhe ukuphelelwa lithemba nobumnyama, nangona ephila ngokulithobela okungqongqo ibandla. Wayesazi ukuba abalahlekisi balibeke eBhayibhileni ukholo lwabo. Wazimisela ukuba uza kuyifunda, afumane, ukuba unako, imfihlelo yovuyo lwabo.

EBhayibhileni wamfumana uKristu. “Owu Bawo,” wakhala, “umbingelelo wakhe uwuxolisile umsindo waKho; igazi laKhe libuhlambile ubunyhukunyhuku bam; umnqamlezo wakhe usithwele isiqalekiso sam; ukufa kwaKhe kundicamagushele. Sazenzela ubuyatha obuninzi obungenamsebenzi, kodwa Wena ubeke ilizwi laKho phambi kwam njengesibane, wayichukumisa intliziyo yam, ukuze ndikuthiye konke okunye okuhle ngaphandle koko kukaYesu.”--Martyn, vol. 3, ch. 13.

UCalvin wayefundiselwe ububingeleli. Wathi eseneshumi elinesibini leminyaka ubudala wanyulelwa ukuba abe ngumfundisi webandla elincinane, yaza intloko yakhe yachetywa ngokomgaqo-siseko weCawa ngubhishophu. Akazange angcwaliswe, engazange ayizalise imisebenzi yombingeleli, kodwa waba lilungu lesifundisi, ebambe isihlonipho sesikhundla sakhe, esamkela isibonelelo esihambelana naso.

Ngoku, esiva ukuba akangeke abe ngumbingeleli, wajika okwexesha wabuyela ezifundweni zomthetho, kodwa, ekugqibeleni wayilahla le njongo wazimisela ukunikela ubomi bakhe kwigospile. Wakha wakulibazisa ukuba yititshala yasesidlangalaleni. Ngokwendalo, wayenako ukundweba, waza wazaliswa yingqondo yomthwalo onzima wesikhundla, walangazelela ukuqhubeka nokuzinikela ekufundeni. Ukucenga okwakuzingisile kwabahlobo bakhe, phofu, ekugqibeleni kwamenza wavuma. “Kuyamangalisa,” watsho,” ukuba umntu ozelwe phantsi ngolo hlobo aphakanyiswelwe kwimbeko enkulu ngolo hlobo.” --Wylie, b. 13, ch. 9.

UCalvin wawungena ngokuzolileyo umsebenzi wakhe, aza amazwi akhe awa njengombethe ohlaziya umhlaba. Wayeyishiyile iParis, wangena kwidolophu yesithili

ephantsi kwenkosazana uMargaret, owathi, ngokuyithanda igospile,wabanikaukhuselo abalandeli bayo. UCalvin wayeselula, engonobubele nolulamileyo, ngokwenkangeleko. Umsebenzi wakhe waqala ngabantu emakhayeni abo. Wayesithi, ejikelezwe lusapho, afunde iBhayibhile azichaze iinyaniso zosindiso. Abo babemphulaphula bazithwalela kwabanye iindaba ezilungileyo, kwathi kungekudala, ititshala yadlulela ngaphaya kwesixeko yaya kwiidolophu needolophana ezikude nesixeko. Wayengena kumabhotwe nakwizindlwana, ebheka phambili, ebeka isiseko kumabandla awayeza kunika ubungqina, engoyiki, kwinyaniso.

Kwaba ziinyanga ezimbalwa, wabuyela kwakhona eParis. Kwakukho ukuyaluzela okungaqhelekanga apho phakathi kwemadoda afundileyo nabafundi. Isifundo zeelwimi zakudala zakhokelela amadoda eBhayibhileni, baza abaninzi abantliziyo zabo zazingachukunyiswanga ziinyaniso zayo bazixoxa ngenzondelelo bada balwa nabamele ubuRoma. UCalvin, nangona wayekwazi ukulwa kwezi ndawo zembambano ngokufunda ngoThixo, wayenomsebenzi ongaphezulu ekwakufuneka ewenzile kunezi ngxolo zamadoda emfundo. Iingqondo zabantu zaphazamiseka, kwaye ngoku yayilixesha lokubavulela inyaniso. Lo gama iiholo zeyunivesithi zazizaliswe yingxolo yempikiswano yemfundo engoThixo, uCalvin wayengena kwizindlu ngezindlu, evulela abantu iBhayibhile, ethetha nabo ngoKristu nokubethelelwa kwaKhe emnqamlezweni.

Ngokubonelela kukaThixo, iParis yayiza kufumana esinye isimemo sokwamkela igospile. Ubizo lukaLefevre noFarel lwalaliwe, kodwa kwakhona isigidimi sasiza kuviwa zizo zonke iindidi kweso sixeko sikhulu esiyintloko. Ukumkani, enengxaki yezopolitiko, wayengekayami ngokupheleleyo neRoma ukuchasa uHlaziyo. UMargaret waye esabambelele kwithemba lokuba ubuProtestanti babuza koyisa eFrance. Wagqiba kwelokuba inkolo yohlaziyo ishunyayelwe eParis. Ngexesha lokungabikho kukakumkani, wayalela ukuba umfundisi womProtestanti ashumayele emabandleni esixeko. Kwathi kwakwaliwa oku zizikhulu zobupopi, inkosazana yalivula ibhotwe. Kongezwa igumbi ukuba libe yinkonzwana, kwaza kwaziswa ukuba yonke imihla, ngexesha elimisiweyo, kuyakubakhointshumayelo, baye abantu bawo onkeamanqanaba nemisebenzibemenyiweukuba babekho. Izihlwele zabuthelana kulo nkonzo. Akuzange kuphelele kuloo nkonzwana, kodwa neeveranda neeholo zaxinana. Amawaka ahlangana yonke imihla--izikhakhamela, abaphathi bezwe, abomthetho, abamashishini, nabasebenzi abohlukeneyo. Ukumkani, endaweni yokuba ayalele imihlangano, wayalela ukuba iinkonzo ezimbini zaseParis zivulwe. Ayizange yabakho intshukumo engako esixekweni ngenxa yelizwi likaThixo. Umoya wobomi ovela ezulwini waba ngathi uphefumlelwe phezu kwabantu. Ubungcathu, ubunyulu, ucwangco, nokukhuthala kwathabatha indawo yokunxila, ukurheletya, ukulwa nokungenzi nto.

Abaphathi bebandla bona babengalelanga. Esakulandula ukumkani ukungenelela ukunqanda ukushumayela, basuka baya ebantwini. Abazange bayeke nanye into

ekuxhokonxeni uloyiko, intiyo nokutshiseka kwabangazi nto nesihlwele esineenkolelo. Ngokuziyekela kwiititshala zayo zobuxoki, iParis, njengeYerusalem yakudala, ayizange ilazi ixesha lokuhanjelwa kwayo, kwanezinto ezizezoxolo lwayo. Kwaba yiminyaka emibini ilizwi likaThixo lishunyayelwa kwisixeko esiyintloko; kodwa, nangona baba baninzi abazamkelayo iindaba ezilungileyo, uninzi lwabantu lwazala. UFrancis wabonisa ukunyamezela, nje kuba efuna ukufeza ezakhe iinjongo, baza abobupopi baphumelela ukunyukela phezulu. Zaphinda zavalwa iinkonzo, lamiswa iqonga lokutshisa.

UCalvin wayeseParis, ezilungiselela umsebenzi owawuphambi kwakhe ngokufunda, ngokucamngca, nangokuthandaza. Ekugqibeleni, kodwa, ukukrokreleka kwaba phezu kwakhe. Amagunya azimisela ukumsa emalangatyeni. Ezithabatha ngokuthi ukhuselekile ekuzinxwemeni kwakhe, wayengacingi ngengozi, xa abahlobo befika bengxamile egumbini lakhe besithi amagosa asendleleni esiza kumbamba. Ngaloo mzuzu kwavakala ukunkqonkqoza okukhulu kwisango elingaphandle. Akuzange kuphele nomzuzu. Abanye babahlobo bakhe bawalibazisa emnyango amagosa, lo gama abanye bemnceda ngokumkhupha ngefestile umHlaziyi, waza wabaleka waya kufika kwimida yesixeko. Wafumana indawo yokusithela kwindlwana yomsebenzi owayengumhlobo wohlaziyo, wazifihla ngokunxiba impahla yomninindlu, waza, wathi ethwele igaba, waluqala uhambo lwakhe. Wabheka ngakumazantsi, wafumana indawo yokuphephela apho kwakulawula khona uMargaret. (Bona kuD'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 30.)

Wahlala apha iinyanga ezimbalwa, ekhuselekile phantsi kwenkuselo yabahlobo abanamandla, efunda njengaphambili. Intliziyo yakhe yona yayimile ekuvangeleni iFrance, waza akakwazi ukuhlala engenzi nto ixesha elide. Ngako nje ukuba luthothe uqhwithela, wafuna indawo entsha yokusebenza ePoitiers, apho kwakukho iyunivesithi, nalapho iimbono ezintsha zazisele zithandwa khona. Abantu bazo zonke iindidi bayiphulaphula ngovuyo igospile. Kwakungekho ukushumayela esidlangalaleni, kodwa ekhayeni lomphathi oyintloko, kwizindlu zakhe, ngamanye amaxesha kwigadi kawonke wonke, uCalvin wayewavula amazwi obomi obungunaphakade kwabo babelangazelela ukuwamamela. Emva kwexesha, ngokukhula kweqela labaphulaphuli, kwacingwa ukuba kukhuselekile ukuhlangana ngaphandle kwesixeko. Umqolomba owawusecaleni komwonyo onzulu nocutheneyo, apho imithi yayijinga phezu kwamatye yenza indawo esecaleni iphelele, basishiya isixeko ngeendlela ezahlukeneyo, baya kufika khona apho. Kule ndawo isecaleni, yayifundwa kakhulu iBhayibhile, icaciswa. Apha, kwaqhutywa okokuqala isiDlo seNkosi ngamaProstestanti aseFrance. Kule nkozo incinane, kwaphuma iqela labavangeli abathembekileyo.

Waphinda uCalvin wabuyela eParis. Wayengakwazi ukulincama ithemba lokuba iFrance isisizwe iya kulwamkela uHlaziyo. Phofu, wayefika phantse zonke iingcango zivaliwe. Ukufundisa igospile yayikukuthabatha indlela eya ngqo emlilweni, kwathi

ekugqibeleni, naye wazimisela ukuba ayishiye iJamani. Ngako nje ukuba eyishiya iFrance kwagqabhuka udushe olukhulu kumaProtestanti, kangangokuba, ukuba wayehleli, ngelwambandakanya naye kwintshabalalo yomntu wonke.

AbaHlaziyi bamaFrentshi, ngokulangazelela ukulibona izwe labo lihamba kunye neJamani neZwitzerland, bazimisela ukugqebha olungophiyo iRoma eneenkolelo, khon' ukuze luvuke lonke uhlanga. Ngenxayoko, amaphekepheke emibhalo ahlasela umthendeleko [weRoma] axhonywa ngobunye ubusuku kwiFrance yonke. Endaweni yokuluqhubela phambili uhlaziyo, le ntshukumo inenzondelelo kodwa ingakhange igqalwe kakuhle, yazisa intshabalalo, kungekuphela kubenzi balo, kodwa nakubahlobo benkolo ehlaziyiweyo, kuyo yonke iFrance. Yawanika amaRoma into awayekade eyinqwenela, isizathu sokunyanzelisa ukutshatyalaliswa baphele abalahlekisi njengabaphembeleli abayingozi ekuzinzeni kwetrone noxolo lwesizwe.

Ngesandla esifihlakeleyo, nokuba kungomhlobo ongenankathalo okanye utshaba olunenkani, kwakungaziwa—elinye lamaxwebhu labekwa kucango lwegumbi labucala likakumkani. Ukumkani wavutha ngumsindo. Kweli phepha, iinkolelo ezazihlonitshwa kwiminyaka yezizukulwana, zahlaselwa ngesandla esingenalusini. Isibindi esingenamlinganiso sokunyakathisa ezi ntetho zicacileyo nezothusayo phambi kokumkani, savusa ingqumbo kakumkani. Wathi ekhwankqisiwe, wathi xhungu umzuzwana engcangcazela engakwazi ukuthetha. Ingqumbo yakhe yaphuphuma amazwi athi: "Mababanjwe, kungabikho ukhethwayo, bonke abarhaneleka belandela ubuLutere. Ndiza kubatshabalalisa bonke." -- D'Aubigne, b. 4, ch. 10. Idayisi laliphosiwe. Ukumkani wayenze isigqibo sokuzijulela ngakwicala leRoma.

Amanyathelo athatyathwa kwangoko okubamba wonke ongumlandeli kaLutere eParis. Usizana lomsebenzi owayezibandakanye nenkolo yohlaziyo, nowayeqhele ukubizela amakholwa kwimihlangano yawo yasekhusini, wabanjwa wathi, ngokoyikiswa okukhulu ngokufa okukhawulezileyo komlilo, wayalelwa ukuba akhokelele abathunywa bobupopi kwikhaya lakhe wonke umProtestanti esixekweni. Wothuka enoloyiko ngobo bubi becebiso eliphantsi, ekugqibeleni, ukoyika amalangatye kwaphumelela, wakuvuma ukuba ngumngcatshi wabazalwana bakhe. Ekhokelwa ngumkhosi, erhangqwe luthotho lwababingeleli, abathwali besiqhumiso, iimonks, namasoldati, uMorin, umcuphi wasebukhosini, kunye nomngcatshi, bathi chu bezolile betyhutyha izitrato zesixeko. Umboniso wawubonakala unika imbeko "umthendeleko ongcwele," isenzo socamagusho ngokuthukwa komthendeleko [weRoma] ngabachasi.Phantsi kwalo mkhosi kwaye kufihlwe injongo eyingozi. Kwakusithi kwakufikwa malunga nendlu yomLutere, umngcatshi enze umqondiso, kungathethwa zwi. Umqokozoubusima, kungenwe endlwini, usapho lurhuqelwe phandle luqanyangelwe ngamatyathanga, lize iqela libheke phambili ukuya kuzingela amanye amaxhoba amatsha. "Abazange basindise ndlu, enkulu okanye

encinane, kwaneekholeji zeyunivesithi yaseParis. . . . UMorin wasigungqisa sonke isixeko. . . . Kwaba lulawulo lonkwantyiso."-- D'Aubigne, b. 4, ch. 10.

Amaxhoba abulawa ngokuthuthunjiswa ngenkohlakalo, kuba kwayalelwa ukuba umlilo uthothiswe ukuze ithabathe ixesha elide intlungu yawo. Wona, kodwa, afa engaBoyisi. Ukuzingisa kwawo akuzange kugungqe, uxolo lwawo alwasibekela. Abatshutshisi bawo, bengenawo amandla okushukumisa ukuqina kwawo okungagobiyo, baziva bona boyisiwe. "Amanqwanqwa asasazwa kuzo zonke iinkalo zaseParis, kwaza ukutshisa kwenziwa ngeentsuku ezilandelelanayo, icebo ikukusasaza uloyiko okulahlekisa ngokuthi saa ukubulala. Okuhle, phofu, ekupheleni, kwasala neendaba ezilungileyo. Yonke iParis yakwazi ukulubona uhlobo lwabantu oluvezwa ziimbono ezintsha. Yayingekho ipulpiti efana nebathwana lomzimba otshileyo wofelukholo. Uvuyo oluzolileyo olwakhanyisa ubuso bala madoda xa ayedlula . . . esiya kwindawo yokubulawa, ubugorha bawo xa ayemi esazulwini samalangatye alephuzayo, ubulali bokuxolela kwawo ukulimala, kwaguqula, kwimeko ezingekho mbalwa, umsindo wayimfesane, nentiyo yaluthando, bacenga ngobuciko obungathintelekiyo ngenxa yeendaba ezilungileyo."-- Wylie, b. 13, ch. 20.

Ababingeleli bezimisele ukuyigcina ingqumbo abayithandayo iphezulu, basasaza ezona zityholo zibi ngakumaProtestanti. Atyholwa ngokuceba ukubulala amaKatolika, ukuwisa urhulumente, nokugebenga ukumkani. Kwakungekho nesicwili sobungqina obunokwenziwa ukuxhasa ezo zityholo. Kanti ke, ezi ziprofeto zobubi zaziza kuba nokuzaliseka; phantsi kweemeko ezahlukeneyo, phofu, nakwimisebenzi yohlobo olulolunye. Iinkohlakalo ekwangcungcuthekiswa ngazo amaProtestanti ngamaKatolika zafumba ngobunzima bempindezelo, kwathi ngeenkulungwane ezalandelayo zazisa yona le ntshabalaloayethe iyeza kwangaphambili, phezu kokumkani, kulawulo lwakhe nabantu abaphantsi kwakhe, kodwa yaziswa ngabantu abangakholelwayo kuThixo nangabobupopi ngokwabo. Yayingekuko ukumiselwa, kodwa ingcinezelo, yobuProtestanti, eyayiza kuthi, kumakhulu amathathu eminyaka kamva, izise phezu kweFrance ezi ntlekele zimbi kakhulu.

Ukukrokra, ukungathembani, noloyiko ngoku lwangena kuzo zonke iindidi zabantu ekuhlaleni. Phakathi komothuko okumntu wonke, kwabonakala ubunzulu bokubamba imfundiso yobuLutere okwaba nayo ezingqondweni zabantu ababephezulu emfundweni, kwimpembelelo, nasekubalaseleni kwesimilo. Abanobugcisa, abashiceleli, izifundiswa, iiprofesa eziyunivesithi, ababhali, nabasebenza ezinkundleni, bonke bathi shwaka. Amakhulu ayibaleka iParis, azenza iimbacu ezishiye ilizwe lazo lokuzalwa, kwiimeko ezininzi enika ingqondo yokuba ayekhetha inkolo yohlaziyo. Bathi bakubhekabheka abobupopi ecaleni kwabo, bamangaliswa kukubona ubuninzi babalahlekisi abanyamezelwayo phakathi kwabo. Ingqumbo yabo yaphalala kwizihlwele ezazingamaxhoba awayethobeke kakhulu awafikelelwa lula ngamandla abo. Iintolongo

zaziphuphuma, nomoya ubonakala umnyama ngumsi wokutshiswa kweenkuni ezazibaselwa abayamkelayo igospile.

UFrancis I waba novuyo olukhulu kuba eyinkokeli kwintshukumo enkulu yokuvuselelwa kokufunda okwaphawula ukuqala kwenkulungwane yeshumi elinesithandathu. Wayechulumancile kukuhlanganisa kwibhotwe lakhe amadoda afundileyo awayevela kumazwe wonke. Ekuthandeni kwakhe ukufunda nokujongela phantsi ukungazi nenkolelo yeemonks, ubuncinane, kwabangela umgangatho wokunyamezela okwenzelwa uhlaziyo. Sekunjalo, ekhuthazwa yinzondelelo yokunyhasha kuphele ukulahlekisa, lo mxhasi wemfundo wakhupha umthetho wokuba kupheliswe ukushicilela kuyo yonke iFrance! UFrancis I ungomnye phakathi kwemizekelo emininzi ekubhalwe ngayo ebonisa ukuba inkcubeko yengqondo ayikhuseli ekungamelanini nenkolo nentshutshiso.

IFrance, ngenkonzo enendili neyasesidlangalaleni yayiza kuzinikela ngokupheleleyo ekutshabalaliseni ubuProtestanti. Ababingeleli banyanzelisa ukuba, ukuhlaselwa okwenziwa kuThixo Phezulu ngokugxekwa komthendeleko [waseRoma] kumele ukuba kucanyagushelwe egazini, nokuba ukumkani, ngenxa yabantu bakhe, ayinike esidlangalaleni imvume yakhe kumsebenzi owoyikekayo.

Umhla wama-21 Januwari, 1535 wamiswa ukuze kuqhutywe inkonzo eyoyikeka kakhulu. Uloyiko olunenkolelo nentiyo eneenkani yaso sonke isizwe yayimiswe ngeenyawo. IParis yangenelwa zizihlwele ezaziphuma kwilizwe lonke zazalisa izitrato zayo. Imini yayiza kwamkelwa ngomkhulu nomhle umngcelele. “Izindlu ezisendleleni yohambo zazijinga imidiyadiya yokuzila, kumi izibingelelo kwiindawo ezikhethiweyo.” Ngaphambi komnyango ngamnye kwakukho isibane sokuhlonipha “umthendeleko ongcwele.” Phambi kokuba kuthi qheke ukusa, kwenziwa umngcelele owawusuka kwibhotwe likakumkani. “Kuqala yayiziibhanile neminqamlezo yeziphaluka eziliqela; kulandela abahlali, behamba ngababini, bephethe izibane.” Kwalandela amahlelo amane abafundisi, ilelo linesambatho salo esisodwa. Kwalandela ingqokelela eninzi yeentsalela zemifanekiso ebalulekileyo eyaphukileyo. Emva kwale, kwakukho abafundisi ababunkosi bevathe iingubo ezinde ezimfusa nezibomvu, nezazihonjiswe ngamatye anqabileyo, isinxibo esasisihle kakhulu esimenyezelayo nesidanyazayo.

“Isonka somthendeleko [wombingeleli] sasithwelwe yibhishophu yaseParis phantsi kophahla oluhle, . . . luxhaswe ziinkosana zegazi ezine. . . . Emva kwesonka kwakuhamba ukumkani. . . . uFrancis I ngaloo mini engasithwelanga isithsaba, engayambathanga nengubo ende yesizwe.” “Intloko ingagqunywanga, amehlo akhe ekhangele phantsi emhlabeni, esandleni ephethe ikhandlela elinokukhanya okuncinane,” ukumkani waseFrance wabonakala “ekwimeko yokuzohlwaya.”-- Wylie, b. 13, ch. 21. Kuso sonke isibingelelo wayeguqa phantsi ngokuzohlwaya, kungengakuba enobubi obungcolise

umphefumlo wakhe, kungekuko nangexa yegazi elimsulwa elangcolisa izandla zakhe, kodwa ngenxa yesono esibulalayo sabantu bakhe ababa nesibindi sokugxeka umthendeleko [waseRoma]. Emva kwakhe kwakulandela ukumkanikazi nezikhulu zesizwe, nazo zihamba ngazibini, iseso siphethe isibane esikhanyisiweyo.

Njengenxalenye yeenkonzo zemini, ukumkani ngokwakhe wathetha namagosa aphezulu obukumkani kwiholo enkulu yebhotwe likabhishophu. Enenkangeleko ezele lusizi, wavela phambi kwabo wathi, ngamazwi obuciko obuchukumisayo, wakhalela "ukwaphulwa komthetho, unyeliso, imini yentlungu nehlazo," eyafikela isizwe. Wabiza wonke umntu othembekileyo ophantsi kolawulo lwakhe ukuba ancede ekuncothulweni kobhubhane wolahlekiso ozisele iFrance intshabalalo. "Ngokwenene, bahlekazi, njengoko ndingukumkani wenu," watsho, "ukuba ndandisazi ukuba elinye lamalungu am linamabala okanye lingenwe koku kubola kuthiyekileyo, ngendaninika ukuba nilisuse. . . . Ukudlula apho, . . . ukuba ndandibone omnye wabantwana bam engcolisiwe lilo, ndandingayi kumsindisa. . . . Ndandiya kumnikela ngokwam, ndibingelele ngaye kuThixo." Watsarhwa ziinyembezi esathetha, yakhala yonke intlangano, yakhwaza ngamxhelo mnye, yathi: "Siya kuphila, sife, ngenxa yenkolo yeKatolika!"--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12.

Babusuke boyikeka ubumnyama besizwe esalandula ukukhanya kwenyaniso. Ubabalo "oluzisa usindiso" lwalufikile; kodwa iFrance, emva kokuwabona amandla nobungcwele balo, emva kokuba amawaka ayetsalwe bubuhle bobungcwele balo, emva kokuba izixeko needolophana zikhanyiselwe kukubengezela kwalo, yajika inyula ubumnyama kunokukhanya. Basisusa kubo isipho sasezulwini xa babesiphiwa. Bathi okubi kulungile, nokulungileyo kubi, bada bangamaxhoba eenkani zokuzikhohlisa kwabo. Ngoku, nangona benokuthi bakholwe ukuba bebesebenzela uThixo ngokutshutshisa abantu baKhe, kunjalo, ukunyaniseka kwabo akubenzi bangabi nabutyala. Ukukhanya engekubahlangule enkohlisweni, ekudyobheni imiphefumlo yabo ngetyala legazi, bakwala ngabom.

Isifungo esinendili sokuncothula ulahlekiso senziwa kwikhathedrale enkulu apho, phantse kwiinkulungwane ezintathu emva koko, isithixo sengqondo sasiza kumiselwa isizwe esamlibalayo uThixo ophilileyo. Waphinda wenziwa umngcelele, baza abameli beFrance baphuma ukuba baqale umsebenzi ababefungele ukuwenza. "Kufutshane nje kwelinye, amaqonga ayemisiwe, ekwakuza kuthi phezu kwawo, amaKristu amaProtestanti atshiswe ephilile, kwaza kwalungiselelwa ukuba iinkuni kufuneka zibaswe ngomzuzu wokuvela kukakumkani, nokuba kufuneka umngcelele ume ukuze ukubone ukubulala."--Wylie, b. 13, ch. 21. Imininingwana yokuthuthunjiswa okwanyamezelwa ngala mangqina ngoKristu ibuhlungu kakhulu ukuba ingabaliswa; kodwa akuzange kubekho kugungqa kumaxhoba. Athi akukhuthazwa ukuba arhoxe, elinye laphendula: "Ndikholelwa kuphelakoko abaprofetinabapostile babekushumayela ngaphambili, nako konke oko iqela

labangcwele lalikukholelwa. Ukholo lwam luthembele kuThixo oya kumelana nawo onke amandla esihogo.”--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12.

Wahamba usima umngcelele kwiindawo zongcungcuthekiso. Wathi wakufika apho ubuqale khona, kwibhotwe likakumkani, isihlwele sachithakala, waza ukumkani noobhishophu abakhulu bagoduka, benelisekile kakuhle ngumsebenzi wemini, bezincoma kuba umsebenzi oqaliweyo uya kuqhubeka kude kube sekupheleni kwentshutshiso yolahlekiso.

Isigidimi soxolo esaliwayo yiFrance kwakuza kufuneka ukuba kuqinisekisiwe ukuba ngokwenene sincothulwe, kungenjalo zaye ziya kuba zibi kakhulu iziphumo. Ngomhla wama-21 kaJanuwari, 1793, kuyiminyaka engamakhulu amabini anamashumi amahlanu anesibhozo ukususela kwimini iFrance eyathi yazinikela ukutshutshisa abaHlaziyi, omnye umngcelele, onenjongo eyahluke kakhulu, wadlula kwizitrato zaseParis. “Kwakhona ukumkani wayeyintloko; kwakhona kwakukho isiphithiphithi nokukhwaza; kwakhona kwavakala isikhalo samaxhoba amaninzi; kwakhona ayekhona amaqonga amnyama; kwakhona imiboniso yemini yavalwa ngokubulawa okoyikekayo; uLouis XVI, esilwa ngezandla nababemvalele nababulali bakhe, erhuqwa esiwa esiqobeni, apho wacinezelwa phantsi ngamandla amakhulu ukuba lide liwe izembe, yaza intloko eqhawulweyo yaqengqwa phezu kweqonga.”--Wylie, b. 13, ch. 21. Kanti ke ukumkani wayengekuphela kwexhoba; kufuphi kuloo ndawo, abantu abangamawaka amabini anamkhulu asibhozo [2800] batshabalala ngokunqunyulwa ngexesha lemihla yegazi yoLawulo ngeGqudu.

UHlaziyo lwalinika ihlabathi iBhayibhile evuliweyo, luvula amatywina emiyalelo yomthetho kaThixo, lukhuthaza amabango awo kwizazela zabantu. Uthando olungenamda lwabatyhilela abantu imimiselo nemithetho-siseko yezulu. UThixo wayethe: “Yigcineni ke niyenze; ngokuba oku bubulumko benu, nengqondo yenu, emehlweni abantu abaya kuyiva yonke le mimiselo; bathi, Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa.” Duteronomi 4:6. Xa iFrance yayisala isipho sezulu, yayihlwayela imbewu yoqhushululu nentshabalalo; kwaza kwathi ukusebenza okuqinisekileyo komsebenzi nesiphumo kwanesiqhamo soVukelo noLawulo ngeGqudu.

Kude phambi kwentshutshiso eyavuswa ngamaxwebhu, owayenesibindi nozimiseleyo uFarel, wanyanzeleka ukuba alishiye ilizwe lokuzalwa kwakhe. Waya kuhlala eSwitzerland, wathi ngokusebenza kwakhe, waxhasa umsebenzi kaZwingli, wanceda ukubuyisela kokuxhaswa koHlaziyo. Iminyaka yakhe yokugqibela yachithelwa apha, kanti ke wayeqhubeka ukuba nempembelelo evakalayo kuhlaziyo eFrance. Ngeminyaka yakhe yokuqala elubhacweni, amalinge akhe ayebhekiselele ekusasazweni kwegospile kwilizwe lakhe lokuzalwa. Wachitha ixesha eshumayela phakathi kwabantu bakubo kufuphi nomda, apho, ngokungatyhafiyo wayiqaphela ngononophelo imbambano

waza wanceda ngamazwi enkuthazo necebiso. Ngoncedo lwezinye iimbacu, iincwadi zabaHlaziyi bamaJamani zaguqulelwa kulwimi lwesiFrentshi, kunye neBhayibhile yesiFrentshi, zashicilelwa zaba ninzi kakhulu. Ezi ncwadi zathengiswa kakhulu eFrans. Abathengisi bazo bazinikwa ngexabiso eliphantsi, ukuze bakwazi ukuzuza ingeniso eyayiza kubenza bakwazi ukuqhubeka naloo msebenzi.

UFarel wawuqala umsebenzi wakhe eSwitzerland ngokuzithobileyo esithi uyititshala. Wahlala kwindlu esecaleni, wazinikela ekufundiseni abantwana. Ngaphandle kwamasebe aqhelekileyo okufundwa, ngononophelo wangenisa iinyaniso zeBhayibhile, ethemba kuba uya kuthi ngabantwana afikelele kubazali. Babakho abakholwayo, kodwa ababingeleli baphuma beza ukuba bamnqande awuyeke loo msebenzi. “ayikwazi leyo ukuba yigospile kaKristu,” batsho ababingeleli, “bekubona ukushunyayelwa kwayo njengokungazisi luxolo, kodwa kuzisa imfazwe.”--Wylie, b. 14, ch. 3. Njengabafundi bokuqala, wathi akutshutshiswa kwisixeko esithile, wabalekela kwesinye. Kwiilali ngeelali, kwizixeko ngezixeko, ehamba ngeenyawo, enyamezele indlala, ingqele, nokudinwa, kuyo onke indawo ubomi bakhe busengozini. Washumayela kwiindawo eziphangaleleyo, ezinkonzweni, maxa wambi kwiipulpiti zeekhathedrale. Ngamanye amaxesha wayefika kungekho bantu bakumphulaphula enkonzweni; ngamanye ukushumayela kwakhe kuphazanyiswe yimikhwazo nokumnyevulela; waphindwa wasuswa dlakadlaka epulpitini. Waphindaphindwa ukulalelwa yinkitha yabantu abethwe aphantse ukufa. Noko kunjalo wabheka phambili. Nangona wayekholisa ukugxothwa, wayezingisa angadinwa, abuyele apho wayehlaselwe khona; wada wazibona iidolophu, enye emva kwenye, nezixeko, esinye emva kwesinye, ezazifudula zizinqaba ekuqine kuzo ubupopi, ziyivulela amasango igospile. Isiphaluka esincinane apha wayeqale khona ukusebenza, sakhawuleza ukuyamkela inkolo yohlaziyo. Izixeko iMorat neNeuchatel nazo zazishiya iinkonzo zobuRoma zayisusa imifanekiso yonqulo lwezithixo kwiinkonzo zazo.

UFarel kwakukade enqwenela ukumisa isibonda sobuProtestanti eGeneva. Ukuba esi sixeko besingazuzwa, besingaba ngumbindi woHlaziyo eFrance, eSwitzerland, naseItaly. Enalo mgomo phambi kwakhe, wayeqhubeke nokusebenza kwakhe zada iidolophu needolophana ezijikelezileyo zazuzwa. Emva koko, eneqabane elinye, wangena eGeneva. Wavunyelwa ukuba ashumayele nje iintshumayelo ezimbini. Ababingeleli, bezame ngelize ukuzuza ukugwetywa kwakhe ngamagunya karhulumente, bambizela phambi kwequmrhu lenkonzo, abaya kulo bona begushe izixhobo phantsi kweengubo zabo ezinde, bezimisele ukumbulala. Ngaphandle kweholo, isixuku esinomsindo, esasiphethe amagqudu namakrele, sasiqokelelene ukuze sikuqinisekise ukufa kwakhe ukuba uyaphuncuka kwiqumrhu. Ubukho babachophela amatyala nomkhosi oxhobileyo, kwaya kwamsindisa. Kwangonyezi ngemini elandelayo, wakhokelwa, eneqabane lakhe, bacanda ichibi baya kwindawo yokusinda. Laba liyaphela ilinge lokuqala lokushumayela eGeneva.

Kwilinge elilandelayo, kwanyulwa isixhobo esilula—indodana, eyayithobeke ngenkangeleko kangangokuba yaphathwa ngezandla ezibandayo nangabahlobo abathi bangabohlaziyo. Yintoni eyayinokwenziwa ngomnye umntu apho kwaliwa khona uFarel? Wayengenza njani onesibindi esincinane namava akwanjalo ukuvelana noqhwithela ekuthi phambi kwalo kunyanzeleke ukuba, abona banamandla nabona banesibindi, babaleke? “Akungabukroti, akungamandla; kungoMoya wam; utsho uYehova.” Zekariya 4:6. “UThixo usuke wanyula izinto ezibubudenge zehlabathi, ukuze azidanise izilumko.” “Ngokuba into kaThixo ebubudenge ilumkile kunabantu, nento kaThixo engenamandla yomelele kunabantu.” 1 Korinte 1:27, 25.

UFroment wawuqala umsebenziwakhe eyititshala.Iinyaniso ezo wayezifundisa abantwana zazibaliswa emakhaya. Kungekudala abazali beza kuphulaphula ukuchazwa kweBhayibhile, lada lazala igumbi lokufundela ngabaphulaphuli abanomdla. Banikwa simahla iTestamente eNtsha namaphetshana, ezo zinto zafikelela kwabaninzi ababengazange babe naso isibindi sokuza ekuhleni ukuba bave iimfundiso ezintsha. Emva kwexesha, lo msebenzi naye wanyanzeleka ukuba asabe; kodwa iinyaniso awazifundisayo zamila ezingqondweni zabantu. UHlaziyo lwatyaleka, lwaqhubeka lusomelela lusanda. Abashumayeli babuya, kwathi ngemisebenzi yabo, unqulo lobuProtestanti lwamiselwa eGeneva.

Isixeko sasesaziwe ngokuba sesoHlaziyo xa uCalvin, emva kokubhadula namahla-ndinyuka, wangena kumasango aso. Ebuya kutyelelo lwakhe lokugqibela kwindawo yakhe yokuzalwa, wayesendleleni esinga eBasel, wathi ngokufumana indlela engqalileyo imiwe yimikhosi kaCharlse V, wanyanzeleka ukuba ahambe ngendlela ejikelezayo edlula eGeneva.

Kolu tyelelo, uFarel wasibona isandla sikaThixo. Nangona iGeneva yayiyamkele inkolo yohlaziyo, wawusemkhulu umsebenzi owawusasele ukuba ufezwe apha. Abantu abaguquki ngobuninzi kodwa baguquka ngabanye ngabanye kuThixo; umsebenzi wokuzalwa ngokutsha kufuneka wenzeke entliziyweni nasesazeleni ngamandla kaMoya Oyingcwele, kungabi yimithetho yamaqumrhu. Nangona abantu baseGeneva belilahla igunya laseRoma, babengakulungelanga kwangoko ukubushiya ububi obabuqhama phantsi kolawulo lwayo. Ukumisela apha imithetho-siseko enyulu yegospile nokulungisa aba bantu ukuba bazalise ngokufanelekileyo isikhundla ukubonelela kukaThixo okubonakala kubabizele kuso, kwakungeyiyo imisebenzi elula.

UFarel wayeqinisekile ukuba wayefumene kuCalvin umntu owayenako ukuhlangana naye kulo msebenzi. Egameni likaThixo, wamcenga ngembeko umvangeli oselula ukuba ahlale asebenze apha. UCalvin wahlehla ngokothuka. Iphakuphaku elithanda uxolo, woyika ukudibana nabantu baseGeneva abanesibindi, abazimele geqe, nabanomoya ondlongondlongo. Ubuthakathaka bempilo yakhe, kunye nokuthanda kwakhe ukufunda,

kwamenza ukuba afune ukuphumla. Ekholelwa ukuba, ngosiba lwakhe wayenokwenza okuhle kakhulu umsebenzi wohlaziyo, wayenqwenela ukuzuza ukuphumla kwindawo, ezolileyo ukuze afunde, aze apho, ngoshicilelo, afundise, akhe amabandla. Noko kunjalo, iziyalo zikaFarel zafika kuye njengobizo oluvela eZulwini, waza akakwazi ukwala. Kwaba ngathi kuye, ngokutsho kwakhe, "isandla sikaThixo saya solulelwa ezantsi sisuka ezulwini, saza sabekwa phezu kwakhe, samlungiselela, ngokungenako ukujikwa, indawo awayengxame kakhulu ukuba ayishiye."--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 9, ch. 17.

Ngeli xesha, iingozi ezinkulu zaziwurhangqile umsebenzi wobuProtestanti. Iziqalekiso zikaPopi zagityiselwa kwiGeneva, izizwe ezinamandla ziyithembisa ngokuyitshabalalisa. Sasiza kwenza njani esi sixeko sincinane ukumelana nobulawuli obunamandla nobabuthe rhoqo bunyanzelisa ookumkani nabaphathi ukuba bazinikele kubo? Singakwazi njani ukuma siqubisane nemikhosi yaboyisi abakhulu bomhlaba?

Kubo bonke ubukumkani bobuKristru, ubuprotestanti babulandelwa ziintshaba ekunzima ukuzoyisa. Uloyiso lokuqala loHlaziyo lwaludlule, iRoma yabiza imikhosi emitsha, inethemba lokulutshabalalisa [uHlaziyo]. Ngeli ixesha, kwaqalwa ihlelo lamaJesuits, amatsha-ntliziyo akhohlakele kakhulu, angenanceba, nawona anamandla kwiintshatsheli zobupopi. Bengabantu abasusiweyo kumaqhina omhlaba nokuthandwa ngabantu, abafayo kumabango othando lwemveli, okwathula kwaphela kubo ukucinga nesazela, abangazi mthetho, abangenamaqhina, ngaphandle kwawohlelo lwabo, abangenawo umthwalo ngaphandle kokukhulisa amandla abo. (Bona ISIHLOMELO). Igospile kaKristu yabenza abakuyo ukuba bakwazi ukumelana nengozi nokunyamezela intlungu, bangoyikiswa yingqele, indlala, ukusebenza nzima, nobuhlwempu, bayiphakamise ibhanile yenyaniso sebejongene nokuxhonywa, nomhadi womgxobhozo, nesibonda sokutshiswa. Ukulwa le mikhosi, ubuJesuit bukhuthaza abalandeli babo ngokuba nokutshiseka okubenza ukuba banyamezele ngokweengozi, nokuchasa ngamandla enyaniso zonke izixhobo zenkohliso. Kwakungekho kwaphulwa komthetho kukhulu kakhulu kubo ukuba bangakwenzi, kungekho nkohliso ephantsi kakhulu kubo ukuba bangayenzi, kungekho kukhohlisa kunzima kakhulu kubo ukuba bangakuqali. Befungele ubuhlwempu nokuzithoba kwaphakade, yayiyinjongo yabo abayifundileyo ukuzuza ubutyebi negunya, ukuzinikela ekoyiseni ubuProtestanti, nokumisela ngokutsha ukongama kukaPopi.

Xa bevela bengamalungu ohlelo lwabo, babenxiba ingubo yobungcwele, bahambele iintolongo nezibhedlela, balungiselele abagulayo nabangamahlwempu, besithi balishiyile ihlabathi, bathwele igama elingcwele likaYesu, owayehamba esenza okulungileyo. Bekuye kufihlwe phantsi kwalo mphandle ungenasiphako, iinjongo ezizezona zikukwaphulwa komthetho neziyingozi ebulalayo. Yayingumthetho-siseko osisiseko wehlelo ukuba, isiphelo sigwebela indlela esetyenzisiweyo. Ngalo mthetho, ukuxoka, ubusela,

ubuqhopholololo, ukubulala, zizinto ezazinganele nje ukuxoleleka, kodwa ezinconywayo, xa zifeze iinjongo zebandla. Phantsi kokuzifihla okwahlukeneyo, amaJesuits ayeyisebenza indlela yawo ifikelele kwizikhundla zesizwe, anyuke abe ngabacebisi bakakumkani, babumbe imigaqo yesizwe. Babesiba zizicaka zokusebenza ngokweentlola kwinkosi zabo. Bamisa iikholeji zoonyana beenkosana namadoda amakhulu, nesikolo sabantu nje; baze abantwana babazali abangamaProtestanti benziwe ukuba bagcine iinkonzo zobupopi. Bonke ubuyokoyoko nobuhle bonqulo lobuRoma babusenziwa ukuze buphazamise ingqondo budide buthimbe ingcinga, ukuze ngolo hlobo inkululeko abayisebenzela nzima oobawo baphalala igazi ngenxa yayo ingcatshwe ngoonyana. AmaJesuits azisasaza ngokulula kwiYurophu, kwaye, naphi na apho aya khona, kwakulandela imvuselelo yobupopi.

Ukuwanika igunya elikhulu, kwakhutshwa ibull [iphepha eliphuma kuPopi], eyayimisela ngokutsha inkundla yokuncinwa kwenkolo. (Bona ISIHLOMELO.) Nangona yayithiyekile jikelele nakumaKatolika ngokwawo, le nkundla yoyikekayo yaphinda yamiswa ngabaphathi bobupopi, yathi inkohlakalo eyayimbi kakhulu ukuba ingamelana nokukhanya kwemini, yaphindwa kwimihadi eyimigxobhozo esemfihlakalweni. Kumazwe amaninzi, amawaka ngamawaka esihombo sesizwe, esona sinyulu nesibekekileyo, abona bantu banobuchopho nabafunde kakhulu, abafundisi aboyika uThixo nabazinikeleyo, bekhuthele bengabemi abangabathandi bezwe, izifundiswa ezikrelekrele, abazobi abanesakhono, amachule aneetalente, babulawa okanye banyanzeleka ukuba babhacele kwamanye amazwe.

Yayinjalo iindlela eyasetyenziswa yiRoma ukucima ukukhanya koHlaziyo, ukurhoxisa iBhayibhile ebantwini, nokubuyiselwa kokungazi nenkolelo yamaXesha obuMnyama. Noko kunjalo, phantsi kwentsikelelo kaThixo nemisebenzi yaloo madoda aphakamileyo, athe uThixo wawavusa ukuba alandele uLutere, ubuProtestanti abuzange boyiswe. Kwakungafunekanga ukuba buxhomekeke ekuthandweni okanye kwizixhobo zeenkosana ukuba namandla kwabo [ubuProtestanti]. Awona mazwe mancinane, ezona zizwe zithobekileyo nezinawona mandla mancinane, zaba ziinqaba zabo. YayiyiGeneva encinane, phakathi kweentshaba ezinamandla ezaziceba ukuyitshabalalisa; yayiyiHolland kwiindonga zayo zentlabathi kulwandle lwangasentla, eyabambana nembandezelo yeSpain, ngelo xesha eyayibobona bukumkani obukhulu nobutyebileyo; yayiyiSweden eyayingacacanga nengenanto, eyazuzela uHlaziyo uloyiso.

Phantse kwayiminyaka engamashumi amathathu uCalvin esebenza nzima eGeneva, okokuqala esakha ibandla apho, ebambelele ekuziphatheni okuhle kweBhayibhile, kwathi emva koko yakukuhambisela phambili uHlaziyo kuyo yonke iYurophu. Ikhondo lakhe njengenkokeli yasesidlangalaleni lalingenasiphako, ngokunjalo neemfundiso zakhe, zazimsulwa kwimposiso. Wayesisixhobo ekutyaleni iinyaniso ezazibaluleke ngendlela eyodwa ngexesha lakhe, ekugcineni imithetho-siseko yobuProtestanti ukuba imelane

nokubuya okukhawulezileyo komsinga wobupopi, nokukhuthaza kumabandla ahlaziyiweyo ubulula nobungcwele bobomi, endaweni yekratshi nenkohlakalo eyayikhuthazwa phantsi kwemfundiso yobuRoma.

Ukusuka eGeneva, iincwadi neetitshala zaphuma ukuya kusasaza iimfundiso ezihlaziyiweyo. Ukuza kufika kule ndawo, abatshutshiswayo bawo wonke amazwe, babelindele imfundiso, icebiso, nenkuthazo. Isixeko sikaCalvin saba yindawo yokuphephela kubaHlaziyi ababezingelwa, kuyo yonke iYurophu eseNtshona. Bebaleka iinkqwithela ezazisoyikeka ezaqhuba iinkulungwane, iimbacu zafika kumasango aseGeneva. Zilambile, zingxwelerhekile, zilahlekwe ngamakhaya nezizalwana, zamkelwa ngezishushu, zakhathalelwa ngobubele; zathi zakufumana ikhaya apha, zasisikelela isixeko ngokuzamkela ngobuchule bazo, ngemfundo yazo, nangokoyika uThixo kwazo. Abaninzi abafuna indawo yokusithela apha, babuyela kumazwe abo ukuya kumelana nembandezelo yeRoma. UJohn Knox, igorha lomHlaziyi waseScotland, iqela laseNgilane lamaPuritan, amaProtestanti aseHolland naseSpain, amaHuguinots aseFrance, bonke basithwala isibane senyaniso ukusuka eGeneva ukuze bakhanyise kubumnyama bamazwe abo okuzalwa.

Isahluko 13—Inetherlands Nescandinavia

ENetherlands imbandezelo yobupopi yenza ukuba kuthi kusesekuqaleni kubekho uVukelo oluqinileyo. Kumakhulu asixhenxe eminyaka ngaphambi kwexesha likaLutere, uPopi waseRoma, waya wasuswa esihlalweni ngesibindi ngoobhishophu ababini, abathi, bethunyelwe ukuba bayokuba ngabameli eRoma, bayifunda eyona meko iyiyo "[ka] Popi Ongcwele": "UThixo wenzele umfazi waKhe oliqabane laKhe, ibandla, umphako obekekileyo nongunaphakade wosapho lwakhe, ngekhazi elingapheliyo nelingonakaliyo, wamnika isithsaba nentonga [yokulawula]; . . . konke okunceda wena njengokungena kwesela. Uzimisela itempile kaThixo, endaweni yomfundisi, ufana nengcuka kwizimvu; . . . usenza ukuba sikholelwe ukuba uyibhishophu eyongamileyo, kodwa uziphethe okombandezeli. . . . Nangona ufanelwe kukuba sisicaka sezicaka, njengoko uzibiza njalo, uzama ukuba yinkosi yeenkosi. . . . Uhlazisa imiyalelo kaThixo. . . . UMoya Oyingcwele ungumakhi wawo onke amabandla ngokobubanzi bomhlaba. . . . Isixeko sikaThixo wethu, esingabemi baso thina, sifikelela kuyo yonke imimandla yamazulu; kwaye sikhulu kunesixeko, esibizwa ngabaprofeti abangcwele ngokuthi yiBhabheli, ezenza ngcwele, ezizuzela izulu, izibabaze ngokuthi ubulumko bayo abunakufa; kuthi ekugqibeleni, kungekho ngaphandle kwesizathu, sithi asizanga saphazama, saye singasokuze siphazame."--Gerard Brandt, History of the Reformation in and About the Low Countries, b. 1, p. 6.

Bavuka nabanye ukusuka kwinkulungwane kuye kwenye bephinda lona olu Vukelo. Kanti ke ezo titshala zangaphambili ezazicanda imimandla emininzi zibizwa ngamagama awohlukeneyo, zazinesimilo sabavangeli bamaVaudois, basasaza kuyo yonke indawo ulwazi lwegospile, bangena naseNetherlands. Iimfundiso zabo zanaba ngokukhawuleza. IBhayibhile yamaWaldensi bayiguqulela ngeendima kulwimi lwesiDatshi. Bavakalisa ukuba "kukho okukhulu okuhle kuyo; akukho ziqhulo, akukho zintsomi, akuhlekiswa, akukho nkohliso, kodwa kukho amazwi enyaniso; nokuba, nangona kukho ukhokho oluluqweqwe oluqinileyo, ngaphakathi kukho umongo nobumnandi bokulungileyo nokungcwele okufumaneka lula ngaphakathi kwayo."-- Gerard Brandt, b. 1, p. 14. Babhala batsho abahlobo benkolo yakudala, ngenkulungwane yeshumi elinambini.

Zaqala ke ngoku iintshutshiso zobuRoma; kodwa phakathi kweenyanda zomlilo nokuthuthunjiswa, amakholwa aqhubeka esanda, ngokuzimisela evakalisa ukuba iBhayibhile kuphela kwegunya elingasokuze libe nempazamo kwinkolo, nokuba "akukho mntu umele ukuba anyanzelwe ukuba akholwe, kodwa kufuneka azuzwe ngokushumayela."--Martyn, vol. 2, p. 87.

Iimfundiso zikaLutere zafumana umhlaba ofanelekileyo eNetherlands, bathi abantu abanyanisekileyo nabathembekileyo baphakama ukuba bayishumayele igospile. Kwesinye seziphaluka zaseHolland, kwaphuma uMenno Simons. UmRoma Katolika ofundileyo,

ethanjiselwe ububingeleli, wayengazi ngokupheleleyo ngeBhayibhile, engayifundi ngenxa yokoyika ukulukuhlelwa kulahlekiso. Yathi yakuzinyanzela kuye intandabuzo ngemfundiso yokuguqulwa kwesonka somthendeleko sibe ngumzimba negazi likaKristu ngoqobo, wayithabatha njengesilingo esivela kuSathana, wathi, ngomthandazo nokuvuma izono, wazama ukuzikhulula kuso; kodwa kwaba ngelize. Ngokuzixuba kwimiboniso yorheletyo wazama ukulithulisa ilizwi elimmangalelayo lesazela; kodwa akaphumelela. Emva kwexesha, waya wafunda iTestamente eNtsha, kwaza oku, kunye nokwakubhalwe nguLutere, kwamenza ukuba ayamkele inkolo ehlaziyiweyo. Emva koko wakhawuleza wabona kwilali ekufutshane ukunqunyulwa kwentloko komntu owayebulawelwa ukuba ebhaptizwe ngokutsha. Oku kwamenza ukuba ayifunde iBhayibhile ngokubhekisele ekubhaptizweni kweentsana. Akazange afumane nto ibonisa ukwenziwa kwako eziBhalweni, kodwa wabona ukuba inguquko nokholo kufuneka kuyo yonke indawo kube yimeko yokwamkelwa kobhaptizo.

UMenno waphuma kwiBandla laseRoma wabunikela ubomi bakhe ekufundiseni iinyaniso awayezamkele. KwiJamani neNetherlands, kwavuka udidi lwabatshiseka ngokubaxa lwabakho, luvakalisa iimfundiso zobudenge nezithetha kakubi, ucwangco nokuziphatha okuhlazisayo, kude kudlulele kubundlobongela novukelo-mbuso. UMenno wazibona iziphumo ezibi ezaziza kuthi, ngokuqinisekileyo, zikhokelele kuzo ezi ntshukumo waza wazichasa ngamandla ezi mfundiso ziyimposiso nokuceba okukhohlakeleyo kwaba tsha-zintambo. Baba baninzi, kodwa, abalahlekiswa ngaba phuma-silwe, kodwa bazilahla iimfundiso zabo eziyingozi; kanti kwasala baba baninzi ababe yinzala yamaKristu akudala, iziqhamo zokufundisa kwamaWaldensi. Phakathi kwezi ndidi, uMenno wasebenza ngenzondelelo enkulu nempumelelo.

Kwakuyiminyaka engamashumi amabini ehamba nenkosikazi yakhe nabantwana, enyamezele ubunzima nentlupheko, nokwakuphantsa ukumphulukisana nobomi bakhe. Wayityhutyha iNetherlands nomntla weJamani, esebenza kakhulu phakathi kwabantu abathobekileyo, kodwa esenza impembelelo enabe kakhulu. Eliciko ngendalo, nangona imfundo yakhe yayingabhekephi, wayeyindoda esidima sayo sasingagungqi, enomoya othobekileyo nokuziphatha ngobunene, emoyika uThixo ngokunyanisekileyo nokuzinzileyo, engumzekelo ngobomi bakhe wemimiselo awayeyifundisa, waza wenza ukuba abantu bamthembe. Abalandeli bakhe basasazeka bacinezelwa. Balahlekwa kakhulu kukuphazanyiswa ngabalandeli bakaMunster ababesitsha zintambo nabo. Kanti ke, abamakhulu amanani awaguquka ngokusebenza kwakhe.

Akukho apho iimfundiso zohlaziyo zamkeleka kakhulu jikelele khona kunaseNetherlands. EJamani, uCharles V waluvala umlomo uHlaziyo, kwaye ngewakuvuyela ukubatshisa bonke abalwamkelayo; kodwa abaphathi [iinkosana] bema basisikhuselo kubundlobongela bakhe. ENetherlands, igunya lakhe lalilikhulu, yaza imithetho yokutshutshisa yalandelelanangokukhawuleza. Ukufunda iBhayibhile, ukuyiva

okanye ukuyishumayela, okanye nokuthetha nje ngayo, yayikukubiza isohlwayo sokufa ngokutshiswa. Ukuthandaza kuThixo emfihlakalweni, ukungaqubudi emfanekiseni, okanye ukuvuma indumiso, nako kwakusohlwaywa, ukuba bangamadoda, ukuba bafe ngekrele; ukuba bangabafazi, bangcwatywe bephilile. Amawaka atshabalala phantsi kolawulo lukaCharles V noFilipu II.

Ngenye imini, usapho lonke lwaziswa phambi kwabancini benkolo, lwamangalelwa ngokungabikho emthendelekweni nokunqula ekhaya. Ekubuzweni kokuba yintoni ababeyenza emfihlakalweni, oyena nyana mncinane waphendula, wathi: “Siguqa ngamadolo, sithandaze uThixo ukuba akhanyisele iingqondo zethu, axolele izono zethu; sithandazela ukumkani wethu ukuba ulawulo lwakhe lube nempumelelo nobomi bakhe bonwabe; sithandazela abaphathi bethu ukuba uThixo abagcine.”--Wylie, b. 18, ch. 6. Abanye abagwebi bachukumiseka kakhulu, kodwa uyise nomnye woonyana bakhe bagwetyelwa ukuba batshiswe.

Ingqumbo yabatshutshisi yayilingana nokholo lwabefelukholo. Ingengawo amadoda kuphela, nabafazi abaethe-ethe neentwazana eziselula, bonke babonakalalisa isibindi esingoyikiyo. “Abafazi babesima ecaleni kweziko lokutshisa abayeni babo, bathi ngeli xesha enyamezele umlilo, bona basebeze amazwi entuthuzelo, okanye bacule indumiso yokubakhuthaza.” “Iintwazana eziselula zazilala phantsi kumangcwaba azo ziphilile ngokungathi zingena egumbini lokulala yonke imihla; okanye ziye eqongeni nasemlilweni, zinxibe ezona mpahla zintle, ngokungathi zazisiya kumtshato wazo.”-- Wylie, b. 18, ch. 6.

Njengakwimihla ubuhedeni babuzama ukutshabalalisa igospile, igazi lamaKristu laba yimbewu. (Bona: Tertullian, Apology, paragraph 50.) Intshutshiso yasebenza ukulandisa inani lamaKristu enyaniso. Umnyaka nomnyaka, ukumkani, ehlatywe waphambana kukuzimisela okungoyiswayo kwabantu, waqhubeka nomsebenzi wakhe wenkohlakalo, kodwa ngelize. Phantsi kukaWilliam of Orange uVukelo, ekugqibeleni, lwayizisa eHolland inkululeko yokunqula uThixo.

Kwiintaba zasePiedmont, kumathafa aseFrance nakumanxweme aseHolland, inkqubela yegospile yaphawulwa ngegazi labalandeli bayo. Phofu ke, kumazwe aseNtla yangena ngoxolo. Abafundi baseWittenberg, ekubuyeleni kwabo emakhayeni abo, bathwalela inkolo ehlaziyiweyo eScandinavia. Iincwdi zikaLutere nazo zakusasaza ukukhanya. Abantu abalula nabaneenkani baseNtla babuya kwinkohlakalo, kubuyokoyoko, nakwiinkolelo zaseRoma, bamkela ubunyulu, ubulula, neenyaniso zeBhayibhile ezinika ubomi.

UTausen, “umHlaziyi waseDenmark,” wayengunyana womsebenzi womhlaba. Iselula le ntwana, yanika imbonakalo yengqondo esebenza ngenkuthalo; yanxanelwa imfundo; kodwa iimeko zabazali azayinika, yaza yangena eluvalelweni loonongendi. Apha, ubunyulu bobomi bayo, kunye nokukhuthala nokunyaniseka kwayo, kwayenza

yathandwa ngongentla kwayo. Ukuhlolwa kwabonisa ukuba inetalente eyayithembisa ukuba ingaba nomsebenzi olungileyo kwixesha elizayo ebandleni. Kwagqitywa ukuba inikwe imfundo kwenye yeeyunivesithi zaseJamani okanye eNetherlands. Umfundi oselula wanikwa imvume yokuzikhethela isikolo, phantsi komqathango omnye, wokuba ingayi eWittenberg. Kwakungafuneki ukuba umfundi webandla abekwe engozini yetyhefu yolahlekiso. Batsho njalo abafundisi.

UTausen waya eCologne, ngelo xesha, njengangoku, eyayiyenye zeenqaba zobuRoma. Apha, wakhawuleza wacatshukiswa yinkolo yabantu abafundileyo yokwaziwa kukaThixo ngokuphuma nje engqondweni. Kwangelo xesha linye, wafumana okubhalwe nguLutere. Wafunda emangalisiwe enalo nochulumanco, waza wanga angafundiswa ngumHlaziyi ngokwakhe. Phofu, ukuze akuzuze oko, kwakuya kufuneka akhubekise lowo wayengentla kwakhe kwikhaya loonongendi, aze aphuncukane nenkxaso yakhe. Isigqibo wasenza kwangoko, kwathi kungekudala wabhalisa njengomfundi eWittenberg.

Wathi akubuyela eDenmark, waphindela ekuhlaleni koonongendi. Kwakungekho bani ngelo xesha owayesola ubuLutere kuye; akazange ayiveze imfihlo yakhe, kodwa wazama, engayivusanga intiyo kumaqabane akhe, ukuwakhokelela kwinkolo enyulu nobomi obungcwele ngaphezulu. WayivulaiBhayibhile, enikaekuthethayo kumoni nokuba kuphela kwethemba lokusindiswa kwakhe. Yaba nkulu ingqumbo kowokuqala [ongentla kwakhe], owayakhele phezu kwakhe amathemba aphezulu njengegorha lomkhuseli we Roma. Kwangoko, wasuswa kwindawo yakhe wasiwa kwenye wavalelwa kwesakhe isisele phantsi kweliso elingqongqo.

Okwenza ndlongondlongo abagcini bakhe abatsha, kwaba kukusuka oonongendi abaliqela bazise ukuba baguqukele kubuProtestanti. Ethetha ngaphaya kwentsimbi zesisele, uTausen wayedlulisele kumaqabane akhe ulwazi lwenyaniso. Ukuba abo Bawo baseDenmark babe nabo ubuchule kwicebo lebandla lokusebenza ngolahlekiso, ngelalingazange libuye livakale ilizwi likaTausen; kodwa endaweni yokumthumela kwingcwaba elisisisele esinomgxobhozo ngaphantsi komhlaba, basuka bamgxotha kwindlu yoonongendi. Ngoku babengenawo amandla. Umthetho wakomkhulu, owawusanda kwenziwa, wawunika ukhuselo kwiititshala zemfundiso entsha. UTausen waqala ukushumayela. Wawavulelwa amabandla, baza abantu bathontelana ukuza kuphulaphula. Abanye nabo babeshumayela ilizwi likaThixo. iTestamente eNtsha eyayiguqulelwe kulwimi lwaseDenmark, yasasazwa ngokubanzi. Amalinge awenziwa ngabobupopi ukuwoyisa lo msebenzi aba nesiphumo sokuwandisa, kwathi kungekudala, iDenmark yavakalisa ukwamkela kwayo inkolo ehlaziyiweyo.

ESweden, nalapho, amadodana awayesele kwiqula laseWittenberg athwalela amanzi obomi kubantu bakubo. Iinkokeli ezimbini kuHlaziyo lwaseSweden, yayinguOlaf noLaurentius bakwaPetri, oonyana bomkhandi weentsimbi waseOrebro, abafunda phantsi

kukaLutere noMelanchthon, baza iinyaniso abazifunda apho bakukhuthalela ukuzifundisa. NjengomHlaziyi omkhulu, uOlaf wabavusa abantu ngenzondelelo nobuciko bakhe, lo gama uLaurentius, njengoMelanchthon, wayefundile, ecinga kakhulu, ezolile. Bobabini babe ngamadoda amoyika kakhulu uThixo, afunde kakhulu ngokumazi uThixo, aye enesibindi esingenaloyiko ekuhambiseleni phambili inyaniso. Inkcaso yobupopi ayizange ingabikho. Ababingeleli baseKatolika baxhokonxa abantu abangenalwazi nabaneenkolelo. UOlaf Petri wayekholisa ukuhlaselwa sisixuku, kwathi ngamaxesha aliqela wasinda cebetshu ekufeni. Aba baHlaziyi, sekunjalo, babethandwa bekhuselwe ngukumkani.

Phantsi kolawulo lweBandla laseRoma abantu babe zikile ekuhluphekeni, bekwaphantsi kwengcinezelo. Babengazi nto ngeziBhalo; bathi benenkolo ephelele kwimiqondiso neenkonzo, ezazingazisi kukhanya engqondweni, baye bebuyela kwiinkolo ezineenkolelo nemisebenzi yobuhedeni yoyisemkhulu ababengabahedeni. Isizwe sasiqhekeke kubini, singamacala alwayo, adabi lawo elingenasiphelo lakhulisa imbandezelo kumntu wonke. Ukumkani wazimisela ukuzisa uhlaziyo esizweni nasebandleni, waza wabamkela aba bancedisi kwidabi lokulwa neRoma.

Phambi kukakumkani namadoda aphambili aseSweden, uOlaf Petri owayenesakhono esikhulu, wazikhusela iimfundiso zenkolo yoHlaziyo ngakwiingcaphephe zobuRoma. Wavakalisa ukuba iimfundiso zoBawo kufuneka zamkelwe kuphela xa zihambelana neziBhalo; nokuba iimfundiso ezifunekayo zenkolo zinikiwe eBhayibhileni ngendlela ecacileyo nelula, ukuze bonke abantu babe nokuziqonda. UKristu wathi, “Eyam imfundiso asiyam, yeyalowo wandithumayo” (Yohane 7:16); kanti yena uPawulos wathi, ukuba angashumayela enye igospile kunaleyo wayifumanayo, uya kuqalekiswa (Galatians 1:8). “Bangathini ke ngoko,” watsho umHlaziyi, “abanye ukuba nobuganga bokumisa imithetho ngokuthanda kwabo, baze bayinyanzelise njengezinto ezifunekayo elusindisweni?”--Wylie, b. 10, ch. 4. Wabonisa ukuba imithetho yebandla ayinalo igunya xa ichasana nemiyalelo kaThixo, waza waphakamisa ukuba umthetho-siseko yobuProtestanti othi, “iBhayibhile, neBhayibhile kuphela” ungumgaqo nokwenza kokholo.

Le mpikiswano, nangona yayisenzeka kwindawo eyayingasese, isinceda ukuba sibone “uhlobo lwabantu ababe ngumndilili womkhosi wabaHlaziyi. Babengengobantu abangafundanga, bamahlelo eenkonzo, nabathanda ukwenza ingxolo yokuphikisa---babekude kuloo nto; babengabantu ababelifundile ilizwi likaThixo, bekwazi kakuhle ukuphakamisa izixhobo zesikrweqe abasinikwa yiBhayibhile. Ngokwasemfundweni,la madodaayephambili kwixesha lawo. Xa ingqwalaselo yethu siyimilisela kumaziko aqaqambileyo njengeWittenberg neZurich, nakumagama agqamileyo, njengoLutere noMelanchthon, uZwingli noUkholampado, sijongene nokuba sixelelwe ukuthi, aba yayiziinkokeli zentshukumo, sithi ngokwemveli, silindele kubo amandla amangalisayo ngobukhulu nokuba banzi kakhulu emfundweni; kodwa abalandeli babengenjalo. Xa kunjalo, masibuyele kumdlalo ositheleyo waseSweden, kumagama athobekileyo anjengo-

Olaf noLaurentius Petri —ukusuka kwiinkosi kuye kubafundi—sifumana ntoni? . . . Izifundiswa neengcali kwezokufunda ngoThixo; amadoda agqwesileyo kulwazi lwalo lonke uhlelo lwenyaniso yegospile, nathi alufumane ngokulula uloyiso kwabaxoxa ngenjongo yokuphikisa kwizikolo nezikhulu zaseRoma.”—Wylie, b. 10, ch. 4.

Isiphumo sale mpikiswano, saba kukuba ukumkani waseSweden ayamkele inkolo yobuProtestanti, kwathi kungekudala emva koko, intlangano yesizwe yavuma ukuba iyixhase [le nkolo]. ITestamente eNtsha yaguqulelwa nguOlaf Petri kulwimi lwaseSweden, kwathi, ngokulangazelela kukakumkani, abazalwana ababini benza umsebenzi wokuyiguqula yonke iBhayibhile. Ngaloo ndlela, kwaba kokokuqala abantu baseSeden belifumana ilizwi likaThixo ngolwimi lwabo lwenkobe. Kwayalelwa ngeNtlanganiso ukuba kubo bonke ubukumkani, abafundisi kufuneka basicacise isiBhalo nokuba abantwana ezikolweni kufuneka bayifundiswe iBhayibhile.

Kancinance nangokuqinisekileyo, ubumnyama nenkolelo kwagxothwa yintsikelelo yokukhanya kwegospile. Sikhululekile kwingcinezelo yobuRoma, isizwe sazuza amandla nobukhulu esingazange safikelela kubo. Isweden yaba sesinye sezikhuselo zobuProtestanti. Sekuyinkulungwane emva koko, ngexesha leyona ngozi eyakha yankulu, esi sizwe sincinane nesasingenamandla ukuza kufika ngelo xesha—ekuphela kwaso eYurophu esaba nesibindi sokunceda—sayihlangula iJamani kwidabi eloyikekayo leMfazwe yeminyaka engamashumi amathathu. Yonke iYurophu engentla yayikhangeleka iza kungena phantsi kobundlobongela beRoma. Yaba yimikhosi yaseSweden eyenza ukuba iJamani ikwazi ukuwujika umsinga wempumelelo yobupopi, yawazuzela ukunyamezelwa amaProtestanti,--amaCalvin namaLutere,--nokubuyisela inkululeko yesazela kuloo mazwe awamkela uHlaziyo.

Isahluko 14—Abahlaziyi Basengilane Bexesha Lamva

Ngeli xesha uLutere wayevula iBhayibhile evaliweyo kubantu baseJamani, uTyndale wayesetyenziswa nguMoya kaThixo ukuba enze kwaloo msebenzi eNgilane. IBhayibhile kaWycliffe yayiguqulwe kwiLatin, eyayineempazamo ezininzi. Yayingazange yashicilelwa, laza laphezulu ixabiso leekopi ezibhaliweyo, kangangokuba yayifikelelwa kuphela ngabantu abazizityebi nababekekileyo; kwaza, ngenxa yoko, kuba yagoqwa ngqongqo libandla, ayajikeleza kakhulu phakathi kwabantu. Ngowe-1516, unyaka owawuphambi kokuvela kukaLutere nezimangalo zakhe, uErasmus wayepapashe iTestamente eNtsha yesiGrike neLatin. Ngoku, kwakukokuqala ilizwi likaThixo lishicilelwe ngolwimi lwemveli. Kulo msebenzi iimpazamo ezininzi zomsebenzi wokuqala zazilungisiwe, nomcimbi ubekwe ngokucace ngakumbi. Oku kwakhokelela ukuba abaninzi phakathi kwamaqela afundileyo abe nolwazi olungcono lwenyaniso, kwanika impembelelo entsha emsebenzini wohlaziyo. Bona abantu abangumndilili, ubukhulu becala, babenqandwa elizwini likaThixo. UTyndale wayeza kugqibezela umsebenzi kaWycliffe wokunika abantu bakubo iBhayibhile.

Umfundi owayesisiquqququ, nesasinenzondelelo yokuyifuna inyaniso, wayifumana igospile kwiTestamente eNtsha kaErasmus. Wayishumayela ngokungoyiki into awakholelwa kuyo, ekhuthaza ukuba zonke iimfundiso mazihlolwe ngeziBhalo. Kwibango lobupopi, lokubaibandlalalinikwe iBhayibhile, uTyndale waphendula ngelithi: “Niyamazi owafundisa iinkozi ukufumana amaxhoba azo? Ngoko ke, kwaloo Thixo, uyabafundisa abantwana baKhe abalambileyo ukuba bamfumane uYise elizwini laKhe. Kude kakhulu ekusinikeni iziBhalo, nina nisuke nazifihla kuthi; nisuke nabatshisa abo bazifundisayo, kanti ukuba beninako, beniya kutshisa neziBhalo ezo ngokwazo.”--D'Aubigne, History of the Reformation of the Sixteenth Century, b. 18, ch. 4.

Ukushumayela kukaTyndale kwavusa umdla omkhulu; bababaninzi abayamkelayo inyaniso. Bona ababingeleli babesoloko belindile, kwathi ngako nje ukuba ayishiye indawo, ngokoyikisa nokuthetha ngobuxoki ngaye, bakhawuleza bazama ukuwubhangisa umsebenzi wakhe. Amaxesha amaninzi babephumelela. “Kufuneka kwenziwe ntoni? Wakhuza. “Ngexesha ndihlwayela kwenye indawo, utshaba luyidlavula kwangoko intsimi endiyishiyayo. Owu! akwaba amaKristu ebeneziBhalo Ezingcwele ezingolwimi lwawo, ebeya kukwazi ukumelana nezi ngxoxo. Ngaphandle kweBhayibhile, akwenzeki ukuba luzinziswe uluntu enyanisweni.”-- D'Aubigne, b. 18, ch. 4.

Wafikelwa yinjongo entsha engqondweni yakhe. “Kwakungolwimi lukaIsrayeli,” watsho, “ekwakuvunywa ngalo iindumiso etempileni kaYehova; ayimele na ke ngoko igospile ukuthetha ulwimi lwaseNgilane phakathi kwethu? . . . Ingaba ibandla kufuneka libe nokukhanya okuncinane emini emaqanda kunasekuseni? AmaKristu kufuneka ayifunde iTestamente eNtsha ngolwimi lwawo lwenkobe.” Oogqirha neetitshala bebandla

babengavumelani phakathi kwabo. KwakungeBhayibhile kuphela ababe nokuthi abantu bafikelele enyanisweni. “Omnye ubamba lo ugqirha, omnye lowa. . . . Ngoku, ngamnye kwaba babhali uphikisa omnye. Singamahlula njani ke othetha okulungileyo kulowo uthetha okungalunganga? . . . Njani? . . . Ngokwenene, ngelizwi likaThixo.”-- D'Aubigne, b. 18, ch. 4.

Kwathi kungekudala emva koko, sathi isifundiswa esingugqirha womKatolika, ephikisana naye, wadanduluka ngelithi: “Bekulunge kanye singabinayo imithetho kaThixo kunokuba singabi nekaPopi.” UTyndale waphendula: “Ndimsingela phantsi uPopi nayo yonke imithetho yakhe; kanti ukuba uThixo uthe wabugcina ubomi bam, kungadlulanga minyaka mininzi, ndiya kwenza ukuba intwana ebambe ikhuba yazi ngaphezulu ngesiBhalo kunokuba wena usazi.”--Anderson, Annals of the English Bible, page 19.

Injongo awaqala ukuba nayo, yokubanika abantu iziBhalo zeTestamente eNtsha ngolwabo ulwimi, yaqinisekiswa ngoku, waza ngokukhawuleza wazinikela kulo msebenzi. Ngokugxothwa ekhayeni lakhe yintshutshiso, waya eLondon, apho wathabatha ixesha esukela umsebenzi wakhe engaphazanyiswa nto. Laphinda kodwa udushe lwabobupopi lwamnyanzela ukuba abaleke. INgilane yonke yayingathi ivaliwe kuye, waza wagqiba ukuba afune igwiba eJamani. Apha, waqala ukushicilela iTestamente eNtsha yesiNgesi. Wamiswa kabini lo msebenzi; kodwa wayesithi akwalelwa ukuba ashicilele kwesi isixeko, aye kwesinye. Ekugqibeleni, wayakufika eWorms, apho, kwiminyaka embalwa eyadlulayo, uLutere wakhusela khona igospile phambi kweNtlanganiso. Kweso sixeko sidala, babekho abahlobo boHlaziyo, waza uTyndale wawenzela khona umsebenzi wakhe engaphazanyiswa. Amawaka amathathu eekopi zeTestamente eNtsha agqitywa ngokukhawuleza, lwaza olunye uhlelo lwalandela kwangawo loo mnyaka.

Wawuqhuba umsebenzi wakhe ngenzondelelo enkulu nokuzingisa okukhulu. Nangona amagunya asemaNgesini ayewajonge ngokuphaphama okungqongqo amazibuko awo, ilizwi likaThixo, ngeendlela ezithile ezifihlakeleyo, lakwazi ukuya kufika eLondon laza ukusuka apho lasiwa kwilizwe lonke. Abobupopi bazama ukuyicinezela inyaniso, kodwa ngelize. Ubhishophu waseDurham, ngelinye ixesha wathenga kwivenkile ethengisa iincwadi yomhlobo kaTyndale zonke iiBhayibhile awayenazo, ngenjongo yokuzitshabalalisa, ecinga ukuba oku kuya kuwuthibaza kakhulu umsebenzi. Ngokuchaseneyo nale njongo, imali eyazuzwa apho ngolo hlobo, yathenga izixhobo zohlelo olutsha nolungcono, olwaluya kuthi, ukuba bekungengaso esi senzo, lungabinako ukushicilelwa. Kwathi emva koko, akuba uTyndale evalelwe entolongweni, kwathiwa, inkululeko uya kuyinikwa phantsi komqathango wokuba aveze amagama abo bamncedayo ukuba amelane neendleko zokushicilela iiBhayibhile zakhe. Waphendula ngelithi, ubhishophu waseDurham wenza ngaphezu kwakhe nawuphi umntu; kuba, ngokuhlawula ixabiso eliphezulu ngeencwadi ezazikho ngelo xesha, wenza ukuba akwazi ukubheka phambili ngesibindi esihle.

UTyndale wathengiswa ezandleni zeentshaba zakhe, wathi ngelinye ixesha wavalelwa iinyanga ezininzi. Ekugqibeleni, walungqinela ukholo lwakhe ngokufelukholo; kodwa izixhobo awazilungisayo zakwazi ukwenza amanye amasoldati ukuba alwe kuzo zonke iinkulungwane ukuza kweli lethu ixesha.

ULatimer wayesitsho esepulpitini ukuthi, iBhayibhile imelwe ukuba ifundwa ngolwimi lwabantu. UMbhali weziBhalo Ezingcwele, wathi, "nguThixo ngokwaKhe;" saye esi siBhalo sinamandla nonaphakade woMbhali waso. "Akukho kumkani, mphathi, mgwebi namlawuli, . . . onganyanzelekanga ukuba alithobele . . . ilizwi laKhe elingcwele." "Masingathabathi iindlela ezilidlulayo, kodwa ilizwi likaThixo malisikhokele: masingalandeli . . . oobawomkhulu bethu, singakufuni noko bakwenzayo, kodwa masifune oko babemelwe ukuba bakwenzile."--Hugh Latimer, "First Sermon Preached Before King Edward VI."

UBarnes noFrith, abahlobo abathembekileyo bakaTyndale, baphakama ukuba bayikhusele inyaniso. URidleys noCranmer balandela. Ezi nkokeli zoHlaziyo lwaseNgilane yayingamadoda afundileyo, aye amaninzi kuwo ayehlonitshwa ngenzondelelo okanye ukoyika uThixo phakathi kobuRoma. Inkcaso yabo yobupopi yayisisiphumo solwazi lwabo ngeziphoso zikaPopi. Ukuqhelana kwawo neemfihlelo zeBhabheli kwawanika igunya elithe kratya kubungqina bokuyichasa.

"Ngoku ndiza kubuza umbuzo oxakayo," watsho uLatimer. "Ngubani oyena bhishophu nommeli kaPopi okhutheleyo kuyo yonke iNgilane? . . . Ndiyabona ukuba niphulaphule ukuba nindive ndimxela. . . . Ndiza kunixelela: ngongendawo. . . . Akaze asishiye isithili sakhe; mbizeni xa nifuna, uhleli ekho ekhaya; . . . uhlala elibambile ikhuba lakhe. . . . Anisokuze nimfumane engenzi nto, ndiyaniqinisekisa. . . . Apho ahlala khona ongendawo, . . . mazisuke iincwadi apho, makuphakame amakhandlela; mayisuke iBhayibhile, makuphakame amaso; makusuke ukukhanya kwegospile, makuphakame ukukhanya kwamakhandlela, ewe, emini emaqanda; . . . phantsi ngomnqamlezo kaKristu, phezulu ngendawo yentuthumbo . . . makusuke ukwambesa abaze, abangamahlwempu, nabangenamandla, phezulu ngokuhonjiswa kwemifanekiso nobuqheleqhele beentolongo namatye; phezulu ngezithethe zomntu nemithetho yakhe, phantsi ngezithethe zikaThixo nelizwi lakhe elingcwele kakhulu. . . .Akwaba abameli bakaPopi bethu bebengakukhuthalela ukuhlwayela umbona wemfundiso elungileyo, njengoko uSathana enjalo ukuhlwayela imbuya notyuthu. Hugh Latimer, "Sermon of the Plough."

Umthetho-siseko omkhulu owagcinwa ngaba baHlaziyi—okwangulowo wawubanjwe ngamaWaldensi, nguWycliffe, nguJohn Huss, nguLutere, Zwingli, nabo babezihlanganise nabo—yayikukungabi nakuphazama kweziBhalo Ezingcwele njengomgaqo wokholo nokwenza. Babelilandula ilungelo leePopi, amaqumrhu, ooBawo, nookumkani, lokulawula isazela kwimiba yenkolo. IBhayibhile yayiligunya labo, kuthi

ngemfundiso yayo zonke ezinye iimfundiso zivavanywe nawo onke amabango azo. Ukholo kuThixo nelizwi laKhe lwawaxhasa amadoda angcwele ngexesha enikela ubomi bawo emlilweni. “Thuthuzeleka,” watsho uLatimer kumhlobo ofelukholo ngexesha amalangatye ayeza kulithulisa ilizwi lakhe, “ngale mini, siza kukhanyisa ikhandlela, ngobabalo lukaThixo, kwiNgilane, endithembayo ukuba alisayi kuba nakucinywa.”--Works of Hugh Latimer, vol. 1, p. xiii.

EScotland imbewu yenyaniso eyahlwayelwa nguColumba nasebenza nabo ayizange itshatyalaliswe ngokupheleleyo. Kwaba ngamakhulu eminyaka emva kokuba amabandla eNgilane ayezinikele kwiRoma, awaseScotland wona ayigcina inkululeko yawo. Kwathi kodwa ngenkulungwane yeshumi elinambini ubupopi bamiselwa apha, akwaze kodwa kubekho ilizwe apho balawula ngokupheleleyo. Akukho apho ubumnyama baba nzulu kakhulu khona. Yayisabakho imitha yokukhanya eyayigqobhoza ubumnyama inike ithemba lemini ezayo. AbakwaLollards, ababevela eNgilane, beza neBhayibhile neemfundiso zikaWycliffe, benza okukhulu ukulugcina ulwazi lwegospile, yathi inkulungwane nganye yanamangqina ayo nabafelukholo bayo.

Ukuqala koHlaziyo oluKhulu kweza neencwadi zikaLutere, emva koko kwayiTestamente eNtsha yesiNgesi kaTyndale. Bengaqatshelwanga ngababephethe, aba bathunywa, ngokuzolileyo, balityhutyha elentaba neentili, bekhanyisa kubomi obutsha isibane senyaniso esaphantsa sacima eScotland, bechitha umsebenzi owenziwa yiRoma iinkulungwane ezine zengcinezelo.

Ngelo xesha igazi labafelukholo lanika umfutho omtsha kwintshukumo.Iinkokelizobupopi, zakhawulezazayiphaphamelaingozi eyayizela umsebenzi wazo, zatshisa esibondeniabanye babonababekeke nabahlonipheke kakhulu koonyana baseScotland. Sekunjalo, eyona nto yenzekayo kukwakhiwa kwamaqonga ekwakuvakala kuwo amazwi ala mangqina ayesifa kuyo yonke indawo, ivusa imiphefumlo yabantu ngenjongo engafiyo yokuthi xibilili imixokelelwane yeRoma.

UHamilton noWishart, ababenesimilo sobukhosi kwanje ngokuzalwa kwabo, bephuma kumnombo wabafundi abathobekileyo, bazinikela ekutshisweni. Kwathi kodwa kwinqumba etshayo kaWishart kwaphuma omnye awathi amalangatye akakwazi ukumthulisa, owayeza kuthi, phantsi kukaThixo, abethelele isikhonkwane sokugqibela sokuphela kobupopi eScotland.

UJohn Knox wayezishiyile izithethe neenkolo zebandla, wazondla ngeenyaniso zelizwi likaThixo; yaza imfundiso kaWishart yakubethelela ukuzimisela ukulushiya ulwalamano neRoma azihlanganise nabaHlaziyi ababetshutshiswa.

Nangona wayekhuthazwa ngamaqabane akhe ukuba athabathe umsebenzi wobushumayeli, waza wahlehla kuwo ngokoyika umthwalo wawo, kwaba semva

kwemihla yokuba ethe gu bucala wayedwa kunye nokulwa nesiqu sakhe apho waya wavuma. Wathi ngako nje ukuba asamkele isikhundla eso, wabheka phambili ngokuzimisela engagungqi nesibindi esingenaloyiko lo gama esaphila. Lo mHlaziyi wenene wayengoyiki buso bamntu. Imililo yokufelukholo, ivutha macal' onke ngakuye, yayisebenza ukukhulisa inzondelelo yakhe ukuba iqine ngakumbi. Lathi izembe lombulali lilengalenga phezu kwentloko yakhe, wema kwinkolo yakhe, egalela izithonga ezinamandla kwisandla sasekunene nangasekhohlo ukuba achithe unqulo lwezithixo.

Wathi akugagana nokumkanikazi waseScotland, eyayidamba inzondelelo yeenkokeli ezininzi zamaProtestanti phambi kwakhe, uJohn Knox wabumela engagungqi ubungqina benyaniso. Wayengazi kuzuzwa ngokuphululwa; wayengankwantyi phambi kwezothuso. Ukumkanikazi wamtyhola ngokulahlekisa. Wayebafundise abantu ukuba bamkele inkolo eyayisalelwa sisizwe, watsho, waba ngaloo ndlela ugqitha umthetho kaThixo oyalela ukuba abaphethweyo balulamele abaphathi babo. UKnox waphendula ngokuqinileyo:

"Njengoko inkolo yenyaniso ingafumananga mandla nagunya kubaphathi basemhlabeni, kodwa kuThixo ongunaphakade kuphela, ngokunjalo nabaphethweyo abamelweukuba bayimiseinkolo yabo ngokokuthanda kwabaphathi babo. Kaloku kukholisa ngokuba abaphathi babe ngabona bangazi nto kunabo bonke abanye ngenkolo kaThixo eyinyaniso. . . . Ukuba yonke imbewu ka-Abraham yayiyeyenkolo kaFaro, ababephethwe nguye ixesha elide, ndicela ukwazi kuwe, nkosikazi ehloniphekileyo, yeyiphi inkolo ebiya kubakho emhlabeni? Okanye, ukuba bonke abantu ngemihla yabapostile babengabenkolo yookumkani baseRoma, yeyiphi inkolo eyayiya kubakho phezu kobuso bomhlaba? . . . Ngoko ke, nkosikazi ehloniphekileyo, unokubona ukuba abaphethweyo ababophelelekanga kwinkolo yabaphathi babo, nangona beyalelwe ukuba babathobele."

Wathi uMary: "Wena uzichaza iziBhalo ngenye indlela, babe bona [iititshala zeBandla laseRoma] zizichaza ngenye; ndikholelwe bani, ingubani oya kugweba?"

"Uya kukholelwa uThixo, othetha ngokucacileyo elizwini laKhe," waphendula umHlaziyi; "kokungaphaya kokuba ilizwi likufundisa, akufuneki ukholelwe kuko [okufundiswayo] nakulowo [ukufundisayo]. Ilizwi likaThixo licacile lona; ukuba kukho indawo ebonakala isithele, uMoya Oyingcwele, ongaze uziphikise, uchaza oko ngokucacileyo kwezinye iindawo, ukuze kuhlale kungekho kuthandabuza ngaphandle kwakubo abo bathi ngenkani bathande ukuhlala bengazi."--David Laing, The Collected Works of John Knox, vol. 2, pp. 281, 284.

Zaba ziinyaniso ezinjalo awathi, ngokungoyiki, umHlaziyi, ebeke ubomi bakhe esichengeni, wazithetha endlebeni yasebukhosini. Kwangeso sibindi sinye singenaloyiko, wahlala kwinjongo yakhe, ethandaza esilwa amadabi kaYehova, yada iScotland yakhululeka kubupopi.

ENgilane, ukumiselwa kobuProtestanti njengenkolo yesizwe kwaya kuncipha, kodwa akuzange buyigqibe kuphele intshutshiso. Nangona iimfundiso ezininzi zaseRoma zaziyekiwe, azizange zibe mbalwa kwiinkqubo zayo ezagcinwayo. Ukongama kukaPopi kwaliwa, kodwa endaweni yako kwabekwa ukumkani abe yintloko yebandla. Kwinkqubo yasenkonzwenikwakusekho ukumka kakhulu kubunyulu nobulula begospile. Umthetho-siseko omkhulu wenkululeko yenkolo waye ungekaqondwa. Nangona iinkohlakalo ezoyikekayo ezazisetyenziswa yiRoma ukulwa ulahlekiso, kwakungakholisi ukubhenelwa kuzo ziinkokeli zobuProtestanti, lona ilungelo lwakhe wonke umntu lokuba anqule ngokuyalelwa sisazela sakhe kwakungamkelwa. Bonke abantu kwakulindeleke ukuba bamkele iimfundiso bagcine iindlela zonqulo ezamiselwa libandla. Oobholel' ecaleni babetshutshiswa, nto leyo eyenzeka kwisithuba samakhulu eminyaka.

Ngenkulungwane yeshumi elinesixhenxe, amawaka abafundisi bagxothwa ezikhundleni zabo. Abantu balelwa, behlawuliswa imali ezinkulu zokuzikhulula, bekwavalelwa ezintolongweni, bade bagxothwe ngokuya kwiintlanganiso zenkolo ngaphandle kwezo zazivunyelwe libandla. Loo miphefumlo ithembekileyo eyayingakwazi ukungayi kwimihlangano yokunqula uThixo, yayinyanzeleka ukuba ihlangane emiwonyweni, iindawo ezisitheleyo, kuthi ngamanye amaxesha kube semahlathini ezinzulwini zobusuku. Kwinkuseleko yenzulu yehlathi, itempile eyakhiwe nguThixo ngokwaKhe, abo bantwana beNkosi babe zintsalu betshutshiswa babehlangana ukuba bathulule imiphefumlo yabo ngokuthandaza nokudumisa. Sebewathabathe onke loo manyathelo, baba baninzi abaphatheka kakubi ngenxa yokholo lwabo. Iintolongo zazizele ntli ngabantu. Iintsapho zazahlukene. Abaninzi bagxothelwa kumazwe angaphandle. Sekunjalo, uThixo wayenabo abantu baKhe, yaye intshutshiso ingakwazi ukubuthulisa ubungqina babo. Abaninzi bagxothwa bawezwa ulwandlekazi ukuya kufika eMelika apho bafika babeka iziseko zenkululeko yolawulo loburhulumente nobenkolo eyaba ludonga nozuko lweli lizwe.

Kwenzeka kwakhona, njengakwimihla yabapostile, ukuba intshutshiso ijike isebenze ukuqhutyelwa phambili kwegospile. Ekwintolongo engumhadi womgxobhozo eyayizele ngabantu abakhohlakeleyo nezihange, uJohn Bunyan yena wayephefumla kanye umoya wezulu; apho wabhala ibali elingumzekelo omangalisayo wohambo lomhambi ukusuka kumhlaba wentshabalalo ukuya kwisixeko sazezulwini. Kube ngaphezu kwamakhulu amabini eminyaka elo lizwi laliphuma kwintolongo yaseBedford lithetha ngamandla avakala kakhulu kwiintliziyo zabantu. Iincwadi zikaBunyan, uHambo Lomhambi noGrace Abounding to the Chief of Sinners, ziye zakhokelela iinyawo ezininzi kwindlela esinga ebomini.

UBaxter,uFlavel, uAlleine,namanyeamadoda anetalente, imfundo, namava anzulu obuKristu, bayimela ngenkuselo enesibindi inkolo eyanikelwa kwaba kanye kwabangcwele. Umsebenzi owafezwa ngala madoda, owawuzingelwa ungamkelekanga

ngokwasemthethweni kubaphathi beli hlabathi, awusokuze utshabalale. Iincwadi uFlavel's Fountain of Life noMethod of Grace zifundise amawaka ngendlela yokunikela kokugcinwa kwemiphefumlo yabo kuKristu. EkaBaxter, uReformed Pastor, ibe yintsikelelo kwabaninzi abanqwenela imvuselelo yomsebenzi kaThixo, nenye yakhe uSaints' Everlasting Rest wakhe yawenza umsebenzi wayo wokukhokelela imiphefumlo "kuphumlo" olusalindele abantu bakaThixo.

Kwiminyaka elikhulu emva koko, kwimini yobumnyama obukhulu basemoyeni, uWhitefield nabakwaWesley bavela bengabathwali kukhanya bakaThixo. Phantsi kolawulo lwebandla elisekiweyo abantu baseNgilane babehlehlele kwimo yokuhla kwasemoyeni ekwakunzima ukuba yahlulwe kubuhedeni. Inkolo yemveli yeyona nto yayithandwa kukufundwa sisifundisi, kwaye yayiquka okuninzi kwabafunda ngoThixo. Iiklasi eziphezulu zazikunyevulela ukoyika uThixo, zizidla ngokuba ngaphezulu koko babesithi kukutshiseka okungapha komgca. Iiklasi ezisezantsi zazikokunzulu ukungazi zaza zayekelwa kwinkohlakalo, lo gama ibandla lalingenaso isibindi okanye ukholo lokuqhubeka nokuxhasa umsebenzi wenyaniso orhuqa phantsi.

Imfundiso enkulu yokugwetyelwa ngokholo, eyafundiswa ngokucacileyo nguLutere, yayiphantsa ukungabi sabonwa ngokupheleleyo; waye umthetho-siseko weRoma wokuthembela kwimisebenzi elungileyo ukuze kuzuzwe usindiso, uthabathe indawo yawo. UWhitefield nabafundisi bakwaWesley, ababe ngamalungu ebandla elisekiweyo, babengabazingeli abanyanisekileyo bothando lukaThixo, kwaza oku babe kufundisiwe kwakufuneka kuqinisekiswe ngobomi obunokuhle nokugcinwa kweenkonzo zenkolo.

Kwathi ngelinye ixesha, uCharles Wesley egula, walindela ukuba ukufa kumfikele, wabuzwa ukuba ithemba lakhe lobomi obungunaphakade ulakhele phezu kwantoni. Impendulo yakhe yathi: "Ndenze konke endinako ukukhonza uThixo." Kwathi kwakubonakala ngokungathi akaneli ngokupheleleyo yimpendulo yakhe loo mhlobo wayebuza, uWesley wacinga: "Intoni! Ingaba imizamo yam ayinguwo umhlaba owaneleyo wethemba? Angandihlutha imizamo yam? Akukho nto yimbi endingathembelakuyo."—John Whitehead, Life of theRev. Charles Wesley, page 102. Babunjaloubumnyama obabungqingqwa obazinza phezu kwebandla, bufihla ucamagushelo, buhlutha kuKristu uzuko lwaKhe, buzisusa iingqondo zabantu kwithemba labo, elikuphela kwalo abanokusindiswa ngalo--igazi loMhlanguli owaxhonywa emnqamlezweni.

UWesley namahlakani akhe benziwa babona ukuba inkolo yenyaniso ihleli entliziyweni, nokuba umthetho kaThixo unabele kwiingcinga nasemazwini nakwizenzo. Boyisakele ngokudingeka kobungcwele bentliziyo, nokulunga kokuziphatha kwangaphandle, baphuma bezimisele ukuphila ubomi obutsha. Ngemizamo yokukhuthala nokuthandaza okukhulu bazama ukucinezela ububi bentliziyo yemveli. Baphila ubomi bokuzilandula, bobubele, nokuzithoba, begcine ukusebenza okukhulu nokuba semgceni

kulo lonke inyathelo ababecinga ukuba lingaluncedo kubo ekuzuzeni oko babekulangazelela kakhulu--obo bungcwele babunokubazuzela ukuthandwa nguThixo. Noko kunjalo, abazange bakuzuze oko babekufuna. Yaba lilize imizamo yabo yokuzikhulula ekugwetyweni sisono okanye ukwaphula amandla aso. Yayikwanguloo mzamo uLutere awayenawo esiseleni sakhe e-Efurt. Yayikwanguloo mbuzo mnye owawuthuthumbisa umphefumlo wakhe—"Angathini na umntu lo ukuba lilungisa phambi koThixo?" Yobhi 9:2.

Imililo yenyaniso yezulu, eyaphantsa ukucima kwizibingelelo zobuProtestanti, waphinda yabaswa kwizibane zakudala ezanikelwa kwizizukulwana ngamaKristu aseBohemia. Emva koHlaziyo, ubuProtestanti eBohemia banyhashwa baphela zizihlwele zaseRoma. Bonke abakwalayo ukuyishiya inyaniso banyanzeleka ukuba basabe. Abanye baba, ngokufumana igwiba eSaxony, balugcina ukholo lwakudala. Kwaba kwinzala yala maKristu apho kwaphuma khona ukukhanya okweza kuWesley namahlakani akhe.

UJohn noCharles Wesley, emva kokuba bethanjiselwe umsebenzi wobufundisi, bathunyelwa kuvangelo eAmerika. Kwinqanawa ababekuyo kwakukho iqela lamaMoriva. Kwaqutyiswana nezaqhwithi ezazivuthuza ngamandla eluhambeni, waza uJohn Wesley, ejongene ubuso ngobuso nokufa, waziva engenayo ingqiniseko yoxolo noThixo. AmaJamani, kwelinye icala, abonakalalisa ukuzola nokuthemba awayengaqhelananga nako yena.

"Kwakukade ngaphambili," utsho, "ndikubona ukuzimisela okukhulu kokuziphatha kwabo. Ekuzithobeni kwabo banike ubungqina obuqhubeka njalo, ngokwenzela abanye ababe khwele kunye nabo imisebenzi ephantsi, ekungekho noyedwa kwabaseNgilane owayenokuyenza; ababengafuni nababengayi kuhlawulwa ngayo, esithi, izilungele iintliziyo zabo ezinekratshi, ngokuba umsindisi wabo onothando wabenzela okungaphezulu. Imihla ngemihla, yayinika ithuba lokubonisa ubulali obabungeze bususwe kukukhathazeka. Xa babetyhalwa bebethwa, okanye bephoswa ngapha nangapha, babephakama bahambe; akwafumaneka kukhalaza emlonyeni wabo. Lalikho ngoku ithuba lokuba kubonakale ukuba babesindisiwe nakumoya wokoyika, nokuba nekratshi, umsindo, nempindezelo. Kwathi kuphakathi kwindumiso owawuqala ngayo umsebenzi wabo, ulwandile lwavumbuluka, lwakrazula iseyile enkulu yazizicwili, lwayigubungela inqanawa, lwangena phakathi kwemigangatho lwangathi ulwandle olunzulu selusiginyile. Kwabakho isikhalo esikrakra kwabamaNgesi. AmaJamani aqhubeka nokuvuma ngokuzola. "Emva koko, ndabuza komnye wawo, "Beningoyiki?" Waphendula, 'Ndiyambulela uThixo, hayi.' Ndabuza, 'Abafazi nabantwana benu bebengoyiki?' waphendula pholileyo, 'Hayi, abafazi nabantwana bethu abakoyiki ukufa.'"--Whitehead, Life of the Rev. John Wesley, page 10.

Ekufikeni kwakhe eSavannah, uWesley waba nethutyana ehlala namaMoriva, waza wathabatheka kakhulu kukuziphatha kwabo kobuKristu. Ngenye yeenkonzo zabo, eyayohluke kwaphela nokwenza okungenaludlamko lweBandla laseNgilane [iTshetshi], wabhala wathi: “Ubulula nondiliseko bento yonke baphantsa bandenza ndilibale ishumi elinesixhenxe lamakhulu eminyaka eyadlulayo, ndazibona ndikwenye yeentlanganiso apho ukumila nesizwe zazingekho; kodwa ndinguPawulos, umenzi weentente, okanye uPetros, umlobi weentlanzi, ndisesihlalweni; kodwa kukho ukubonakalaliswa kukaMoya namandla.”-- Whitehead, pages 11, 12.

Ekubuyeleni kwakhe eNgilane, uWesley, phantsi kwengqeqesho yomshumayeli waseMoriva, wafikelela ekuyiqondeni ngokucace ngaphezuluinkolo yeBhayibhile. Woyisakalaukubakufuneka athembele ngokupheleleyo “[kwi]Mvana kaThixo ethwala isuse isono sehlabathi.” Kwintlanganiso yombutho waseMoriva eLondon, kwafundwa intetho eyayibhalwe nguLutere, echaza ngotshintsho olwenziwa entliziyweni ekholwa nguMoya kaThixo. Xa wayephulaphule uWesley, lwalumekeka ukholo emphefumlweni wakhe. “Ndayiva intliziyo yam ifudumala ngendlela engaqhelekanga,” utsho. “Ndaziva ukuba ndithembele kuKristu, nokuba uzisusile izono zam, ezam, kanye, wandisindisa emthethweni wesono nokufa.”-- Whitehead, page 52.

Kwiminyaka emide yokuzama okudinisayo nokungenalo ulonwabo—iminyaka yokuxakeka kukuzama ukuzilandula, yokugculelwa nokuthotyelwa phantsi—uWesley wayebambelele ngokuzinzileyo kwinjongo yakhe eyodwa yokufuna uThixo. Ngoku wayemfumene; waza wafumana ukuba, ubabalo awayesebenze nzima ukuluzuza ngokuthandaza nokuzila, nokunika amalizo, nokuzanelisa, lwalusisipho, “ngaphandle kwemali, ngaphandle kwexabiso.”

Ngako nje ukuba azinze elukholweni lukaKristu, umphefumlo wakhe wonke wavutha lulangazelelo lokusasaza kuyo yonke indawo ulwazi lwegospile enozuko yobabalo lukaThixo olungahlawulelwayo. “Ndawubona wonke umhlaba usisithili sam,” watsho; “nakweyiphi indawo yawo endikuyo, ndiyibona ifanelekile, ilungile, ingumsebenzi wam onyanisekileyo, ukuba ndivakalise kubo bonke abakulungeleyo ukundiphulaphula, iindaba zovuyo zosindiso.”-- Whitehead, page 74.

Waqhubeka nobomi bakhe bokuzimisela nokuzilandula, kodwa ngoku kungeyiyo indlela yokubuzuza, kodwa busisiphumo salo ukholo; bungeyiyo ingcambu kodwa busisiqhamo sobungcwele. Ubabalo lukaThixo kuKristu lusisiseko sethemba lomKristu, nokuba ubabalo luya kubonakalaliswa ekuthobeleni. Ubomi bukaWesley banikelwa ekushumayeleni iinyaniso ezinkulu awayezifumene—ukugwetyelwa ngokholo kwigazi locamagusho likaKristu, namandla ahlaziyayo kaMoya Oyingcwele entliziyweni, kuveze isiqhamo sobomi obuhambelana nomzekelo kaKristu.

UWhitefield nabakwaWesley babewulungiselwe umsebenzi wabo kukoyiseka okude nokubukhali bemeko yokulahleka kwabo; nokuba babe nokubunyamezela ubunzima njengamasoldati kaKristu, bafakwa phantsi kokuqhotswa ngumlilo wokugxekwa, ukugculelwa, nokutshutshiswa, eyunivesithi naxa babengena ebufundisini. Bona nabanye abambalwa ababenemfesane ngakubo, babizwa ngendelelo kwathiwa ngabomgaqo [amaMethodi] ngabo babefunda nabo, abangamhloneliyo uThixo—igama ngoku elithatyathwa ngokuba liligama elihloniphekileyo lelinye lawona mahlelo makhulu eNgilane naseMelika.

Njengamalungu eBandla laseTshetshi, babe bambelele kakhulu kwiindlela zalo zonqulo, iNkosi yayibeke phambi kwabo elizwini laYo umgangatho ophakamileyo. UMoya Oyingcwele wabakhuthaza ukuba bashumayele uKristu naYe ebethelelwe emnqamlezweni. Amandla Osenyangweni aba nemisebenzi yabo. Amawaka oyisakala aza aguquka ngokwenene. Kwakufuneka ukuba ezi zimvu zikhuselwe kwiingcuka eziqwengayo. UWesley wayengenayo ingcinga yokuqala elinye ibandla elitsha, kodwa wabahlanganisa phantsi komhlangano owabizwa ngokuba yiMethodist Connection.

Yayifihlakele ikwanzima inkcaso abahlangana nayo aba bashumayeli kwibandla esele lisekiwe; kodwa uThixo, ngobulumko baKhe, wazilawula iziganeko ukuze zilwenze uhlaziyo ukuba luqale ngaphakathi kulo ibandla. Ukuba lwaluvele ngaphandle ngokupheleleyo, lwalungayi kugqobhozela apho lwaludingeka khona kakhulu. Kwathi njengoko abashumayeli abachasana nabo bengabantu bebandla, basebenza ngaphakathi kwesibaya sebandla naphina apho babefumana khona ithuba, yaza inyaniso yakwazi ukungena nalapho kwakunokwenzeka ukuba iingcango zihlale zivaliwe. Abanye besifundisi bavuswa kubuthongo babo basemoyeni baba ngabashumayeli abanenzondelelo kwezabo izithili. Amabandla awayenziwe aqina nkqi kukugcina ngqongqo isithethe avuselwa ebomini.

Ngexesha likaWesley, njengakuwo onke amaxesha embali yebandla, amadoda anezipho ezahlukeneyo ayewenza umsebenzi abekelwe wona. Ayengavumelani kuzo zonke iingongoma zemfundiso, kodwa onke ayeqhutywa nguMoya kaThixo, emanyene ekwamkeleni injongo yokuzuzela imiphefumlo kuKristu. Umahluko phakathi kukaWhitefield nabakwaWesley waka wafuna ukwenza ukungavani ngelinye ixesha; kodwa njengoko babefunde ubulali esikolweni sikaKristu, ukunyamezelana nobubele kwabenza baxolelana. Babengenalo ixesha lokuxabana, lo gama imposiso nobugwenxa bukhula kuyo yonke indawo, naboni besihla ukuya kwantshabalalo.

Abakhonzi bakaThixo babehamba kwindlela enzima. Emva kwexesha abaninzi kwisifundisi baveza ubundlobongela obuzimiseleyo, zaza iingcango zamabandla zavalwa ngakwinkolo enyulu nakwabo babeyivakalisa. Ikhondo lesifundisi lokubasingela phantsi besepulpitini lavuselela iziqalelo zobumnyama, ukungazi, nobugwenxa. Kwaba kaninzi

uJohn Wesley esinda ekufeni ngommangaliso wenceba kaThixo. Yayisithi ingqumbo yesixuku yakuvuka ukuba imchase, kubonakale ingekho indlela yokusinda, ingelosi, ikwimo yomntu yayisiza ecaleni kwakhe, isixuku siwe sihlehle, aze umkhonzi kaKristu adlule ekhuselekile kuloo ndawo yengozi.

Ethetha ngokuhlangulwa kwakhe kwisixuku esasinengqumbo kwesinye sezi ziganeko, wathi: "Abaninzi bazama ukundilahla phantsi ngexesha sasisihla endulini emtyibilizi sisiya edolophini; bebona kakuhle ukuba, ukuba bendingathi ndiwe phantsi, ndandingayi kube ndivuke. Sekunjalo, andizange ndikhubeke, ndingazange ndityibilike nakancinane, ndada ndaba ndiphume ngokupheleleyo ezandleni zabo. . . . Nangona abaninzi bazama ukundibamba ngekhola okanye ngeempahla, ukuba bandiwise, abazange bakwazi ukuqinisa konke: wabamnye owabamba ilaphu elaliyingxowa yebhatyi yam yangaphantsi, eyasala eyibambile; enye ekwakukho kuyo imali yephepha, yakrazuka kodwa kwasala esinye isigregrana sayo. . . . Enye indoda eyayifuna kakhulu isemva kwam, yandibetha kaliqela ngentonga enkulu yomoki; ekwakunokuthi ukuba indibethe ngayo kwaba kanye apha entloko ngasemva, ibe isinde kuyo yonke enye inkathazo. Ntonje, kwakusithi lonke ixesha igalela, igalelo elo, nam andazi ukuba njani, lisuke liphume ecaleni; kuba ndingenako ukuphuma nokuba kungasekunene okanye ngasekhohlo. . . . Omnye weza engxamile ephuma phakathi kwengxinano, waphakamisa ingalo ukuba abethe, ngequbuliso yasuka yawa, wandiphulula ngesandla kwintloko yam, wathi, 'Azisathambe nje iinwele zakhe!" . . . Awonamadodaokuqala antliziyo zayo zaguqukayo yayingamakroti edolophu, abaphathi bomxukuxela ngawo wonke amaxesha, enye yawo yayilwela ukuzuza ukuwongwa kwiigadi ezingenanto. . . .

"Ububele bamanyathelo uThixo asilungiselela ngawo intando yaKhe! Kwiminyaka emibini edlulileyo, ndagruzulwa emagxeni liqhekeza lesitena. Kwakusemva komnyaka emva kokuba ndandibethwe ngelitye embonjeni. Kwinyanga ephelileyo ndiye ndabethwa, kungorhatya kwakabini, kube kanye phambi kokuba ndingene edolophini, kwakhona emva kokuba siphumile; kodwa kokubini kwaba ngathi yinto engekhoyo: kuba, nangona omnye endibetha esifubeni ngamandla wakhe wonke, omnye andibethe emlonyeni ngamandla awenza igazi litsaze kwangoko, andivanga ntlungukuko kokubini oko kubethwa ngokungathi ndibethwe ngomcinga." John Wesley, Works, vol. 3, pp. 297, 298.

AmaMethodi aloo mihla yangaphambili—abantu nabashumayeli— banyamezela ukugculelwa nentshutshiso, konke kuvela kumalungu ebandla nakwabaphandle ekungakholweni kwabo ababenziwe umsindo kukungathethi kwabo kakuhle. Babeziswa ezinkundleni zomthetho—ezazizizo nje ngegama, kuba ubulungisa babunqabile kwiinkundla zelo xesha. Iziqhu zazingena kumakhaya ngamakhaya, zitshabalalisa iimpahla zendlu nezinye izinto, zisiba ezo zazizithanda, ziphatha dlakadlaka amadoda, abafazi nabantwana. Kwezinye iindawo kwakuxhonywa izaziso kwiindawo eziphangaleleyo, kubizwa abo babefuna ukwaphula iifestile nokuphanga izindlu

zamaMethodi, ukuba bahlangane kwindawo nexesha elimisiweyo. Olu lwaphulo lomthetho lwaluvulekile kubantu nakumthetho kaThixo kwavunyelwa ukuba kwenzeke ngaphandle kokuthethiswa. Intshutshiso enocwangco yenziwa ngakubantu abasiphoso sabo kuphela yayikukufuna ukubuyiswa kweenyawo zaboni kwindlela yentshabalalo ziye kwindlela yobungcwele.

UJohn Wesley wathi, ethetha ngezityholo yena namahlakani akhe ababe bekwa zona: “Abanye bathi iimfundiso zala madoda zibubuxoki, zineziphoso, kwaye zibaxiwe; nokuba zintsha, azizanga zaviwa kude kube ngoku; nokuba zinobuQuaker [ilungu loMbutho wabaHlobo], nokubaxwa, nobupopi. Konke oku kuzenzisa sele kuncothulwe neengcambu,njengokokuboniswengokubanzi ukuba,lonke isebe lale mfundiso liyimfundiso ecacileyo yesiBhalo echazwe lelethu ibandla. Ngoko ke, ayinako ukuba bubuxoki okanye ibe neempazamo, ngaphandle kokuba kuthiwe isiBhalo sinyanisile.” “Abanye bathi, ‘Imfundiso yabo inobungqongqo kakhulu; bayenza indlela eya ezulwini ukuba ibe mxinwa kakhulu.’ Ngokwenene, le yeyona nkcaso yokuqala, (njengoko yasondela ekubeni kuphela kwayo ixesha elide,) kwaye, ngokufihlakeleyo ikumazantsi kokungaphezu kwamawaka ako konke ukuchasa, okuvela ngeendlela ezahlukeneyo. Phofu, ingaba ziyenza indlela eya ezulwini icutheke ngaphezulu kunokuba iNkosi yethu nabafundi baYo bayenzayo? Ingaba imfundiso yabo ingqongqo kunaleyo yeBhayibhile? Qaphela ezi ndima zimbalwa zicacileyo: ‘Uze uyithande iNkosi uThixo wakho ngentliziyo yakho iphela, nangomphefumlo wakho uphela, ngengqondo yakho iphela.’ ‘Onke amazwi angewani abathe bawathetha abantu, baya kuphendula ngawo ngomhla womgwebo.’ ‘Nokuba niyadla, nokuba niyasela, nokuba nenza nayiphi na into, zenzeleni uzuko lukaThixo izinto zonke.’

“Ukuba imfundiso yabo ingqongqo ukudlula le, bafanele ukugxekwa; kodwa uyazi nawe kwisazela sakho ukuba ayinjalo. Ngubani onokuba nesuntswana lokungabi ngqongqo aze angalonakalisi ilizwi likaThixo? Lingaba linako nokuba leliphi igosa leemfihlelo zikaThixo ukufunyanwa lithembekile xa liguqula nokuba yeyiphi indawo engcwele efakiweyo? Hayi. Akukho nto linokuyithothisa, abakwenza kuthambe nantoni; unyanzelekile ukuba athi kubo bonke abantu, ‘Andikwazi ukusithoba isiBhalo size kwenikuthandayo, kufuneka nina ninyuke nize kuso, okanye nitshabalale ngonaphakade.’ Lo yayingowona mhlaba wesinye isikhalo esithandwayo esasingokungabi nabubele kwala madoda.’ Awanabubele, akunjalo? Ngayiphi indlela? Awabondli abalambileyo abambathise abaze? ‘Hayi; akunjalo: awasileli ngakule ndawo: kodwa awanabubele kakhulu ekugwebeni! Acinga ukuba akukho noyedwa onokusindiswa ngaphandle kwabo bendlela yawo.’”-- John Wesley, vol. 3, pp. 152, 153.

Ukuhla kwasemoyeni okwakubonakala eNgilane kanye ngaphambi kweli xesha likaWesley, kakhulukazi kwakusisiphumo sokuchaswa kokufundiswa komthetho. AmaKristu amaninzi aqiniselweyo ayewuchithile umthetho wokuhle esithi amaKristu ke

ngoko, awanyanzelekanga ukuba awugcine; nokuba, ikholwalikhululwe“kubukhobokabemisebenzielungileyo.” Abanye, nangona bekuvuma ukuma ngonaphakade komthetho, batsho ukuthi akunyanzelekanga ukuba abafundisi babanyanzele abantu ukuba bayithobele imiyalelo yawo, njengoko abo athe uThixo wabanyula ukuba basindiswe, “ngobabalo lwezulu olungenako ukuthintelwa nto, beya kukhokelelwa ekwenzeni okungcwele nokuhle,” lo gama abo bamiselwe intshabalalo engunaphakade, bangazange babe nawo amandla okuwuthobela umthetho ongcwele.

Abanye, nabo bebambe ukuthi, abakhethiweyo abasokuze basilele elubabalweni, bengasayi kuze balahlekwe kukuthandwa lizulu,” bafikelela kweyona imbi kakhulu ingcamango ethi, “izenzo abazenzayo abakhohlakeleyo azisiso isono ncam, zingenako nokuthatyathwa njengeziganeko abazenza ukwaphula umthetho, nokuthi, ekugqibeleni, akukho nto ithi mabavume izono zabo okanye baziyeke ngokuthi baguquke.” McClintock and Strong, Cyclopedia, art. “Antinomians.” Ngoko ke, batsho besithi, nesona sono sibi kakhulu, esibonwa jikelele sikukwaphulwa okubi kakhulu komthetho wezulu, asisiso emehlweni kaThixo,” ukuba senziwe ngomnye wabanyuliweyo, “kuba silolunye kwiimpawu ezibalulekileyo zabanyulwa, kuba bengenakwenza nanye into engamkholisiyo uThixo okanye eyalelweyo ngumthetho.

Ezi mfundiso zoyikekayo zifana twatse nemfundiso yamva nje yaba bathandwa kakhulu, abafundisi kunye nabo banolwazi ngoThixo — ethi akukho nto ingumthetho wezulu ongaguqukiyo nongumgangatho wokulungileyo, kodwa umgangatho wokuziphatha uboniswa ngumphakathi ngokwawo, kwaye usoloko uthe rhoqo unokuguquka. Zonke ezi ngcamango okanye iimbono ziyimpefumlelo yomoya omnye olawulayo—ngulowo owathi naphakathi kwabemi abangazange bone ezulwini, wawuqala umsebenzi wakhe wokuzama ukusingela phantsi izithintelo zobulungisa zomthetho kaThixo.

Imfundiso yemiyalelo engcwele, emilisela isimilo sabantu ngendlela engenako ukuguqulwa, ikhokelele abaninzi ekuwulahleni ngokupheleleyo umthetho kaThixo. UWesley wama waqina ekuchaseni iimposiso zeetishala ezingabachasi-mthetho, wabonisa ukuba le mfundiso, eyathi yakhokelelaekuchaswenikomthetho, yayichasene neziBhalo. “Ubabalo lukaThixo, oluzisa usindiso lubonakele kubantu bonke.” “Kuba oku kuhle, kwamkelekile emehlweni oMsindisi wethu uThixo; onga yena bangasindiswa bonke abantu, bafikelele ekuyazini inyaniso. Kuba mnye uThixo; mnye nomlamli phakathi koThixo nabantu, umntu uKristu Yesu, lowo wazinikelayo ukuba abe yintlawulelo yokukhulula abantu bonke.” Tito 2:11; 1 Timoti 2:3-6. UMoya kaThixo unikwa ngesisa ukuze wonke umntu akwazi ukuyifumana indlela yosindiso. Kungoko uKristu, “yena elukhanyiso oluyinyaniso,” “ebakhanyiselayo abantu bonke [abeza] ehlabathini.” Yohane 1:9. Abantu basilela elusindisweni ngeenkani zabo zokusala isipho sobomi.”

Ukuphendula kwibango lokuba, ekufeni kukaKristu, imiyalelo yemiThetho eliShumi yabhangiswa kunye nomthetho wamadini, uWesley wathi: “Umthetho wokuhle, owawuqukwe kwimiThetho eliShumi yaza yanyanzeliswa ngabaprofeti, akazange ayisuse [uKristu]. Yayingelilo icebo lokuza kwaKhe ukurhoxisa nayiphi indawo yawo. Lo ngumthetho ongasokuze wophulwe, ‘omi uzinzile ulingqina lezulu.’ . . . Lo wawukho kwasekuqalekeni komhlaba, “ungabhalwanga emacwecweni elitye,’ kodwa ezintliziyweni zabo bonke oonyana babantu, ngexesha yayiphuma ezandleni zomdali. Nokuba ayenjani amagama, ngako nje ukuba abhalwe ngomnwe kaThixo, ngoku athe acimeka ngenxa yesono, ukanti awanako ukucimeka ngokupheleleyo, thina sisenako ukwazi phakathi kokulungileyo nokubi. Yonke indawo yomthetho kufuneka ihlale inyanzelekile kubo bonke abantu, nakuzo zonke izizukulwana; njengoko ingaxhomekanga kwixesha okanye indawo, okanye naziphi iimeko ezinokuguquka, kodwa ngokwendalo kaThixo, nendalo yomntu, nokungabi nakuguquka kolwalamano lwazo, enye nenye.

“‘Andize kuchitha, ndize kuzalisekisa.’ . . . Ngaphandle kwengxoxo, into ayithethayo kule ndawo ithi (ngokuhambelana nako konke okungaphambili nokulandelayo),--ndize ukuze ndiwumisele ngokuphelela kwawo, sekukho konke ukuwugwengula phezulu kwabantu: ndize ukuze ndibeke ekuhleni ngokupheleleyo nangokucacileyo nokuba ibiyintoni ebimnyama okanye isithele apho kuwo: ndize ukuba ndivakalise ukubaluleka okuyinyaniso nokupheleleyo kwayonayiphi indawoyawo; ukuba ndibonise ubudenobubanzi,nokuphelelakonke, wawo wonke umthetho oqukwe kuyo leyo, nokuphakama nobunzulu, ubunyulu obungenakuqondakala nomoya wawo kuwo wonke amasebe awo.”--Wesley, sermon 25.

UWesley wayevakalisa ukuhambelana okugqibeleleyo komthetho negospile. “Kukho, ke ngoko, uqhagamshelano olusondelelene kakhulu olunokubonwa, phakathi komthetho negospile. Kwelinye icala, umthetho usoloko uvula indlela, usikhombe kwigospile; kwelinye, igospile, isoloko isikhokelela ekuwuzalisekiseni ngokuthe gingci umthetho. Umthetho, umzekelo, ufuna ukuba sithande uThixo, sithande ummelwane wethu, sibe nobulali, okanye sibe ngcwele. Siziva singazilungelanga ezi zinto; ewe, “kubantu le nto ayinakwenzeka;” kodwa sibona isithembiso sikaThixo sokusinika olo thando, nokusenza ukuba sithobeke, sibe nobulali, sibe ngcwele: sibambelela kule gospile, yezi ndaba zovuyo; senzelwa ngokokholo lwethu; ukuze ‘ibango lomthetho lizaliseke kuthi,’ ngokholo olukuKristu Yesu. . . .

“Kwelona nqanaba liphezulu leentshaba zegospile kaKristu,” wathi uWesley, “ngabo ‘bagweba umthetho’ ngokwawo, baze ‘bathethe ububi ngomthetho;’ abafundisa abantu ukwaphula (ukuchitha, ukukhulula, ukuqhawula ukunyanzelisa) ungabi mnye kuphela, nokuba ngowona mncinane okanye mkhulu, kodwa yonke imithetho, ngokukrwela nje. . . . Eyona imangalisayo kuzo zonke iimeko ezihamba nolu lahlekiso lukhulu, yinto yokuba, abo bazinikeleyo kulo, ngokwenene, bakholelwa ukuba bazukisa uKristu ngokuwulahla

umthetho waKhe, nokuba bayamphakamisa uKristu, lo gama betshabalalisa imfundiso yaKhe! Kunjalo, bamzukisa kanye njengoko wenzayo uYuda [Iskariyoti] xa wayesithi, ‘Aa, Rabhi! Wamanga, nokumanga.’ Kanti ke, [uYesu] wayenokusuka nje athi kubo bonke, ‘Nimngcatsha uNyana woMntu ngokumanga na?’ Asinto yimbi ngaphandle kokumngcatsha ngokumanga ukuthetha ngegazi laKhe, kususwe isithsaba saKhe; ukuyenza ibe yinto elula nayiphi indawo yomthetho waKhe, phantsi kokwenza ngokungathi kuqhutyelwa phambili igospile yaKhe. Kanti ke, ngokwenene, akukho nomnye oya kusinda kwesi simangalo, oshumayela ukholo nangayiphi indlela, mhlawumbi ngokuthe ngqo okanye ngendlela esecaleni eyenza ukuba kubekwe bucala naliphi isebe lentobelo: oshumayela uKristu ukuze acime, okanye atyhafise nangayiphi indlela, nowona mncinane wemithetho kaThixo.” Wesley, sermon 25.

Kwabo babekhuthaza ukuthi, “ukushumayelwa kwegospile kuphendula zonke iziphelo zomthetho,” uWesley waphendula wathi: “Oku sikukhanyela ngokupheleleyo. Akuphenduli kwaesokuqala isiphelo somthetho, esisesi, ukoyisela abantu ngesono, ukuvuswa kwabo basalele emngciphekweni wesihogo.” Umpostile uPawulos uthi, “ngomthetho kukho ukwaziwa kwesono;” “ade abe umntu woyisakele sisono, uya kuziva elidinga ngokwenene igazi elicamagushayo likaKristu. . . . ‘abo baphilileyo,’ njengoko iNkosi yethu ngokwaYo isitsho, ‘abalidingi igqirha, kodwa ngabo bagulayo [abalidingayo].’ Kulihlazo ke ngoko, ukunika igqirha abo baphilileyo, okanye abo bacinga ukuba baphilile. Kufuneka kuqala uboyisele ukuthi bayagula; kungenjalo, abasayi kukubulela ngokubulaleka kwakho. Kuyimpoxo ekwanjalo ukunikela uKristu kwabo bantliziyo yabo iphilileyo, ingazange yaka yatyumka.” Wesley, sermon 25.

Ngokunjalo, ngeli xesha wayeshumayela igospile yobabalo lukaThixo, uWesley, njengeNkosi yakhe, wazama ukuwenza mkhulu wona umthetho, nokuwenza uzukiseke.” Ngokuthembeka, wawufeza umsebenzi awayewunikwe nguThixo, zaqaqamba kakhulu iziphumo awavunyelwa ukuba azibone. Ekupheleni kobomi bakhe obude, obabungaphezu kwamashumi asibhozo eminyaka—engaphezu kwesiqingatha senkulungwane yachithelwa emsebenzini wokujikeleza elungiselela—abalandeli bakhe ababezinikele beyimiphefumlo engaphezu kwesiqingatha sesigidi. Sona isihlwele esathingemisebenzi yakhe sakhutshwa kumgxobhozo nokuthotyelwa phantsi sisono samiswa kubomi obuphakamileyo nobunyulu, nabanye abaninzi abathi, ngemfundiso yakhe, bafikelela kumava anzulu natyebileyo, bonke bengasayi kuze baziwe lude lonke usapho lwabahlangulweyo lubuthelane ebukumkanini bukaThixo. Ubomi bakhe bunika isifundo esingenako ukumiselwa ixabiso kuye wonke umKristu. Akwaba ukholo nokuthobeka nenzondelelo engatyhafiyo, ukuzincama, nokuzinikela kwalo mkhonzi kaKristu bekungabonakala emabandleni anamhlanje!

Isahluko 15—Ibhayibhile Novukelo LwaseFrance

Ngenkulungwane yeshumi elinesithandathu, uHlaziyo olwalubeka phambi kwabantu iBhayibhile evuliweyo, lwazama ukungena kuwo onke amazwe aseYurophu. Ezinye izizwe zayamkela ngovuyo, njengomthunywa weZulu. Kweminye imimandla ubupopi baphumelela kakhulu ukukuthintela ukungena kwayo; kwaza ukukhanya kokwaziwa kweBhayibhile, nempembelelo zayo eziphakamisayo, zaphantsa ukwalelwa ngokupheleleyo. Kwelinye ilizwe, nangona ukukhanya kwangena, akuzange kuqondwe bubumnyama. Kwaba ziinkulungwane, inyaniso nemposiso zilwela ukulawula. Ekugqibeleni, ububi boyisa, yaza inyaniso yeZulu yalahlelwa ngaphandle. “Umgwebo nguwo lo, ukuba ukhanyiso lufikile ehlabathini, baza abantu bathanda ubumnyama ngaphezu kokhanyiso.” Yohane 3:19. Sashiywa isizwe ukuba sivune iziphumo zekhondo esalinyulayo. Ukukhalima kukaMoya kaThixo kwasuswa kubantu abasidelelayo isipho sobabalo lwaKhe. Ububi bavunyelwa ukuba buvuthwe.Ihlabathilonkelasibonaisiqhamosokwalaukukhanya ngenkani.

Imfazwe yokuchaswa kweBhayibhile, eyaqhubeka iinkulungwane ezininzi eFrance, yafikelela kwimiboniso yoVukelo. Eso siphumo soyikekayo saba sisiphumo esifanelekileyo sengcinezelo yeziBhalo yiRoma (Bona ISIHLOMELO). Yanika isiboniso esicace kakhulu sokusebenza komthetho-nkqubo wobupopi owaba nesibonakaliso seziphumo semfundiso elathabatha ngaphezu kwewaka leminyaka iBandla laseRoma liyikhulisa.

Ukucinezelwa kweziBhalo ngexesha lokongama kobupopi kwaxelwa ngenx’ engaphambili ngabaprofeti; waza uMtyhilelwa walatha naye kwiziphumo ezoyikekayo ezaziya kubakho ngakumbi eFrance ngenxa yokongama “komntu wesono.”

Yathi ingelosi yeNkosi: “Ndaza ndanikwa ingcongolo, ifana nentonga; saye sithunywa eso simi, sisithi, Suka uyilinganise itempile kaThixo, nesibingelelo, nabo banqulayo bekuyo. Intendelezo engaphandle kwetwempile yiphose phandle, ungayilinganisi yona; ngokuba inikwe iintlanga; umzi ongcwele ziya kuwunyathelela phantsi iinyanga ezimashumi mane anambini. Ndiya kuwanika amangqina am amabini, aprofete imihla eliwaka elinamakhulu mabini anamanci mathandathu, ethiwe wambu ngeengubo ezirhwexayo. . . . Xa athe abufeza ubungqina bawo, irhamncwa elinyuka liphuma enzonzobileni liya kwenza imfazwe nawo, liweyise, liwabulale. Izidumbu zawo ziya kuba sesitratweni somzi omkhulu, okuthiwa ngokomoya yiSodom neYiputa, apho kananjalo yabethelelwa khona emnqamlezweni iNkosi yawo. . . . Abo bemiyo phezu komhlaba baya kuwavuyelela, babe nemihlali; bathumelane izipho; ngokuba abo baprofeti babini babathuthumbisa abo bemiyo phezu komhlaba. Emva wemihla leyo mithathu inesiqingatha somhla, umoya wobomi ophume kuThixo wangena kuwo, ema ngeenyawo zawo; baza bawelwa luloyiko olukhulu abo bawabonayo.” IsiTyhilelo 11:2 -11.

Amaxesha akhankanywe apha—“iinyanga ezimashumi mane anambini,” ne“mihla eliwaka elinamakhulu mabini anamanci mathandathu”--manye, ngokufanayo amele ixesha elathi ibandla likaKristu laphatheka kakubi yingcinezelo yeRoma. Iminyaka eli-1260 yobunganga bobupopi yaqala ngowama-A.D. 538, abe aya kuphela ngowe-1798. (Bona inqaku leSIHLOMELO sephepha 54.) ngelo xesha, umkhosi wamaFrentshi wangena eRoma wambamba uPopi yamvalela entolongweni, wafela elubhacweni. Nangona kwanyulwa uPopi omtsha emva koko, igunya lesihlalo sobupopi alikaze libe njengoko lalinjalo ngaphambili.

Ukutshutshiswa kwebandla akuzange kuqhube kulo lonke ixesha lweminyaka eli-1260. UThixo, ngenceba yaKhe kubantu baKhe, walenza lifutshaneixeshalokulingwakwalo elalitshisa okomlilo. Ekuxeleni kwangaphambili nge“mbandezelo enkulu” eza kuzela ibandla, uMsindisi wathi: “Ukuba ibingayi kuthi loo mihla inqanyulwe, bekungayi kubakho nyama isindayo; ngenxa ke yabanyuliweyo, loo mihla iya kunqanyulwa.” Mateyu 24:22. Ngempembelelo yoHlaziyo, intshutshiso yapheliswa phambi kowe-1798.

Ngokubhekiselele kumangqina amabini, waqhubeka wathi umprofeti: “Lawo yile minquma mibini, nezi ziphatho zezibane zibini, zimiyo phambi koThixo womhlaba.” “Lisisibane seenyawo zam ilizwi lakho,” watsho umdumisi, “likukukhanya emendweni wam.” IsiTyhilelo 11:4; Ndumiso 119:105. Amangqina amabini amele iziBhalo zeTestamente eNdala neNtsha. Zombini zingamangqina abalulekileyo emvelaphi nokungapheli komthetho kaThixo. Zombini zikwangamangqina ecebo losindiso. Imifuziselo, imibingelelo, neziprofeto zeTestamente eNdala zalatha phambili kuMsindisi ozayo. IiVangeli neeLeta zeTestamente eNtsha zithetha ngoMsindisi oye wafika kanye ngale ndlela ebixelwe kwangaphambili luhlobo [lwemibingelelo] nesiprofeto.

“[Aya kuprofeta] imihla eliwaka elinamakhulu mabini anamanci mathandathu, ethiwe wambu ngeengubo ezirhwexayo.” Ixesha elininzi kulo eli, amangqina kaThixo ahlala ekwimo yokufihlakala. Igunya lobupopi lazama ukubafihlela abantu ilizwi lenyaniso, labeka phambi kwabo amangqina obuxoki aphikisa ubungqina balo [ilizwi]. (Bona ISIHLOMELO). Xa iBhayibhile yayizingelwa ngamagunya enkolo nawelizwe; xa ubungqina bayo babugqwethwa, kusenziwa onke amalinge anokwenziwa ngabantu needemon ukuba iingqondo zabantu zijike kuyo; xa abo baba nesibindi sokuvakalisa iinyaniso zayo ezingcwele babezingelwa, bengcatshwa, bethuthunjiswa, bengcwatywa kwizisele ezimnyama zemigxobhozo, bebulawela ukholo lwabo, okanye benyanzeleka ukuba basabe baye kwiinqaba ezisezintabeni, nakwimihadi nemiqolomba yomhlaba—ngelo xesha amangqina athembekileyo aprofeta efake ezirhwexayo. Sekunjalo, aqhubeka nobungqina bawo kulo lonke ixesha leminyaka eli-1260. Ngawona maxesha amnyama, babekho abantu ababelithanda ilizwilikaThixo baye benekhwele ngenxa yokuhlonelwa

kwaKhe. Aba bakhonzi banyanisekileyo banikwa ubulumko, amandla negunya lokuyivakalisa inyaniso yaKhe ngalo lonke eli xesha.

“Ukuba kukho bani unga angawonakalisa, kophuma umlilo emlonyeni wawo, uzidle uzigqibe iintshaba zawo; nokuba kukho bani unga angawonakalisa, umelwe kukubulawa ngokunjalo.” IsiTyhilelo 11:5. Abantu abanako ukulinyathelela phantsi ilizwi likaThixo bangabi natyala. Intsingiselo yale nkcaso yoyikekayo yandlelwe kwisahluko sokugqibela sesiTyhilelo: “Ndiyangqina kubantu bonke abawevayo amazwi esiprofeto sale ncwadi, ukuba, Xa athe umntu wongeza kwezo zinto, uThixo uya kongeza kuye izibetho ezibhaliweyo kule ncwadi; ukuba ke uthe wasusa kuwo amazwi encwadi yesi siprofeto, uThixo uya kusisusa isabelo sakhe encwadini yobomi, nakuwo umzi ongcwele, nakuzo izinto ezibhaliweyo kule ncwadi.” IsiTyhilelo 22:18, 19.

Zinjalo izilumkiso uThixo azinikileyo ukwalusa abantu ukuba bangaguquli oko akutyhililеyo okanye akuyaleleyo. Ezi mpikiso zinendili zibhekisa kubo bonke abathi ngempembelelo yabo babenze abantu ukuba bawuthabathe ngokulula umthetho kaThixo. Zimele ukubenza boyike bangcangcazele abo bavakalisa ngokungakhathali ukuba akukho nto ingako nokuba siyawuthobela okanye asiwuthobeli umthetho kaThixo. Bonke abaphakamisa ezabo iimbono ngaphezu kwesityhilelo sikaThixo, bonke abanga bangaguqula intetho ecacileyo yesiBhalo besenzela okwabo ukulungelwa, okanye ukuze bavumelane nehlabathi, bathabathela phezu kwabo uxanduva oloyikekayo. Ilizwi elibhaliweyo, umthetho kaThixo, uya kusilinganisa isimilo somntu ngamnye libagwebe bonke oluthi olu vavanyo lungaphazamiyo lubafumane bengento yanto.

“Akuba ebugqibile [ebugqiba] ubungqina bawo.” Ixesha, xa amangqina amabini ayeprofeta enxibe ezirhwexayo, laphela ngowe-1798. Xa ayefika ekupheleni komsebenzi wawo osemfihlakalweni, kwakuza kuliwa nawo ngamagunya amelwe “lirhamncwa elihla liye emhadini ongenamanzi.” Kwizizwe ezininzi zaseYurophu, amagunya awayelawula ibandla nesizwe athi, kwiinkulungwane eziliqela, alawulwa nguSathana esebenzisa ijelo lobupopi. Apha kodwakuveza ukubonakalaliswa kwegunya lenkohlakalo.

Yayiyingumgaqo-nkqubo waseRoma, phantsi kokuthi kunikwa intlonipho iBhayibhile, ukuyigcina itshixiwe ngolwimi olungaziwayo ize ifihlwe kude ebantwini. Phantsi kolawulo lwayo, amangqina aprofeta “enxibe ezirhwexayo.” Elinye igunya--irhamncwa eliphuma enzonzobileni, lafungela ukulwa nelizwi likaThixo.

“Umzi omkhulu” awayebulawelwa kwizitrato zawo amangqina, nalapho izidumbu zawo zilele khona, “ngokwasemoyeni” yiYiputa. Kuzo zonke izizwe ekuthethwe ngazo kwimbali yeBhayibhile, iYiputa yabukhanyela ngamandla ubukho bukaThixo ophililеyo yaza yamelana nemiyalelo yaKhe. Akakho ukumkani owaka waluqala uvukelo oluphandle nolungqongqo ngaphezu kokumkani waseYiputa. Sathi sakuziswa kuye isigidimi nguMoses, egameni likaYehova, uFaro, ngokuziphakamisa, waphendula, wathi: “Ngubani

na uYehova, ukuba ndiphulaphule izwi lakhe, lokuba ndindulule uIsrayeli? Andimazi uYehova, kananjalo andiyi kumndulula uIsrayeli." Eksodus 5:2. Oku kukungakholwa kuThixo, saye isizwe esimelwe yiYiputa sasiya kuthetha ngohlobo olunye lokwala amabango kaThixo ophilileyo size sibonakalalise umoya ofanayo wokungakholwa nokudelela. "Umzi omkhulu" ukwathelekiswa, "ngokwasemoyeni," neSodom. Inkohlakalo yeSodom ekwaphuleni umthetho kaThixo kwabonakalaliswa ngendlela eyodwa ekuziyekeleni embulweni. Kanti ke esi sono, sasikwa luphawo olugqamileyo lwesizwe esasiza kuzalisekisa imininingwane yesi sibhalo.

Ngokwamazwi omprofeti, ngelo xesha, kancinane ngaphambi kowe-1798, elinye igunya elimvelaphi yalo nesimilo salo ikwinkohlakalo laliza kuvuka lilwe neBhayibhile. Kuya kuthi kwindawo apho ubungqina bamangqina amabini kaThixo buya kuvalwa umlomo khona, apho kwakuza kubonakala ukungakholwa kuThixo kukaFaro nokuziyekela esondweni kweSodom.

Esi siprofeto safumana ukuzaliseka okuthe gingci nokucace kakhulu kwimbali yeFrance.Ngexesha loVukelo,ngowe-1793, "umhlaba, weva okokuqala, intlangano yabantu, abazalwe bafundiswa kwimpucuko, nethi inelungelo lokulawula esinye sezona zizwe ziphambili zaseYurophu, iphakamisa ilizwi elimanyeneyo ukuba lilandule eyona nyaniso inendili enokwamkelwa ngumphefumlo womntu, ize ilahle ngazwinye inkolo nonqulo lukaThixo."--Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. "IFrance kuphela kwesizwe emhlabeni ekukho ingxelo eqinisekileyo esafumanekayo ngaso, yokuba, njengesizwe yaphakamisa isandla sayo kuvukelo oluphandle ukulwa noMdali weyunivesi. Abanyelisi abaninzi, abantu abaninzi abangenalukholo, babekho, kwaye basaqhubeka bekho, eNgilane, eJamani, eSpain, nakuyo yonke indawo; kodwa iFrance ithe geqe yodwa kwimbali yomhlaba njengendawo eyodwa ethe, ngomthetho weNtlangano [yowiso-mthetho] YoLawulo lwayo, yathi, Akukho Thixo, nekuthe ngayo, uluntu lonke lwesixeko esiyintloko, nesininzi kwezinye iindawo, abafazi kunye namadoda, badanisa bavuma ngovuyo ukwamkela eso saziso."--Blackwood's Magazine, November, 1870.

IFrance yayikwamele iimpawu eyayibaluleke ngazo ngokukodwa iSodom. Ngexesha loVukelo, kwakubonakala imeko yokubaphantsi kokuziphatha nenkohlakalo efana naleyo yazisa intshabalalo kwizixeko zamathafa. Umbhali wembali ukunika kokubini, ukungakholwa kuThixo nokuziyekela kubuhenyu kweFrance, njengoko kunikwe esiprofetweni: "Okuhlangene kakhulu nemithetho echukumisa inkolo, yayikoko kwacutha umanyano ngomtshato—okona kubambana kungcwele okunokwenziwa ngabantu, okuthi ukuhlala isigxina kwawo kukhokelele ngamandla ekumanyaneni koluntu—kwisizwe sesivumelwano esiqhelekileyo semo edlulayo, abaye bangene kuso nabanye abantu ababini, babuye basiqhawule bakuthanda. . . . Ukuba iintshaba bezizimisele ukusebenzela ukuzuza indlela yokutshabalalisa ngempumelelo nokuba yintoni ehloniphekileyo, entle, okanye esisigxina kubomi bekhaya, nokuzuza kwangelo xesha linye isiqinisekiso sokuba,

umonakalo, eyayiyinjongo yazo ukuwenza, wawunako ukwenziwa uhlale uhleli, ukusuka kwisizukulwana ukuya kwesinye, zazingeke zibe nelinye icebo elihleukudlulaukuthobelaphantsi umtshato. . . .USophie Arnoult, umdlali weqonga odume ngoburharha kwizinto awayezithetha, wawuchaza umtshato wesizwe ngokuthi 'ngumnikelo wokrexezo.'"--Scott, vol. 1, ch. 17.

"Apho iNkosi yethu yabethelelwa khona." Le inkcukacha yesiprofeto nayo yazalisekiswa yiFrance. Alikho ilizwe apho umoya wobutshaba ngakuKristu wabonakalaliswa khona ngokucacileyo. Akukho lizwe lalinenyaniso ekwaqutyiswana nayo ngenkcaso ekrakra nekhohlakeleyo. Kwintshutshiso eyenziwa yiFrance kubavakalisi begospile, yayimbethelele uKristu ngokubethelela abafundi baKhe.

Kwinkulungwane emva kwenkulungwane, laliphalazwa igazi labangcwele. Nangona amaWaldensi abuncama ubomi bawo ehlala ezintabeni zasePiedmont "ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu," ubungqina obufanayo kwinyaniso babuthwelwe ngabazalwana bawo, ama-Albhigensi aseFrance. Ngemihla yoHlaziyo, abalandeli balo babebulawa ngokuthuthunjiswa okubi. Ukumkani namadoda anendili, abafazi abazelwe kakuhle neentwazana eziselula, igugu nomkhosi wesizwe, bawamilisela amehlo abo kwiintlungu zabafela uYesu. Amagorha amaHuginoti, awayelwela loo malungelo ewaxabise kakhulu intliziyo yomntu, alithulula igazi lawo kumadabi amaninzi ekwakuliwa kakhulu kuwo. AmaProtestanti ayebonwa njengabagqithi bomthetho, zibonwa njengezinexabiso iintloko zawo, ezingelwa njengezilwanyana zasendle.

"IBandla eNtlango," inzala embalwa yamaKristu akudala eyayisafumaneka eFrance ngenkulungwane yeshumi elinesibhozo, izimele ezintabeni zangasezantsi, isayibambile inkolo yooyise. Babesithi xa bezama ukuhlangana ngobusuku ecaleni lentaba okanye kumqwebedu osecaleni, basukelwe ngamajoni akhwele amahashe okanye barhuqwe basiwe kubukhoboka bokuqhuba izikhephe bonke ubomi babo. Abona banyulu, abona bachubekileyo, nabona banobuchopho kumaFrentshi babeqanyangelwa ngamatyathanga, bethuthunjiswa ngeyona ndlela imbi, phakathi kwezihange nababulali. (Bona kuWylie, b. 22, ch. 6.) Abanye, ababephethwe ngenceba noko bona, babedutyulwa bejongile,bengaxhobangabengenakwenzanto, ngexesha besaguqe ngamadolo bethandaza. Amakhulu amaxhego, abafazi abangenako ukuzikhusela, abantwana abamsulwa, babeshiywa befile emhlabeni apho kwindawo yokuhlangana. Ekunqumleni kwabo ecaleni lentaba apho babeye bahlangane khona, kwakunganqabanga ukufumana kwisithuba nje "samanyathelo amanye, imizimba efileyo ithe saa engceni ende, ezinye izidumbu zijinga emithini." Ilizwe labo, elenziwa layinkangala likrele, izembe, neziko, "laguqulwa layintlango ebanzi, yosizi." "Obu bubi babusenziwa . . . kungelilo ixesha lobumnyama, kodwa ngexesha lokhanyo likaLouis XIV. Ngelo xesha yakhuliswa isayensi, uncwadi lwanda, iintshatsheli zasezinkundleni nakwisixeko esiyintloko yangamadoda afundileyo nanobuciko, konke kwanegalelo kwizibabalo zobulali nobubele."--Wylie, b. 22, ch. 7.

Kanti ke, okona kwakukubi kwimifanekiso emnyama yolwaphulo mthetho, ezona zibi kwizenzo zengcwangu kuzo zonke iinkulungwane, yaba yindyikitya yokubulawa kwabantu eSt. Bartholomew. Ihlabathi lisayikhumbula lingcangcazele luloyiko imibono yeso senzo sobona bugwala nenkohlakalo sokuxhelwa kwabantu. Ukumkani waseFrance, enyanzelwa ngababingeleli baseRoma nabameli bakaPopi, wanika imvume kumsebenzi owoyikekayo. Intsimbi, eyakhala ngesikabhadakazi, yayingumqondiso wokubulala. Amawaka amaProtestanti, elele epholile emakhayeni awo, ethembele kwisidima esithembisayo sokumkani wawo, akhutshwa erhuqwa engalindelanga axhelwa nje ekuhleni.

Njengoko uKristu wayeyinkokeli engabonwayo yabantu baKhe ukuphuma kubukhoboka baseYiputa, wayenjalo uSathana, inkokeli engabonwayo yabantu abaphetheyo, kulo msebenzi wokuphinda-phindwa kwabafelukholo. Kwaba ziintsuku ezisixhenxe ukubulala kuqhubeka eParis, kwezintathu zokuqala kusenzeka ngengqumbo ekunzima ukuba nomfanekiso wayo. Kanti ke, kwakungaphelelanga esixekweni sodwa, kodwa ngomyalelo owodwa kakumkani, kwanabela kuyo yonke imimandla needolophu apho amaProtestanti ayefumaneka khona. Akukho budala nasini esasindayo. Kwakungekho lusana lumsulwa naxhego linentloko engwevu lasindayo. Abanendili nabemihlaba, abadala nabatsha, umama nomntwana, babulawa bonke. Kuyo yonke iFrance ukuxhela kwaqhubeka iinyanga ezimbini. Amawaka asixhenxe abona babantu bahle besizwe batshabalala.

“Zathi zakufikaeRoma iindaba zokutshatyalaliswa [kwawo amaProtestanti], isifundisi savuya ngendlela engathethekiyo. Ubhishophu omkhulu waseLorraine wawongwa ngewaka lezithsaba zomthunywa; intloko yabafundisi yaseSt. Angelo yadanduluka ngokukhahlela okuzaliswe luvuyo; zakhala kuzo zonke iincopho iintsimbi; imililo yovuyo yabujika ubusuku bayimini; uGregory XIII, ekunye noobhishophu abakhulu kunye nezinye izikhakhamela zabafundisi, benza umngcelele ukuya enkonzweni yaseSt. Louis, apho ubhishophu omkhulu waseLorraine wayecula iTe Deum [uSiyakudumisa] . . . Intsimbi yembeko yakhaliswa ukuvuyisana nokubulala, kwaye eVatican isabonakala imifanekiso emithathu kaVasari, echaza uhlaselo lomphathi womkhosi, ukumkani esentlanganisweni kucetywa ukubulala, kwanendlela yokubulala. UGregory wamthumela uCharles iGolden Rose [irozi yegolide]; kwathi emva kweenyanga ezine emva kokubulala, waphulaphula ngolonwabo intshumayelo yombingeleli womFrentshi, . . . owayethetha ‘ngaloo mini eyayizaliswe kukonwaba novuyo, xa ubawo ongoyena ungcwele wafumana iindaba, wahamba ngondiliseko olungcwele waya kubulela kuThixo nakuSt. Louis [kuLouis ongcwele].’”--Henry White, The Massacre of St. Bartholomew, ch. 14, par. 34.

Kwawona loo moya ulawulayo owakhuthaza ukuBulala kwaseSt. Bartholomew wakhokelela kwimiboniso yoVukelo. UYesu Kristu kwathiwa ungumkhohlisi, kanti umkhwazo woqhankqalazo lwaseFrance wawusithi, “Crush the Wretch,” [Tyumza

Isikhohlakali],” kuthethwa uKristu. Unyeliso olwaludelela izulu nenkohlakalo ecekisekayo zazihamba kunye, bathi abona bantu baphantsi [ngokuziphatha], nezona zibhoja zilahliweyo zenkohlakalo nobubi, zazezona ziphakanyiswayo. Kuko konke oku, eyona mbeko iphezulu yanikwa uSathana; lo gama uKristu, eneempawu zenyaniso, nobunyulu, nothando olungasekeleze nzuzo, wabethelelwa.

“Irhamncwa elinyuka liphuma enzonzobileni liya kwenza imfazwe nawo, liweyise, liwabulale.” Igunya lokungakholwa elalilawula iFrance ngexesha loHlaziyo noLawulo Lwegqudu, layenza loo mfazwe yokulwa noThixo nelizwi laKhe elingcwele ngeyona ndlela elingazange layibona ihlabathi. Unqulo lukaThixo lwabhangiswa yiNtlangano yeSizwe. IiBhayibhile zaqokelelwa zatshiswa esidlangalaleni kukho konke ukubonakalaliswa Kokuhlekisaokwakunokwenziwa.Umthetho kaThixowanyhashwa phantsi kweenyawo. Imizi yeBhayibhile yavalwa. Umhla wophumlo weeveki ngeeveki wabekelwa bucala, kwathi endaweni yawo kwamiswa usuku lweshumi olwanikelwa ekonwabeni nasekunyeliseni. Ubhaptizo noMthendeleko walelwa. Izaziso zaxhonywa ngokubonakalayo kwiindawo zokungcwaba zisithi ukufa kukulala kukanaphakade.

Ukoyika uThixo kwathiwa kukude kakhulu ekubeni kukuqala kobulumko, kusithiwa kukuqala kobuyatha. Lonke unqulo lwenkolo lwalelwa, ngaphandle kolwenkululeko nelizwe. “Owayengubhishophu waseParis ngokusemthethweni waziswa ngaphambili ukuba adlale indawo ephambili kumdlalo ohlekisayo nowawunguwona ukrwada nonyelisayo owaka wadlalwa phambi kwesizwe. . . . Waziswa ngomgcelele opheleleyo, ukuba avakalise kwiNkomfa ukuba inkolo awayeyifundisa iminyaka emininzi, ngazo zonke iindlela, wawungowobubingeleli, ingenaso isiseko kwimbali okanye kwinyaniso engcwele. Wakhanyela, ngamazwi anendili nacacileyo, ubukho bukaThixo awayethanjiselwe kunqulo lwaKhe, waza wazinikela ekuthini kwixesha elizayo uza kunika imbeko kwinkululeko, ekulinganeni, kokuhle, nokuziphatha. Waya wabeka phambi kwakhe iimbasa zenkonzo, wamkela ukwangiwa kumongameli weNgqungquthela. Iqela lababingeleli bokreqo bawulandela umzekelo walo mmeli kaPopi.”--Scott, vol. 1, ch. 17.

“Abo bemiyo phezu komhlaba baya kuwavuyelela, babe nemihlali; bathumelane izipho; ngokuba abo baprofeti babini babathuthumbisa abo bemiyo phezu komhlaba.” IFrance engakholwayo yathulisa ilizwi elithethisayo lamangqina amabini kaThixo. Ilizwi lenyaniso lalahlwa phantsi lifele ezitratweni zayo, baza abo babezithiyile izithintelo nokufunwa ngumthetho kaThixo batsibatsiba luvuyo. Abantu bamdelela ekuhleni uKumkani wezulu. Njengaboni bakudala, badanduluka, bathi: “Unokuthini na ukwazi uThixo? Kukho ukwazi na kOsenyangweni?” Ndumiso. 73:11.

Ngesibindi esinonyeliso, esaphantsa ukudlula okunokukholelwa, omnye wababingeleli behlelo elitsha wathi: “Thixo, ukuba ukhona, liphindezele igama lakho elenziwe buhlungu. Ndiyakudelela! Uthe cwaka; akusoze uzithumele iindudumo zakho.

Ngubani oya kuthi emva koku akholelwe kubukho baKho?--Lacretelle, History, vol. 11, p. 309; in Sir Archibald Alison, History of Europe, vol. 1, ch. 10. Ukuphindwa okunjalo koko uFaro wakufunayo: “Ngubani na uYehova, ukuba ndiphulaphule izwi lakhe?” “Andimazi uYehova!”

“Sithi isidenge entliziyweni yaso, Akukho Thixo.” Ndumiso 14:1. Ithi yona iNkosi ngabagqwethi benyaniso: “Ukungabi nangqiqo kwabo kuya kubonakala kubantu bonke.” 2 Timoti 3:9. Emva kokuba iFrance ilulahlile unqulo lukaThixo ophilileyo, “Ophezulu nophakamileyo Ohleli ngonaphakade,” kwaba kancinane yehla yaya kunqulo lwezithixo okuhlazisayo, ngokunqula iSithixo seNgqiqo, simelwe ngumntu ongumfazi oziphethe kakubi. Kwaye oku kusenziwa yintlangano emele isizwe, oko kusenziwa ngawona magunya aphezulu—eliphathelele kurhulumente nelimele abantu! Uthi umbhali wembali: Enye yeenkonzo zeli xesha lempambano imele, kungekho mngeni, amahlazo ahlangene nokungoyikwa kukaThixo. Iingcango zeNgqungquthela zavulwa genge kwiqela leemvumi, ziqalelwa ngubani, ngamalungu ombutho kamasipala ngomngcelele onendili, kuvunywa ingoma, kudunyiswa inkululeko, kukhapha, njengomgomo wonqulo lwexesha elizayo, ibhinqa eligqunyiweyo, abalibiza ngokuthi siSithixo seNgqiqo. Lakuba lisondezwe kufuphi neqonga, latyhilwa ngentlokoma enkulu, labekwa ngasekunene komongameli, lakuba lamkelwe ngabo bonke ukuba liyintombazana edanisayo yomculo weopera. . . . Kulo mntu, njengoyena mmeli ufanelekileyo wengqiqo, banqula, iNgqungquthela yesizwe yaseFrance yanika imbeko yomntu wonke.

“Lo mdlalo wokungahloneli Thixo nohlekisayo wawunohlobo lwawo olulodwa, kwaza ukumiselwa kweSithixo seNgqondo senziwa ngokutsha salinganiswa kwisizwe sonke, kwiindawo ezinjengezo abahlali babefuna ukuzibonisa ukuba bakulingene konke ukuphakama koVukelo.”--Scott, vol. 1, ch. 17.

Yathi imbongi eyayisazisa unqulo lwengqiqo: “Bawisi bomthetho! Ukugabadela kusukule kwema ingqiqo endaweni yako. Amehlo ako angaboni kakuhle awakwazi ukumelana nokubengezela kokukhanya. Namhlanjeumkhosiomkhuluuhlangenephantsikwaloomaphahla akudala, athe, okokuqala, ayiphinda inyaniso. Apho abantu baseFrance baya bavuyela unqulo ekuphela kwalo olwenyaniso,--olo lwenkululeko, olo lweNgqiqo. Apho senze iminqophiso yempumelelo yezixhobo zeRiphabliki. Apho sithe sazilahla izithixo ezingenabomi zeNgqiqo, sathabatha umfanekiselo ophilileyo, umsebenzi wobuchule wendalo.”--M. A. Thiers, History of the French Revolution, vol. 2, pp. 370, 371.

Sathi isithixo sakuba siziswe kwiNgqungquthela, imbongi yasibamba ngesandla, yajika yajonga kwintlangano, yathi: “Bantu abanokufa, yekani ukoyika phambi kweendudumo zikaThixo ezingenawo amandla othe wadalwa luloyiko lwenu. Ukususela ngoku, musani ukwamkela uthixo ongeyiyo iNgqiqo. Ndininika umfanekiselo wayo

onendili nonyulu kakhulu; ukuba kufuneka nibe nesithixo, bingelelani kuphela kwesinje ngesi. . . . Thobani phambi kweBhunga leNkululeko, Aah! Sigqubuthelo seNgqiqo!"

"Isithixo, emva kokuba siwolwe ngumongameli, sakhweliswa kwinqwelo entle kakhulu, sakhokelwa, phakathi kwesihlwele esikhulu, sasiwa kwikhathedrale kaNotre Dame, ukuba siyokuthabatha indawo kaThixo. Apho, saphakanyiselwa kwisibingelelo esiphezulu, safumana ukudunyiswa ngabo bonke ababekho."--Alison, vol. 1, ch. 10.

Oku kwalandelwa, kungekudala emva koko, kukutshiswa kweBhayibhile esidlangalaleni. Kwesinye isiganeko, umbutho owaziwayo ogcina izinto ezindala ["the Popular Society of the Museum"] wangena kwiholo kamasipala, ukhwaza, "Vive la Raison!" [Phambili NgeNgqiqo] uthwele phezu koluthi olude iintsalela zencwadi eziliqela ezazitshile kodwa zingaphelanga, phakathi kwazo kukho iincwadi zemithandazo yabafundisi—iibreviyari neemisssal, iiTestamente eNdala neNtsha, ezacamagushela emlilweni omkhulu," ngokutsho kukamongameli, "bonke ubuhiba abenze ukuba uhlanga loluntu lubenze."-- Journal of Paris, 1793, No. 318. Icatshulwe kuBuchez-Roux, Collection of Parliamentary History, vol. 30, pp. 200, 201.

Yayibubupopi obaqala umsebenzi owawugqityezelwa kukungakholwa kuThixo. Umthetho-nkqubo waseRoma wamisa ezo meko—zombuso, zopolitiko, nezenkolo—ezaziyiqweqwedisela iFrance kwantshabalalo. Ababhali, bebhekisa kwiintlondi zoVukelo, bathi, olu gqithiso kufuneka kube lityala letrone nebandla. (Bona ISIHLOMELO). Ngokobulungisaobungqongqo, kufunekazibekwe zalityala lebandla. Ubupopi bazityhefa iingqondo zookumkani ekuchasweni koHlaziyo, njengotshaba lwesithsaba, imbangi yokungavani okwakuza kuba nokuluchitha uxolo nemvisiswano yesizwe. Yayikukuhlakanipha kweRoma okwathi, ngale ndlela, kwakhuthaza inkohlakalo etsolileyo neyona yaka yabuhlungu eyayiphuma etroneni.

Umoya wenkululeko wemka neBhayibhile. Naphina apho yamkelwa khona igospile, iingqondo zabantu zavuswa. Baqala ukukhulula amakhamandela awayebagcine bengamakhoboka okungazi, enkohlakalo, neenkolelo. Babeqala ukucinga nokwenza ngokwabantu. Iikumkani zayibona zangcangcazela ngenxa yokuphatha ngqwabalala kwazo.

IRoma yayingahambi okolovane ukuphembelela uloyiko lwabo olunomona. Ngowe-1525, uPopi wathi kummeli wakhe waseFrance: "Le mpambano [ubuProtestanti] ayizokwanela nje ukuphazamisa itshabalalise inkolo, kodwa neziphathamandla, nendili nomthetho, nocwangco, namanqanaba olawulo akhoyo."--G. de Felice, History of the Protestants of France, b. 1, ch. 2, par. 8. Kwiminyaka embalwa emva koko, ummeli kaPapa walumkisa ukumkani, ngelithi: "Mhlekazi, ungakhohliswa. AmaProtestanti aza kuluphazamisa ucwangco lwesizwe nolwenkolo. . . . Itrone ikwingozi enkulu kakhulu njengesibingelelo. . . . Ukungena kwenkolo entsha kunyanzelisa ukungena

koburhulumente obutsha.”--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 36. Abanolwazi ngoThixo babhenela kwintiyo yabantu ngokuthi imfundiso yobuProtestanti “ilukuhla abantu ngokubatsalela kwizinto ezintsha nobuyatha; ihlutha kukumkani uthando lokuzinikela kwabantu bakhe, ichitha ibandla nesizwe. Ngaloo ndlela iRoma yaphumelela ekuyenzeni iFrance ukuba ilwe noHlaziyo. “Yayikukuxhasa itrone, ukugcina amadoda abekekileyo, nokugcina imithetho, okwenza ukuba ikrele lentshutshiso liqale eFrance ukurholwa kwisingxobo salo.”--Wylie, b. 13, ch. 4.

Abazange bakwazi abalawuli belizwe ukuzibona kwangaphambili iziphumo zomgaqo-nkqubo oyingozi. Imfundiso yeBhayibhile ngeyatyala ezingqondweni nasezintliziyweni zabantu loo mithetho-siseko yobulungisa, ubungcathu, inyaniso, ukulunga, nobubele, izinto kanye ezingamatye embombo empumelelo yesizwe. “Ubulungisa buyalu-phakamisa uhlanga.”Ngabo, “itrone iyazinziswa.” IMizekeliso 14:34; 16:12.

“Wothi umsebenzi welungisa ube luxolo;” size isiphumo sibe “kukuzola nokukholosa ngonaphakade.” Isaya 32:17. Lowo uwuthobelayo umthetho ongcwele, ngokuqinisekileyo uya kuyithobela imithetho yelizwe lakhe. Lowo umoyikayo uThixo uya kumzukisa ukumkani ekusebenziseni lonke igunya elilungileyo nelisemthethweni. Yona iFrance engonwabanga, yayalela iBhayibhile yabagxotha abalandeli bayo. Kwinkulungwane emva kwenkulungwane, amadoda agcine umthetho nesidima, amadoda achubeke engqondweni nakwazi ukuziphatha ngentembeko, enesibindi sokumela oko akukholelwayo, nokholo lokuphatheka kakubi ngenxa yenyaniso—kwaba ziinkulungwane la madoda esebenza nzima ekuqhubeni izikhephe engamakhoboka, atshabalala etshiswa ebotshelelwe ezibondeni, okanye abolela eziseleni ezingaphantsi komhlaba. Amawaka ngamawaka afumana ukusinda ngokubaleka; kwaza oku kwaqhubeka iminyaka engamakhulu amabini anamashumi amahlanu eminyaka emva kokuqala koHlaziyo.

“Phantsa asabikho isizukulwana sabantu baseFrance, ngeli xesha lide, aesingazange sibabone abalandeli begospile bebhaca phambi kwengqumbo yempambano yomtshuthisi, bebaleka benobuchopho, ubuchule, ukukhuthala, ucwangco, izinto ezo ezihamba phambili, ngokomthetho, ekutyebiseni loo mimandla bafumana kuyo inkuseleko. Ngokulinganayo ke, njengoko zatyebisa amanye amazwe ngezi zipho zilungileyo, zaphuma kangako kowazo. Ukuba konke oko kwagxothwayo eFrance kwakuye kwagcinwa; ukuba, ngala makhulu mathathu eminyaka, ubuchule bokuvelisa ezazinabo ezi mbacu babulima umhlaba wazo; ukuba ngala makhulu mathathu eminyaka, ukuthanda kwazo ukwenza izinto ngobuchule kwaya kwaphuhlisa imizi yemveliso; ukuba kula makhulu mathathu eminyaka, ubuchule bazo bokuqala izinto, namandla akwazi ukucalula ayesetyenziswe ekutyebiseni uncwadi nokukhulisa isayensi yayo; ukuba ubulumko bazo babukhokela amaqumrhu ayo, ukukhalipha kwazo bulwe amadabi ayo, ukulunga kwazo kwenze imithetho yayo, inkolo yeBhayibhile inike amandla ubuchopho, ilawule isazela sabantu

bayo, hayi ubukhulu bokuphakama kodumo olwaluza kuyirhangqa iFrance! Athi Indlela ebeliya kuba likhulu, libenempumelelo, lonwabe ngayo ilizwe--indlela elaliya liya kuba ngumzekelo ngayo kwizizwe!

“Zona iinkani ezingaboniyo nezingenasisa zazileqa zemka kumhlaba wazo zonke iititshala ezilungileyo, bonke abenza ucwangco, bonke abakhuseli betrone abanyanisekileyo; kubantu ababelenze izwe labo ‘labaluleka lanodumo’ emhlabeni, zathi: Khethani enikukhethayo, umlilo okanye ukubhaca. Ekugqibeleni, impalalo yesizwe yaphelela; akwasala sazela sakusukelwa; akwasala nkolo yakurhuqelwa emlilweni, akwabakho kuthandazwe kwakugxothelwa elubhacweni.”--Wylie, b. 13, ch. 20. UVukelo, nabo bonke ububi benkohlakalo yabo, kwasesona siphumo sincamisileyo.

Ekubalekeni kwamaHuginoti, kwabakho ukuhla kuyo yonke iFrance. Izixeko ezazikhula ngemveliso, zawa zonakala; imimandla eyayityebile yabuyela ekubeni ngamahlathi njengakuqala; ukudangala kwengqondo nokuhla kokuziphatha kwalandela ixesha lenkqubela eyayingaqhelekanga. IParis yaba yindawo ebanzi ecela amalizo, kwaye kuqikelelwa ukuba, kwathi kwakubakho uVukelo, amakhulu amabini amawaka amahlwempu afuna uncedo kwisandla sikakumkani. Yaba ngamaJesuits kuphela awakhulayo kwisizwe esifayo, aza alawula, ngobundlobongela oboyikekayo, amabandla nezikolo, iintolongo namakhitshi asezinqanaweni.”

Igospile ngeyayizisela isisombululo iFrance kwezo nkathazo zopolitiko nasekuhlaleni ezadida ubuchule babafundisi bayo, ukumkani wayo, nabenzi bemithetho yayo, ekugqibeleni, zasenza isizwe sakwesibi isiphithiphithi nentshabalalo. Kwathi phantsi kokugunya kweRoma, abantu balahlekelwa zizifundo ezisikelelekileyo zoMsindisi zokuzincama nothando olungasekeleze nzuzo. Benziwa ukuba baziyeke izenzo zokuzincama nokwenzela abanye okulunguleyo. Izityebi azizange zithethiswe ngokucinezela kwazo amahlwempu, aza amahlwempu awafumana kuncedwa kubukhoboka nokuthotyelwa phantsi kwawo. Umona wabanobutyebi namandla wabonakala unengcinezelo ngakumbi nangakumbi. Kwaba ziinkulungwane ukubawa nokuthsafaza kwamadoda ahloniphekileyo kubonakala ekucudisweni okubi kwabasebenza umhlaba. Abazizityebi babonakalisa abangamahlwempu, baza abangamahlwemp babathiya abazizityebi.

Kumaphondo amaninzi, imizi yayisezandleni zamadoda ahloniphekileyo, abasebenzi bona bengabahlalinje; abobabexhomekekekwiimfefe zabanini bezindlu baye benyanzelekile ukuba baziyekele kwizidingo zabo ezingaphezu kokuqonda. Umthwalo wokuxhasa ibandla nesizwe wawuphezu kodidi oluphakathi kunye noluphantsi, ezazirhafiswa kakhulu ngamagunya awongamileyo karhulumente nabafundisi. Ulonwabo lwamadoda ahloniphekileyo lwalubekwe phambili ngumthetho; amafama nabasebenzi bomhlaba babengalamba, nto leyo eyayingakhathalelwe ngabacinezeli babo. . . . abantu

babenyanzelekile, kumacala onke, ukuba bahlangabezane nokuthandwa okukhethekileyo kwabanini beendawo abakuzo. Ubomi babasebenzi bokulima babukukusebenza okungapheliyo nentlupheko engakhululwayo; izikhalazo zabo, xa bathe banesibindi sokukhalaza, zaziphathwa ngendelelo enokusa. Iinkundla zobulungisa zazisoloko ziphulaphula abahloniphekileyo bechasa abasebenzi; kusamkelwa izinyobo ngabagwebi abakhohlakeleyo; nokuguquguquka nje kwengqondo okungalindelekanga kwezihandiba kwakunegunya oku komthetho, kuba nje lukolu hlelo lwenkohlakalo kuyo yonke indawo. Ngokweerhafu ezazitsalwa kumntu wonke ongenanto, izinhanha, kwelinye icala nabafundisi kwelinye, kwakungekho nesiqingatha sazo [ezo rhafu] ezazikwazi ukuya kufika kuvimba wasebukhosini okanye webandla; ezinye zazichithelwa ekuthsafazeni kokuzonwabisa. Kanti ke, abantu abahlwempuze abantu ababaphetheyo ngolo hlobo, bona babekhululwe ekuhlawuleni irhafu, benikwe igunya ngumthetho okanye isiko kuzo zonke izikhundla zesizwe. Amaqela anamalungelo ayefikelela kwikhulu elinamashumi amahlanu amawaka, ekwathi, ukuze kwaneliseke obabo ubomi, izigidi zabantu zanikelwa kubomi obungenathemba nobuhlazisayo.” (Bona ISIHLOMELO).

Ibhotwe lalinikelwe kubuyokoyoko nokuthsafaza. Kwakukuncinane ukuthembana phakathi kwabantu nabaphathi. Ukukrokrelwa kwabakho kuwo onke amanyathelo karhulumente ngokungathi ayeceba, etsalela kuwo. Ngaphezu kwesiqingatha senkulungwane ngaphambi kwexesha loHlaziyo, etroneni kwakuhleli uLouis XV, owathi, nangaloo maxesha mabi, wabaluleka ngokuba ngukumkani onqenayo, onemfeketho, nothanda iziyolo. Sathi sinobungcungcu obulihlazo nobukhohlakeleyo, nodidi lwabantu abaphantsi abahluphekileyo abangazi nto, isizwe esingenamali nabantu abaqumbileyo, saye singadingi liso lamprofeti ukubona kwangaphambili okwakuza kugqabhuka. Kwizilumkiso zabacebisi bakhe, ukumkani waziqhelisa ukuphendulaathi: “Zamani ukuzenza izinto ziqhubeke kangangoko ngoku ndisaphila; emva kokuba ndifile koba yiloo nto koba yiyo.” Kwakulilize ukukhuthazwa kokufuneka kohlaziyo. Wayebubona ububi, kodwa engenaso isibindi namandla okuqubisana nabo. Intshabalalo eyayilindele iFrance yayibonakala ngokupheleleyo ekunqeneni nasekuthandeni okukokwakhe kwempendulo yakhe, “Emva kwam, sisikhukula!”

Ngokwenza ukuba ookumkani neqela elilawulayo babe nekhwele, iRoma yabaphembelela ukuba babagcine abantu besebukhobokeni, isazi kakuhle ukuba isizwe siya kungabi namandla ngolo hlobo, inenjongo ngoku yokubophelela abaphathi nabantu kobayo ubukhoboka. Ngenkqubo ebona kude yazi ukuba, ukuze ibakhobokise ngempumelelo abantu, amatyathanga kufuneka abotshelelwe emiphefumlweni yabo; ukuze eyona ndlela iqinisekileyo yokuba thintela ekuphuncukeni ebukhobokeni yayikukubenza bangakwazi ukuzikhulula. Kwaba kubi ngokuphindwe kaliwaka kunokuphatheka kakubi ngokwasenyameni, okwaba sisiphumo senkqubo yayo, ukuhla ngokwasekuziphatheni. Behluthwe iBhayibhile, beyekelwe kwiimfundiso zeenkani

nomona, abantu bagutyungelwa kukungazi neenkolelo, baza bazika ebubini, kangangokuba abakufanela ngokupheleleyo ukuzilawula.

Kona ukwenziwa kwako konke oku kwakwahlukile kwinto eyayicetywa yiRoma. Endaweni yokuzigcina izihlwele ekuzithobeleni zingazi nto ngeemfundiso zayo, umsebenzi wayo waba nomphumela wokuzenza ukuba zingakholwa zibe ngabavukeli. UbuRoma babudela njengobubingeleli. Bababona abafundisi njengeqela labacinezeli babo. Uthixo ekuphela kwakhe ababemazi yayisisithixo saseRoma; imfundiso yayo yaba kuphela kwenkolo yabo. Bakubona ukubawa nenkohlakalo yayo njengesiqhamo esisemthethweni seBhayibhile, baza abafuna nokuva ngayo.

IRoma yasiveza ngendlela engeyiyo isimilo sikaThixo yakugqwetha akufunayo, baza ngoko abantu bayala iBhayibhile noMdali wayo. Yafuna ukholo olungenambuzo kwiimfundiso zayo, phantsi kokuvunyelwa ziziBhalo okungeyiyo inyaniso. Ekuphenduleni, uVoltaire namahlakani akhe, balilahlel' ecaleni ilizwi likaThixo ngokupheleleyo baza bayisasazele kuyo yonke indawo ityhefu yokungakholelwa kuThixo. IRoma yabanyathelelaphantsi abantu phantsi kwesithende sentsimbi; ngoku, zathi izihlweleezithotyelwephantsineziphethwe ndlongondlongo, ekoyikeni kwazo ubundlongondlongo bayo, zalahla kude konke okubandezelayo. Zinengqumbo ngenxa yokuqhathwa okumenyezelayo ababekade bekuhloniphile, bayala inyaniso kunye nobuxoki ngokufanayo; bathi ngokuphazamisa imvume njengenkululeko, amakhoboka obubi avuya ngenxa yenkululeko awayecinga ukuba ayifumene.

Ekuqalekeni koVukelo, ngemvume kakumkani, abantu banikwa ukumelwa okudlula okwamadoda ahloniphekileyo nabafundisi behlanganisiwe. Ngaloo ndlela, ukuzinziswa kwamandla kwaba sezandleni zabo; kodwa babengakulungelanga ukukusebenzisa ngobulumko nangobungcathu. Benenzondelelo yokulungisa iziphoso abaphatheka nzima ngenxa yazo, bazimisela ukumisa kakuhle umphakathi. Bengabantu abanengqumbo, abangqondo zabo zazizaliswe ziinkumbulo zobukrakra nekukade zigodliwe zokungalunganga, bagqiba ekubeni basimise ngenye indlela isizwe ababeye bakhulelwa kukungakwazi ukubanyamezela nokuba baziphindisele kwabo babe zimbangi zokuphatheka kwabo kakubi. Ababecinezelwe benza ngokwesifundo abasifunda phantsi kobubhovubhovu baza baba ngabacinezeli babo babecinezelwe ngabo.

IFrance engenalo ulonwabo yavuna ngegazi isivuno eyayisihlwayele. Zaba zibi kakhulu iziphumo zokuziyekela kwayo kwigunya elilawulayo leRoma. Apho iFrance, phantsi kwempembelelo yobuRoma, yathi yamisa iziko lokuqala ekuqalekeni koVukelo, apho uVukelo lwamisa iziko lokuqala lokunqunyulwa kwentloko. Kuloo ndawo kanye apho abafelukholo bokuqala ngenxa yokholo lobuProtestanti batshiswa khona ngenkulungwane yeshumi elinesithandathu, amaxhoba okuqala anqunyulwa iintloko ngeyeshumi elinesibhozo. Ekugxotheni igospile, engeyayizise ukuphiliswa kwayo, iFrance

yavulela ukungakholwa nentshabalalo ucango. Kwathi ngokubekelwa bucala kwezithintelo zomthetho kaThixo, kwafunyaniswa ukuba imithetho yomntu yayinganele ukuthintela imisinga enamandla yemizwa yomntu; saza isizwe satshayelelwa kuvukelo nokungabikho komthetho. Imfazwe elwa iBhayibhile yaphehlelela ixesha elimi kwimbali yehlabathi njengoLawulo lweGqudu. Uxolo nolonwabo zagxothwa kumakhaya neentliziyo zabantu. Akukho wayekhuselekile. Lowo woyisayo namhlanje, wakrokrelwa, wagwetywa, ngengomso. Ubundlongondlongo nenkanuko balawula bungaphikiswa.

Ukumkani, abafundisi, izidwangube, bonke banyanzeleka ukuba balulamele iintlondi zabantu abathabathekileyo nabanogezo ngumsindo. Ukunxanelwa kwabo ukuziphindezela kwakhuthazwa kuphela kukubulawa kukakumkani; baza abo babewise umyalelo wokuba abulawe, nabo bakhawuleza ukumlandela ekubulaweni. Kwabakho ukuzimisela kokubulawa kwabo bonke ababekrokrelwa ngenkohlakalo ngakuVukelo. Iintolongo zazala ntli, ngaxa limbi zivalele ngaphezu kwamawaka amabini amabanjwa. Izixeko zobukumkani zazizaliswe yimibono emasikizi. Amaqela abavukeli ayesilwa wodwa, yaza iFrance yangumhlaba kafayayo, womxukuxela oqhutywa yingqumbo yeemvakalelo zawo. “EParis iingxwabangxwaba zalandelelana, abemi behlukene bengamaqela anikelana ngokulwa, into eyayibonakala ikukuzimisela kokutshabalalisa.” Ukongeza kule ntlekele ijongene nomntu wonke, isizwe sabandakanyeka kwimfazwe ende netshabalalisayo namagunya amakhulu aseYurophu. “Ilizwe laphantsa labhanga, imikhosi ifuna intlawulo eyayilityazisiwe, abantu baseParis belamba, imimandla ibhuqekile ngamaqela ezihange, yaphantsa yaphela inkcubeko kukungabikho komthetho nokwenza ngemvume.”

Abantu bazifunda kakuhle izifundo zenkohlakalo nokuthuthumbisa ezafundiswa ngenkohlakalo yiRoma. Ekugqibeleni, imini yempindezelo yayifikile. Ngoku yayingengabo abalandeli bakaYesu ababephoswa emihadini berhuqelwa emililweni. Abo babefe kudala okanye babhekiswa elubhacweni. IRoma engenalusini ngoku yawava amandla abulalayo abo yayibaqeqeshele ukonwabela imisebenzi yegazi. “Umzekelo wentshutshiso owaboniswa ngabafundisi baseFrance kwiminyaka emininzi, waya wabuyiselwa kubo ngamandla amakhulu. Amanqwanqwa ababomvu ligazi lababingeleli. Izikhephe neentolongo, ezazizele ngamaHuginoti, ngoku zazala ngabatshutshisi bawo. Bebotshelelwe ezihlalweni okanye emiqobeni, abafundisi beBandla bazifumana zonke iintlondi ibandla labo elangcungcuthekisa ngazo ngokukhululekileyo abalahlekisi ababenobulali.” (Bona ISIHLOMELO.)

“Ngoko kwakufike loo mihla ekwathi kwamiselwa eyona mithetho ingenankcubeko kunayo yonke eyakha yamiselwa zezona nkundla zingazanga zanenkcubeko; ekwakungekho mntu ukwazi nokubulisa abamelwane bakhe okanye athandaze . . . angajongani nengozi yokwaphula umthetho onesigwebo sokufa; xa oongcothoza babe buthuma kuyo yonke ikona; xa iqonga lokubulala lalisebenza nzima lingaphumli zonke iintsasa; xa iintolongo zazizele ntli ngokwenqanawa yokuthwala amakhoboka; xa imisele

yayibaleka igazi elihla liye kumlambo iSeine. . . . ngexesha iinqwelo ezizele yimithwalo yamaxhoba asiwa ekubulaweni kwawo zazizalise izitrato zaseParis, iirhuluneli, ezazithunywe kumasebe yikomiti kakumkani, zazivuyiswa kukusetyenziswa kwenkohlakalo engazanga yabonwa kweso sixeko siyintloko. Imela yomashini wokubulala kwakubukeka kucotha kakhulu ukuhla inyuka kwayo kumsebenzi wokuxhelwa kwabantu. Imiqodi yabathinjwa yayisingelwa phantsi ngeembumbulu zenkanunu. Izikhephe zazigqojozwa imingxuma ngaphantsi zizele ngabantu. ILyons yajika yaba yintlango. EArras amabanjwa avinjwa nenceba yenkohlakalo yokuba afe ngokukhawuleza. Ekuhleni kwayo yonke iLoire, ukusuka eSaumur ukuya elwandle, imihlambi yamahlungulu namaxhalanga ayenesidlo kwizidumbu ezize, ezazibotshelelwe zihlanganiswe ngendlela emasikizi. Kwakungekho kusizelwa kwasini nabudala. Inani lomlisela nomthinjana okwishumi elinesixhenxe leminyaka ubudala elabulawa nguloo rhulumente ucekiseka kakhulu laliqikelelwa kumakhulu-khulu. Iintsana ezazihluthwa emabeleni zazithiwa chu ngemigqala ebukhali zisiwe kumajoni ehlelo elinoburhalarhume exesha loLawulo lweGqudu." (bona ISIHLOMELO). Ngexesha nje elifutshane leminyaka elishumi, izihlwele zabantu zatshabalala.

Konke oku kwakunjengokuba kwakufunwa nguSathana. Yinto le awayesebenzela yona iminyaka ukuba ayizuze. Umthetho wakhe kukukhohlisa ukusuka kowokuqala kuye kowokugqibela, kwaye injongo yakhe ezingileyo kukuzisa usizi nentlupheko ebantwini, ukucima nokungcolisa umsebenzi kaThixo, ukonakalisa iinjongo ezingcwele zobubele nothando, ukuze kubekho ukukhala ezulwini. Uthi ke, ngobuchulebakhebokukhohlisa, azimfamekise iingqondo zabantu, abenze ukuba babuyisele ukugxeka umsebenzi wakhe kuThixo, ngokungathi yonke le ntlekele isisiphumo seceboloMdali.

Ngokunjalo, xa abo babethotyelwe phantsi baphathwa kakubi ngamandla enkohlakalo yakhe, bethe bafumana eyabo inkululeko, ubakhuthaza ukuba bagabadele kakhulu benze okubi ngokudlulisa. Kuthi ke lo mfanekiso wenkululeko engenamikhala kwalathwe kuwo ngabantu abandlongondlongo nabacinezeli njengobonisa iziphumo zenkululeko.

Ithi yakubonwa imposiso inxibe impahla ethile, uSathana ayifihle ngokuyambathisa enye, zize izihlwele ziyamkele ngolangezelelo njengakuqala. Bathi abantu bakufumanisa ukuba ubuRoma buyinkohliso, waye engakwazi ukuthi ngesi senzeleli abenze ukuba bagqithe emthethweni kaThixo, wabakhuthazela ukuba yonke inkolo bayithabathe njengenkqatho, iBhayibhile njengentsomi; baze, ngokulahlela ecaleni imiyalelo kaThixo, bazinikele kubugwenxa obungenamikhala.

Imposiso eyingozi eyazisa usizi kubemi baseFrance yaba kukungakhathalelwa kwale nyaniso inye inkulu, ethi: inkululeko yenene ifumaneka phakathi kokuzingelwa [kokukufunwa] kwenyaniso kaThixo. "Akwaba imithetho yam ubuyibazele iindlebe! Beluya kuba njengomlambo uxolo lwakho, nobulungisa bakho bube njengamaza

olwandle.” “Akukho luxolo kwabangendawo, utsho uYehova.” “Ke yena ondivayo uhleli ekholosile, wonwabile ekunkwantyiseni kobubi.” Isaya 48:18, 22; IMizekeliso 1:33.

Abangakholwayo kuThixo, abangenalukholo, nabakreqi baphikisa balahlele phantsi umthetho kaThixo; kodwa iziphumo zempembelelo yabo zibonisa kakuhle ukuba ukulungelwa komntu kuxhomekeke ekuthobeleni imiyalelo yezulu. Abo bangafuniyo ukusifunda isifundo encwadini kaThixo bayalelwa ukuba basifunde kwimbali yezizwe.

Wathi uSathana akwenza ukuba iBandla laseRoma libakhokelele kude abantu nokuthobela, isenzeleli sakhe safihlakala, waza umsebenzi wakhe wafihlakala kangangokuba ukuthotyelwa phantsi nentlekele ezaba sisiphumo azaze zibonwe njengesiqhamo sokugqitha umthetho. Igunya lakhe kwaqutyiswana nalo kakhulu nguMoya kaThixo kangangokuba iinjongo zakhe zathintelwa ekufikeleleni kuvutho-ndaba lwazo oluphelelelyo. Abantu abazange balilande igalelo lembangi yalo[ukugqithwakomthetho]bade bayifumane intsusa yeentlekele zabo.Kwathi, kodwa, kuVukelo, umthetho kaThixo wabekelwa bucala ngokuphandle liQumrhu leSizwe. Kulawulo ngeGqudu olwalandelayo, ukusebenza kokuhlwayela nokuvuna kwakubonwa ngumntu wonke.

Yathi iFrance yakumala ekuhleni uThixo, yayikhuphela ecaleni iBhayibhile, abantu abakhohlakeleyo nemimoya yobumnyama yavuya ekufezekiseni injongo yayo eyayikade iyilangazelela—ubukumkani obungenazo izithintelo zomthetho kaThixo. Ngenxa yokuba isigwebo ngenxa yomsebenzi wenkohlakalo asikhawuleziswa ukwenziwa, ngoko intliziyo yoonyana babantu “izele ngaphakathi kwabo kukwenza okubi.” Intshumayeli 8:11. Phofu ukugqithwa komthetho olungileyo nonobulungisa kufuneka, ngokuqinisekileyo, kulandelwe sisiphumo sobubi nentshabalalo. Nangona ingafikelwa kwangoko zizigwebo, inkohlakalo yabantu, sekunjalo, yayisebenza intshabalalo yabo. Iinkulungwane zokreqo nolwaphulo lomthetho lwaluqokelela ingqumbo ejongene naloo mini yembuyekezo; kuze kuthi, xa ubugwenxa babo banele, abadeleli bakaThixo babone sekusemva kakhulu ukuba kuyinto eyoyikekayo ukuluduba luphele unyamezelo olungcwele lukaThixo. UMoya kaThixo othintelayo, owanqandayo amandla enkohlakalo kaSathana, wawususwe kakhulu, waza wathi lowo ovuyo lwakhe lukukuhlupha abantu, wavunyelwa ukuba asebenze ngokwentando yakhe. Abo bakhetha umsebenzi wovukelo bayekwa ukuba bavune iziqhamo zawo lada ilizwe lazaliswa lulwaphulo lomthetho olubi kakhulu ukuba usiba lungakwazi ukukubhala. Ukususka kumaphondo abhuqekileyo nezixeko ezidilikileyo, isikhalo esoyikekayo savakala—isikhalo sokubandezeleka okukrakra. IFrance yaba ngathi ishukunyiswa yinyikima. Inkolo, umthetho, ucwangco lolawulo, usapho, isizwe, nebandla—zonke zalahlelwa phantsi sisandla esingamoyikiyo uThixo esasiphakanyiselwe ukulwa umthetho waKhe. Yathetha yatyapha indoda esisilumko xa isithi: “Ongendawo uwa kwangokungendawo kwakhe.” “Nakubeni umoni esenza okubi izihlandlo ezilikhulu, ayolule imihla yakhe, noko ndiyazi ukuba kuya kulunga kwabamoyikayo uThixo,

kwaboyikayo ebusweni bakhe; kungalungi kongendawo.” IMizekeliso 11:5; Intshumayeli 8:12, 13. “Ngethuba lokuba bakuthiyile ukwazi, abakunyula ukoyika uYehova;” “baya kudla ke isiqhamo sendlela yabo, bahluthe ngamacebo abo.” Imizekeliso 1:29, 31.

Amangqina kaThixo athembekileyo, awabulawa ligunya elalinyelisa “elinyuka liphuma enzonzobileni,” aye engazi kuhlala xesha lide ethe cwaka. “Emva kwemihla leyo mithathu inesiqingatha somhla, umoya wobomi ophume kuThixo wangena kuwo, ema ngeenyawo zawo; baza bawelwa luloyiko olukhulu abo bawabonayo.” IsiTyhilelo 11:11. Kwakungowe-1793 eyathi imithetho eyayisalela inkolo yobuKristu, ibekela bucala iBhayibhile, yaphunyezwa kwiNtlangano [yowiso-mthetho] yaseFrance. Kwiminyaka emithathu enesiqingatha emva koko, isigqibo esirhoxisa le mithetho, sinika ukunyamezelwa kweziBhalo, sathatyathwa kwanguwo loo mhlangano. Ihlabathi lakhwankqiswa kakhulu bubukhulu bobutyala obaba sisiphumo sokwaliwa kwemiYalelo Engcwele, baza abantu bakuqonda ukudingeka kokukholwa kuThixo nelizwi laKhe njengesiseko sokuhle nokuziphatha ngendlela. Uthi uYehova: “Ngubani na lo umngcikivileyo, umnyelisileyo? Ngubani na lo umphakamisele ilizwi lakho, ukude uwaphakamisele amehlo akho phezulu nje? NgOyingcwele wakwaIsrayeli,” Isaya 37:23. “Ngako oko, yabona, ndiyabazisa ngesi sihlandlo, ndibazise isandla sam nobugorha bam, bazi ukuba igama lam linguYehova.” Yeremiya 16:21.

Ngokubhekiselele kumangqina amabini, umprofeti ugqitha athi: “Eva izwi elikhulu liphuma ezulwini, lisithi kuwo, Nyukelani apha! Enyuka, aya ezulwini esefini; zawabona iintshaba zawo.” IsiTyhilelo 11:12. Kususela ukuba iFrance yalwa namangqina amabini kaThixo, aphakanyiswa ngaphezu kwakuqala. Ngowe-1804, kwaqulunqwa iBritish and Foreign Bible Society. Oku kwalandelwa yimibutho efanayo, enamasebe amaninzi kwizwekazi leYurophu. Ngowe-1816, kwasekwa iAmerican Bible Society. Ngexesha lokusekwa kweBritish Society, iBhayibhile yayishicilelwe yasasazwa ngeelwimi ezingamashumi amahlanu. Ukususela ngoko yaguqulelwa kwiilwimi neentetho zezizwana ezingamakhulu. (Bona ISIHLOMELO).

Kwiminyaka engamashumi amahlanu eyayingaphambi kowe-1792, yayincinane kakhulu ingqwalasela eyayinikwe umsebenzi wokuvangela kumazwe angaphandle [kwalawo ayeyibambile inkolo yobuKristu].Kwakungekhomibuthomitshaeyenziwayo,embalwanamabandla awenza ilinge lokusasaza ubuKristu kwimimandla yobuhedeni. Kwathi kodwa, xa kusiya ekupheleni kwenkulungwane yeshumi elinesibhozo, kwabakho inguqulelo enkulu eyathi yenzeka. Abantu baya benganeliswa ziziphumo zokusetyenziswa nje kwengqondo, bakuqonda ukudingeka kwentyilelo yezulu nenkolo ebambekayo. Ukususela kweli xesha, umsebenzi wovangelo lwangaphandle waba nokukhula obungazanga babonwa ngaphambili. (Bona ISIHLOMELO.)

Ukuphuhliswa koshicilelo kwanika amandla kumsebenzi wokusasazwa kweBhayibhile. Izixhobo zonxibelelwano phakathi kwamazwe awahlukeneyo ezaye zanda, ukuwa kweendonga zakudala zentiyo nokwenziwa amakheswa kwezizwe, nokulahleka kwamandla okulawula umhlaba kukaPopi waseRoma, kwayivula indlela yokungena kwelizwi likaThixo. Kuyiminyaka iBhayibhile ithengiswa ngaphandle kwesithintelo kwizitrato zaseRoma, kwaye ngoku isiwe kuyo yonke indawo emiweyo kumhlaba wonke.

Owayengenalukholo uVoltaire, waka wathetha ngokuzigwagwisa esithi: “Ndidiniwe kukuva rhoqo kusithiwa amadoda alishumi elinambini amisa inkolo yobuKristu. Mna ndiza kubonisa ukuba indoda enye yanele ukuba iyoyise.” Kwadlula izizukulwana emva kokuba wafa. Izigidi zaya zangenelela kwimfazwe yokulwa iBhayibhile. Sekunjalo, kukude kakhulu ukuba ingatshatyalaliswa, kuba, apho kwakukho ikhulu ngexesha likaVoltaire, ngoku kukho amawaka alishumi, kunjalo, amakhulu amawaka encwadi kaThixo. Ngokwamazwi omHlaziyi wangaphambili, ethetha ngebandla lobuKristu, “IBhayibhile iyintsimbi ekukhandwa phezu kwayo ezinye ethe yadla yaqoba izando ezininzi.” Uthi uYehova: “Zonke izixhobo ezikhandelwa ukulwa nawe aziyi kuba nampumelelo; zonke iilwimi ezimelene nawe ematyaleni uya kuzigweba.” Isaya 54:17.

“Ilizwi likaThixo wethu liya kuma ngonaphakade.” “Zithembekile zonke iziyalezo zakhe.” Isaya 40:8; Ndumiso 111:7, 8. Nayiphi into eyakhelwe phezu kwegunya lomntu iya koyiswa; kodwa, leyo yakhelwe phezu kolwalwa lwelizwi likaThixo elingaguqukiyo, iya kuma ngonaphakade.

Isahluko 16—Abafuduki Basengilane [The Pilgrim Fathers]

AbaHlaziyi baseNgilane, nangona babezilahla iimfundiso zobuRoma, bazigcina iimo zazo ezininzi. Ngoko, nangona igunya nokholo lweRoma lwalulahliwe, ayengekho mbalwa amasiko neenkonzo ezahlanganiswa kunqulo lweBandla laseNgilane [iTshetshi]. Kwakuthiwa, ezi zinto azinanto yakwenza nesazela; nokuba, nangona zazingayalelwe esiBhalweni, nokuba, ngenxa yokuba zingabalulekanga, kodwa zazingalelwanga, zazingenabubi zona ngaphakathi kwazo. Ukuzigcina kwaba nokuwucutha umsantsa owawahlula amabandla ahlaziyiweyo kwiRoma, kwaza kwacetyiswa ukuba ziya zikhuthaze ukwamkelwa kwenkolo yobuProtestanti ngamaRoma.

Kwabalumkileyo nabahlangabezana nempikiswano, ezi zizathu zabonakala zivakala. Lwalukho phofu olunye udidi olwalungaboni ngolo hlobo. Kwale nto yokuba la masiko “aba nento yokuvala umsantsa phakathi kweRoma noHlaziyo” (Martyn, volume 5, page 22), kweyabo imbono yayisisizathu esaneleyo sokuba angagcinwa. Bawajonga njengezinto eziluphawu lobukhoboka ababehlangulwe kubo nabangakulungelanga ukubuyela kubo. Babeka ukuthi, uThixo elizwini laKhe wamisa imiyalelo elawula unqulo lwaKhe, nokuba abantu abakhululekanga ukuba bongeze okanye basuse ntokuyo. Kwasonanjeisiqalosokreqosasikukuzama ukongeza kwigunya likaThixo ngelo lebandla. IRoma yaqala ngokuyalela oko uThixo wayengakwalelanga, yaphela isalela oko wayakuyalele ngokucacileyo.

Abaninzi balangazelela ngenzondelelo ukubuyela kubunyulu bobulula obabuluphawu lwebandla lamandulo. Bawabona amasiko amaninzi awamiselwayo liBandla laseNgilane ezizikhumbuzo zonqulo lwezithixo, baza abakwazi ukuba, bathi ngesazela sabo [esiphilileyo] bazimanye kunqulo lwalo. Lona ibandla, kuba lalixhaswa ligunya lolawulo lwesizwe, alwakuvumela ukusuka kwimo yeenkqubo zaso. Ukuya ezinkonzweni zalo kwakunyanzeliswa ngomthetho wesizwe, yaza imihlangano yonqulo engavunyelwanga ngokomthetho yalelwa, phantsi kwesohlwayo sokuvalelwa entolongeni, ekugxothweni, nokufa.

Ekuqalekeni kwenkulungwane yeshumi elinesixhenxe, ukumkani owayesanda kungena esihlalweni saseNgilane, wavakalisa ukuzimisela kwakhe ukuwenza amaPuritan ukuba “avumelane, okanye, . . . atshutshise aphume elizweni, kungenjalo enziwe okubi kakhulu.”--George Bancroft, History of the United States of America, pt. 1, ch. 12, par. 6. Bezingelwa, betshutshiswa, bevalelwa nasezintolongweni, babengaboni sithembiso semihla engcono kwixesha elizayo, abaninzi bazinikela kwingcinga ethi, kwabo banga bangamkhonza uThixo ngokokuyalelwa zizazela zabo, “iNgilane yayeka ukuba yindawo enokuhlaleka.”--J. G. Palfrey, History of New England, ch. 3, par. 43. Abanye, ekugqibeleni, bazimisela ukuya kufuna igwiba eHolland. Ubunzima, ilahleko, nokuvalelwa ezintolongweni, yaba zizinto abaqubisana nazo. Iinjongo zabo zaphuthiswa,

baza bangcatshwa ngokunikelwa ezandleni zeentshaba zabo. Abo baya baqina bazingisa, ekugqibeleni, boyisa, baza bafumana inkuseleko kumanxweme anobuhlobo eDutch Republic.

Ekusabeni kwabo, bashiya izindlu zabo, iimpahla zabo, izinto zabo zokuphila. Baba ngabahambi kwilizwe lasemzini, phakathi kwabantu abalwimi lwabo lwahlukileyo, namasiko awahlukileyo. Banyanzeleka ukuba babhenele kwimisebenzi emitsha nengazanga yazanywa. Amadoda angamaqina, awayebuchithe ubomi bawo elima umhlaba, kwafuneka ngoku afune imisebenzi yokukhanda iimashini. Sekunjalo, ayamkela ngochulumanco imeko awachitha xesha engenzi nto okanyeekhalaza.

Nangonababeye batywatyushwe bubuhlwempu, bambulelauThixo ngeentsikelelo awayesabanika zona bazabalwakhela uvuyo lwabo phakathi kwabantu abangenamoya wonakeleyo. “Babesazi ukuba bangabaphambukeli, abawamilisela kakhulu amehlo abo kwezo zinto, kodwa bawaphakamisela amehlo abo ezulwini, elona lizwe lithandeka kakhulu, bayinika ukuzola imiphefumlo yabo.”--Bancroft, pt. 1, ch. 12, par. 15.

Phakathi kwizwe lokuphambukela nobunzima, uthando nokholo lwabo lwaya lusomelela. Bathembela kumadinga eNkosi, ayaze ibaphoxe ngexesha lentswelo. Iingelosi zaYo zazisecaleni kwabo, ukuba zibakhuthaze zibaxhase. Sathi xa isandla sikaThixo sibonakala sibakhomba ngaphesheya kolwandle, kumhlaba apho babenokuzifumanela khona ilizwe, baze bashiyele abantwana babo ilifa elixabisekileyo lenkululeko yenkolo, babheka phambili, aboyika, kwindlela yokubonelela kukaThixo.

UThixo wazivumela izilingo ukuba zibafikele abantu baKhe ukubalungiselela ukufeza injongo yobabalo lwaKhe ngakubo. Ibandla lathotyelwa phantsi, khon’ ukuze liphakanyiswe. UThixo wayeza kubonakalalisa amandla aKhe ngenxa yalo, ukunika ihlabathi obunye ubungqina bokuba akasokuze abashiye abo bathembele kuYe. Wongama phezu kweziganeko zengqumbo kaSathana nokuceba kwamadoda akhohlakeleyo ukuze abazise abantu baKhe kwindawo ekhuselekileyo. Intshutshiso nokubhaca kwakuvula indlela eya enkululekweni.

Xa ekuqaleni ayenyanzelekile ahlukane neBandla laseNgilane, amaPuritan amanyana kunye ngomnqophiso ozukileyo, njengabantu bakaThixo abakhululekileyo, “ukuba ahambe kunye kuzo zonke iindlela zaKhe ezaziswe okanye eziya kwaziswa kuwo.”--J. Brown, The Pilgrim Fathers, page 74. Apha kwakukho umoya wenyaniso wohlaziyo, umthetho-siseko obalulekileyo wobuProtestanti. Yaba yile njongo eyenza ukuba aBahambi bayishiye iHolland baye kuzifunela ikhaya elitsha kwiLizwe eliTsha. UJohn Robinson, umfundisi wabo, wanqandwa kukubonelela kukaThixo ekubeni ahambe nabo, waza kwintetho yakhe yokuzindulula iimbacu, wathi:

“Bazalwana, ngoku siza kuthi kungekudala sahlukane, kwaye iNkosi iyaziukubandizakuphilandidendibendibubone ubusobenu. Nokuba iNkosi iyivumele loo nto okanye ayiyivumelanga, ndiyanikhunga phambi kukaThixo neengelosi zaKhe ezisikelelekileyo ukuba ningandilandeli nidlule apho ndithe ndalandela khona uKristu. Ukuba anganityhilela uThixo nantoni ngesinye isixhobo saKhe, kulungeleni ukuyamkela njengoko nibe ninjalo kuyo yonke inyaniso kulungiselelo lwam; kuba ndiqinisekile ukuba, iNkosi inayo inyaniso engaphezulu nokukhanya okungaphezulu, izinto ekusafuneka zityhileke ngakumbi kwilizwi laYo elingcwele.”--Martyn, vol. 5, p. 70.

“Mna ngokwam, andingekhe ndiyililele ngokwaneleyo imeko yamabandla ahlaziyiweyo, athe afika kwixesha enkolweni, nangasayi kudlulela phambili kunezixhobo zokuhlaziywa kwawo. AmaLutere awangeke arhuqelwe kwindawo engaphaya kwaleyo uLutere wayibonayo; . . . namaCalvin, niyawabona, abambelele ngokuqinileyo apho ashiywa khona yiloo ndoda inkulu kaThixo, nangona ingazanga yazibona zonke izinto. Yintlekele le yokukhalelwa kakhulu; kuba, nangona babe zizibane ezivuthayo nezikhanyayo ngexesha labo, kodwa abazanga bangene nzulu kwigqugula noThixo, kodwa ukuba babephila ngoku, babeya kuba nentumekelelo ukukwamkela ukukhanya okongeziweyo, okungaphezu koko bakwamkelayo kuqala.”--D. Neal, History of the Puritans, vol. 1, p. 269.

“Khumbulani umnqophiso wenu webandla, apho navuma khona ukuhamba yonke indlela neNkosi, enawenzayo okanye ekwafuneka niwazisiwe. Khumbulani isithembiso nomnqophiso noThixo kunye nomnye nomnye, wokwamkela nakuphi ukukhanya nenyaniso eniya kukwaziswa kuphuma kwilizwi laKhe elibhaliweyo; ngako konke, qaphelani, ndiyanikhunga, oko nikwamkela ngokuyinyaniso, nikuthelekise, nikuhlole ngezinye iziBhalo zenyaniso phambi kokuba nikwamkele; kuba alikwazi ihlabathi lobuKristu ukuphuma sekusemva kangaka kubumnyama obungqingqwa bokuchasa uKristu, nokuba ulwazi olugqibelele ngokupheleleyo lungavela ngequbuliso.”--Martyn, vol. 5, pp. 70, 71.

Yayilulangazelelo lwenkululeko yesazela olwakhuthaza aBafuduki ukuba bajongane ngesibindi neengozi zohambo olude olucanda ulwandle, banyamezele ubunzima neengozi zentlango, baze bathi, ngentsikelelo kaThixo, babeke kumanxweme eMelika, isiseko sesizwe esikhulu. Kanti ke, benyaniseke bemoyika uThixo benjalo, aBafuduki abazange bawazi umthetho-siseko omkhulu wenkululeko yenkolo. Inkululeko abancama okuninzi ukuba bazizuzele yona, babengayilungelanga ngokufaneleyo ukuyinika abanye. “Baba mbalwa, nakwabona bazingcali eziphambili nabathetha ngokuziphatha kakuhle benkulungwane yeshumi elinesixhenxe, ababe nembono eyiyo yaloo mthetho-siseko mkhulu, isiqhamo seTestamente eNtsha, emvumayo uThixo ukuba ukuphela komgwebi wokholo lomntu.”-- Martyn, vol. 5, p. 297. Imfundiso yokuba uThixo ulinike ibandla ilungelo lokulawula isazela, nokuchaza lize lohlwaye ulahlekiso, yenye yezona mposiso

zinobunzulu zobupopi. Nangona abaHlaziyi bawala ummiselo waseRoma, babengakhululekanga kwaphela kumoya wayo wokungabi nako ukunyamezela. Ubumnyama obungqingqwa ekwathi, kwixesha elide lolawulo lwabo, ubupopi babugubungela bonke ubuKristu ngabo, babungekapheli ngokupheleleyo. Wathi omnye wabafundisi abazinkokeli kwisithili saseMassachusetts Bay: "Yaba kukunyamezela okwenza ihlabathi lichase uKristu; laye ibandla alizange lalimala ngokohlwaywa kwabalahlekisi."--Martyn, vol. 5, p. 335. Ummiselo wenziwa ngabemi bamathanga athi, ngamalungu ebandla kuphela anokuba nelizwi kulawulo lukarhulumente. Uhlobo lwebandla lesizwe lwenziwa, bonke abantu kufuneke ukuba banikele ukuxhasa abafundisi, neemantyi zanikwa igunya lokukucinezela ukulahlekisa. Ngaloo ndlela, igunya lalisezandleni zebandla. Kwathi kungekudala, la manyathelo akhokelela kwisiphumo esiqinisekileyo—intshutshiso.

Kwiminyaka elishumi elinanye emva kokwenziwa ithanga lokuqala, wafika uRoger Williams eNew World. NjengaBafuduki bokuqala, wayeze konwabela inkululeko yenkolo; kodwa, ngokungafaniyo nabo, wabona—okwakubonwe ngabambalwa okweli xesha—ukuba, le nkululeko lilungelo labantu bonke elalingenako ukuhluthwa, nokuba ithini na inkolo yabo. Wayengumzingeli wenyaniso onenzondelelo, bekunye noRobinson besithi, akukafunyanwa konke ukukhanya kwelizwi likaThixo. UWilliams "wayengumntu wokuqala kubuKristu belo xesha ukumisela uburhulumente phezu kwemfundisoyenkululeko yesazela, ukulingana kweembono phambi komthetho."--Bancroft,pt. 1, ch. 15, par. 16. Wathi ngumsebenzi wabagwebi ukuthintela ulwaphulo-mthetho, kodwa bangaze balawule isazela. "Abantu okanye abagwebi bangagqiba," watsho, "ukuba yintoni efanele umntu komnye; kodwa xa bezama ukuchasa ukwenziwa ngumntu kuThixo, baphume emgceni, kwaye kungeke kubekho nkuseleko; kuba kucacile, xa abagwebi benegunya, lokwenza imithetho yeembono okanye yeenkolo namhlanje, benze eminye ngomso; njengoko babesenza eNgilane ookumkani nookumkanikazi abohlukeneyo, nooPopi namaqumrhu eBandla laseRoma; ize inkolo ibe yimfumba yesiphithi-phithi."--Martyn, vol. 5, p. 340.

Ukuza ezinkonzweni ezimiselwe libandla kwakufuneka kwenziwe phantsi kwesohlwayo sokuhlawula okanye ukuvalelwa entolongweni. "UWilliams wawulahla umthetho; owona myalelo wawukhohlakele phantsi komthetho waseNgilane owawunyanzelisa ukuhanjwa kwenkonzo kwinkonzo yesithili. Ukunyanzela abantu ukuba bazimanye nabo bokholo olwahlukileyo, wakubona ikukwaphula okuphandle kwamalungelo abo endalo; ukutsalela kunqulo lwabantu bonke abangakholwayo nabangafuniyo, kwakufana nokufuna ukuhanahanisa. . . . 'Akukho bani ekufuneka abotshelelwe ekunquleni, okanye,' wongeza, 'ukuba agcine unqulo, ngokuchasene nokuvuma kwakhe.' 'Intoni!' bakhuza abachasi bakhe, bemangalisiwe yimithetho yakhe,

‘akawufanele yini umsebenzi umvuzo wakhe?’ ‘Ewe,’ waphendula, ‘kwabo bamqeshileyo.’”-- Bancroft, pt. 1, ch. 15, par. 2.

URoger Williams wahlonitshwa wathandwa njengomfundisi othembekileyo, indoda enezipho ezinqabileyo, ngokungagungqi kwisidima nobubele benene; kanti ke, ukwalela kwakhe ngokuqinileyo ilungelo labagwebi boburhulumente igunya phezu kwebandla, nokufuna kwakhe inkululeko yenkolo, kwakunganyamezeleki. Ukwenziwa kwale mfundiso, kwatshiwo, kuya “kubhukuqa isiseko sesizwe norhulumente welizwe.” -- Bancroft, pt. 1, ch. 15, par. 10. Wagwetyelwa ukuba agxothwe kumathanga, kwathi, ekugqibeleni, ukuphepha ukubanjwa, wanyanzeleka ukuba abhace, kwiingqele nezaqhwithi zobusika, aye kwihlathi elishinyeneyo.

“Ishumi elinesineleeveki,” uthi, “ndalahlwakabuhlungu ngexesha elibi, ndingazi ukuba kukuthini ukutya okanye ukulala.” Sekunjalo, “amahlungulu andondla entlango,” ndikhuselekile phakathi emthini onomngxuma.”--Martyn, vol. 5, pp. 349, 350. Waqhubeka njalo nokubaleka kwakhe okubuhlungu, ehamba phezu kwekhephu, ecanda ihlathi elingenamkhondo, wada wafumana inkuseleko kuhlanga lwamaIndiya ukuthenjwa nothando lwawo awaluzuzayo ngexesha ezama ukubafundisa iinyaniso zegospile.

Ukuya kufika kwakhe, ekugqibeleni, emva kwenyanga zokuguquka nokubhadula, kumanxweme aseNarragansett Bay, apho wabeka isiseko sesteyiti sokuqala sale mihla, esathi ngokupheleleyo salamkela ilungelo lenkululeko yenkolo. Umthetho-siseko osisiseko sethanga likaRoger Williams wawusithi, “Wonke umntu umele abe nenkululeko yokunqula uThixo ngokokukhanya kwesakhe isazela.”-- Martyn, vol. 5, p. 354. Ummandla wakhe omncinane, iRhode Island, waba yindawo yokubalekela kwabacinezelweyo, waza wakhula wanempumelelo kangangokuba yada imithetho-siseko yawo—ulawulo loburhulumente nenkululeko yenkolo—yaba ngamatye embombo eRepublic yaseMelika.

Kolo xwebhu libaluleke kakhulu lakudala, elakhutshwa ngoomawokhulu bethu njengomthetho wamalungelo abo--the Declaration of Independence—bathi: “Sizithabatha ezi nyaniso njengezizicaceleyo, ukuba bonke abantu badalwe balingana; ukuba banikwe nguMdali wabo amalungelo aqinisekileyo angenako ukuhluthwa; ukuba phakathi kwawo kukho ubomi, inkululeko, nokuzama ukonwaba.” UMgaqo ukuqinisekisa ngamazwi acace kakhulu, ukungabi nakonakaliswa kwesazela: “Akukho kuhlolwa kwankolo luya kuze lufuneke njengolufanelekileyo ukuze kungenwe nakwesiphi isikhundla esiphambili phantsi kweUnited States.” “ICongress ayisayi kwenza mthetho obhekiselele ekumiselweni kwenkolo, okanye owalela ukwenziwa kwayo ngokukhululekileyo.”

“Abayili boMgaqo-siseko bawamkela umthetho-siseko waphakade, wokuba ulwalamano lomntu noThixo wakhe lungaphezu kokuwiselwa umthetho ngabantu, nokuba amalungelo esazela sakhe awanako ukuhluthwa kuye. Ubuciko babungadingeki ukumisela le nyaniso; nathi siyayiqonda ngaphakathi kwezethu izifuba. Koku kuqonda okuthi,

ekuchaseni imithetho yabantu, kuxhase abafelukholo abaninzi ekubandezelweni nasemalangatyeni. Basuka beva ukuba umthwalo wabo ngakuThixowawungaphezulukwemimiseloyabantu, nokuba umntu akanako ukusebenzisa igunya phezu kwezazela zabo. Ngumthetho-siseko abadalwe nawo ekungekho nto inokuwususa."-- Congressional documents (U.S.A.), serial No. 200, document No. 271.

Zathi zakusasazeka iindaba kumazwe aseYurophu, ngomhlaba apho wonke umntu anelungelo lokonwabela isiqhamo sokusebenza kwakhe nokuthobela okubonwa sisazela sakhe, amawaka azalisa kumanxweme eliZwe eliTsha. Amathanga aya anda ngokukhawuleza.

"IMassachusetts, ngomthetho okhawulezileyo, yanika ulwamkelo lwesisa noncedo, ngendleko yesizwe, kumaKristu alo naluphi uhlanga olwalubaleka lucande iAtlantic 'ukuzisindisa kwiimfazwe okanye indlala, okanye ingcinezelo ngabatshutshisi bawo.' Ngolo hlobo, iimbacu nabanyashelwe phantsi, ngomthetho, benziwa baxhamla kubudlelane besizwe."--Martyn, vol. 5, p. 417. Kwiminyaka engamashumi amabini kuqaliwe ukungena ePlymouth, aBafuduki ababemi bakhona babe kumawaka alingana nawaseNew England.

Ukuze bayizuze injongo ababeyifuna, "babesaneliswa kukwamkela inkxaso okuncinane ngokuqhelana nokuqoqosha nokusebenza nzima. Babengafuni nto emhlabeni, ngaphandle kwenzuzo entle yokusebenza kwabo. Kwakungekho mbono wobuqheleqhele owawukhanya kwindlela yabo. . . . Babanelisiwe yinkqubela ethe chu yolawulo lwabo lwasekuhlaleni. . . . Bazinyamezela ngomonde iintlupheko zasentlango, benkcenkceshela umthi wenkululeko ngeenyembezi zabo, nangokubila kwamabunzi abo, zada zangena nzulu iingcambu zawo elizweni."

IBhayibhile yagcinwa isisiseko sokholo, ithende lobulumko, nesikhokelo senkululeko. Imithetho-siseko yayo yafundiswa ngenkuthalo ekhaya, esikolweni, nasenkonzweni, zathi iziqhamo zayo zabonakalaliswa ekuqoqeni, kubuchopho, kubunyulu, nakubungcathu. Umntu ebekwazi ukuhlala kwindawo ehlala amaPuritan iminyaka, "angaze abone nxila, okanye ave isithuko, okanye ahlangane nomngqibi."--Bancroft, pt. 1, ch. 19, par. 25. Kwabonakalaliswa ukuba imithetho-siseko yeBhayibhile isisikhuselo esiqinisekileyo sobukhulu besizwe. Amathanga angenamandla nawayemi wodwa akhula azizisteyiti eziyindibano enamandla, laza ilizwe laphawula, likhwankqisiwe, uxolo nempumelelo "yebandla elingenaye uPopi, nesteyiti esingenaye ukumkani."

Amanani aqhubeka njalo ekhula etsalelwa kumanxweme eMelika, etsalwa ziinjongo ezahluke kakhulu kwezo zaBafuduki bokuqala. Nangona inkolo yokuqala nobunyulu bokuqala baba negunya elibanzi nelakhayo, yona impembelelo yalo yaya incipha ngokuncipha ngokuya kusanda abo babefuna kuphela inzuzo ekukuthanda ihlabathi.

Umgaqo owamiswa ngoosomathanga bokuqala, wokuvumela amalungu ebandla kuphela ukuba avote okanye abambe izikhundla kuburhulumente, wakhokelela kwezona ziphumo zinengozi. Eli nyathelo lalamkelwe ngenjongo yokugcina ubunyulu nesteyiti, kodwa lanesiphumo sokonakala kwebandla. Ukuba ukuvunywa kwenkolo kube yimeko yokunyamezelwa nokubamba isikhundla, kwabaninzi, ababeqhutywa kuphela ziinjongo zenkqubo yokuthanda ihlabathi, bazimanya nebandla bengakhange baguquka ngentliziyo. Loo nto yenza ukuba amabandla abe nabantu, kakhulukazi, abangaguqukanga; kanti nasebafundisini, babekho abo, babenganelanga nje ukubamba iimposiso zemfundiso, kodwa ababengazi ngamandla ahlaziyayo kaMoya Oyingcwele. Ngaloo ndlela kwaphinda kwabonakala iziphumo ezibi, ezazikholisa ukubonwa kwimbali yebandla kususela kwimihla kaConstantine ukuza kufika ngoku, yokuzama ukwakha ibandla ngoncedo lwesteyiti, ukubhenela kumagunya ehlabathi ukuxhasa igospile yaLowo wathi: "Ubukumkani bam asibubo obeli hlabathi." Yohane 18:36. Umanyano lwebandla nesteyiti, nokuba kukumgangatho ongacacanga kangakanani, nangona lunokubonakala luzisa ihlabathi kufuphi nebandla, kona kusondeza, ngokwenene, ibandla ehlabathini.

Umthetho-siseko omkhulu owawusaziswa nguRobinson noRoger Williams, wokuba inyaniso ibheka phambili, nokuba amaKristu kufuneka ame elungele ukwamkela konke ukukhanya okuqaqambe kuphuma elizwini elingcwele likaThixo kuphela, walahleka kwaphela emehlweni enzala yawo. Amabandla amaProtestanti aseMelika,--nalawo aseYurophu nawo,--awayethandwa kakhulu ngokwamkela iintsikelelo zoHlaziyo, asilela ukubheka phambili endleleni yokuhlaziya. Nangona iqaqobana labantu laphakama, kumaxesha ngamaxesha, ukuba livakalise inyaniso entsha aveze nempazamo ekade iphilwa, isininzi, njengamaYuda exesha likaKristu

okanye abobupopi bexesha likaLutere, baneliswa kukukholwa njengokuba ooyise bakholwa nokuphila njengabo. Ngoko ke, inkolo yaphinda yehla yaba sisiqhelo nje; zathi iimpazamo neenkolelo engezazilahlelwe ecaleni ukuba ibandla laliqhubeke lihamba ekukhanyeni kwelizwi likaThixo, zagcinwa zenziwa. Ngaloo ndlela, umoya owakhuthazwa luHlaziyo waya ucima, kwada kwaphantsa kwakho isidingo esikhulu sohlaziyo kumabandla obuProtestanti njengakwiBandla laseRoma ngexesha likaLutere. Kwakukho ukuthanda ihlabathi okunye nobuthongo basemoyeni obunye, ukunika imbeko okufanayo kwiimbono zabantu, nokubekwa kweemfundiso zabantu endaweni yeemfundiso zelizwi likaThixo.

Ukusasazwa banzi kweBhayibhile ekuqaleni kwenkulungwane yeshumi elinethoba, nokukhanya okukhulu okwanikwa ihlabathi, akuzange kulandelwe kukubheka phambili okufanayo kolwazi lwenyaniso etyhiliweyo, okanye kwinkolo ephilwayo. USathana, akazange akwazi, njengakwiminyaka yangaphambili, ukuligcina ilizwi likaThixo lingafikeleli ebantwini; labekwa lafikeleleka kubo bonke; kodwa, ukuze akwazi ukuyifeza injongo yakhe, wabenza abaninzi ukuba bangalixabisi kakhulu. Abantu bakutyeshela

ukuziphengulula iziBhalo, baza ngolo hlobo baqhubeka ukwamkela iingcaciso zobuxoki, nokuthanda iimfundiso ezingasekwanga eBhayibhileni.

Wathi akubona ukuwa phantsi kwamalinge akhe okunyhasha inyaniso ngentshutshiso, uSathana waphinda wabhenela kwicebo lokuyekelela elakhokelela kukreqo olukhulu nokwenziwa liBandla laseRoma. Wayewalukuhlile amaKristu ukuba azimise kunye, ngoku angabi nabahedeni, kodwa nabo bathi, ngokuzinikela kwabo kwizinto zeli hlabathi, bazibonisa ukuba ngokwenene bangabanquli bemifanekiso eqingqiweyo. Iziphumo zolu manyano zaba yingozi engekho nganeno ngoku kuneyezizukulwana zangaphambili; ikratshi nokuthsafaza kwakhuthazwa phantsi kokuzifihla kwenkolo, aza amabandla onakaliswa. USathana waqhubeka nokugqwetha iimfundiso zeBhayibhile, zathi izithethe ezaziza kutshabalalisa izigidi zamila nzulu. Ibandla laliphakamisa likhusela ezi zithethe, endaweni yokulwela “ukholo olwanikelwa ngaphambili kwabangcwele.” Yaba iyathotywa imigangatho yemithetho-siseko abathi abaHlaziyi bayenza baphatheka kakubi kakhulu ngenxa yayo.

Isahluko 17—Abavakalisi Bentsasa

Enye yezona zinesidima kanti nezona nyaniso zityhiliweyo eBhayibhileni yeyokubuya kwesibini kukaKristu ukuza kufeza umsebenzi omkhulu wohlangulo. Kubantu bakaThixo abangababaphambukeli, abashiywa ixesha elide “ezweni nasethunzini lokufa,” ithemba elinexabiso nelikhuthaza uvuyo, linikwe kwisithembiso sokubonakala kwaKhe, Lowo “uluvuko nobomi,” ukuba “ababuyisele ekhaya abagxothwa.” Imfundiso yokubuya kwesibini ihamba phambili kwiziBhalo eziNgcwele. Kususela kwimini xa isibini sokuqala sajika amanyathelo osizi ukusuka e-Eden, abantwana bokholo balindele ukubuya kwaLowo wesiThembiso ukuba azokwaphula amandla omtshabalalisi ababuyisele kwakhona kwiParadesi eyalahlekayo.

Amadoda angcwele akudala ayekhangele phambili ekufikeni kukaMesiya eseluzukweni, njengokuzaliseka kwethemba lawo. UEnoki, owesixhenxe ngokwenzala ukususela kwabo babehlala e-Eden, yena owathi iinkulungwane ezintathu esemhlabeni wahamba noThixo wakhe, waza wavunyelwa ukuba akubone ekude ukuza koMhlanguli. “Yabonani,” watsho, “[i]yeza iNkosi namawakawaka abangcwele bayo, ukuba igwebe bonke.” Yuda 14, 15. Inyange uYobhi, ngobusuku bokuthuthunjiswa kwakhe, wadanduluka ngethemba elingagungqiyo: “Ndiyazi ukuba umhlawuleli wam uhleli; engowokuphela, uya kusuka eme phezu kothuli lomhlaba; . . . ndiya kumbona uThixo, endiya kuzibonela mna ngokwam; amehlo am ambone, ingabi wumbi.” Yobhi 19:25-27.

Ukuza kukaKristu okuza kungenisa ulawulo lobulungisa lukhuthaze ezona ntetho zineyona ndili nemvakalelo zababhali abangcwele. Iimbongi nabaprofeti beBhayibhile bahlala kuyo ngamazwi avutha umlilo wezulu. Umdumisi wavuma ngamandla nobungangamsha boKumkani kaIsrayeli: “EZiyon, ukuphela kweenzwana, uyakhazimla uThixo. Uyeza uThixo wethu, akayi kuthi cwaka. . . . Ubiza izulu phezulu, nehlabathi, ukuba agwebe phakathi kwabantu bakhe.” INdumiso 50:2-4. “Liya kuvuya izulu, ligcobe ihlabathi . . . phambi koYehova, ngokuba esiza kugweba ihlabathi. Uya kuligweba elimiweyo ngobulungisa, nezizwe ngokunyanisa kwakhe.” INdumiso 96:11-13.

Wathi umprofeti uIsaya: “Vukani, nimemelele, nina bahleli eluthulini; kuba ngumbethe wezikhanyiso umbethe wakho, nehlabathi liya kubakhupha abangasekhoyo.” “Abafileyo bakho baya kuphila, nezidumbu zakowethu ziya kuvuka.” “Iya kuginya ukufa kuphele, izisule iNkosi uYehova iinyembezi ebusweni bonke, ingcikivo yabantu bayo iyisuse ehlabathini lonke, kuba uYehova ethethile. Kuya kuthiwa ngaloo mini, Yabona lo nguThixo wethu; besithembele kuye, ukuba asisindise; nguYehova lo besithembele kuye; masigcobe, sivuye ngosindiso lwakhe.” Isaya 26:19; 25:8, 9.

UHabhakuki, efunqulwe embonweni ongcwele, wakubona ukuvela kwaKhe. “UThixo uza evela kwaTeman, Oyingcwele evela ezintabeni zaseParan. Igungubele amazulu indili

yakhe, ihlabathi lizele yindumiso yakhe. Ubumhlophe bakhe busuke baba njengokukhanya." "Uthi angema lishukum' ihlabathi, azijonge zitsho zinkwantye izizwe. Iintaba zamandulo ziyaqhaqhamba; iinduli zakudala zona ziyatshona. Eweyindlela yakhe yasephakadeni," [IBHAYIBHILE]. "Ukhwele emahasheni akho, ezinweleni zakho zokusindisa." "Zikubonile, ziyankwantya iintaba, . . . Amanzi anzongonzongo akhuphaisandisawo,aziphakamisela phezuluizandla zawo. Latshona ilanga nenyanga ekhayeni lazo, ngokukhanya kweentolo zakho ezihambayo, ngobumhlophe bokubengezela kwezikhali zakho." "Uphuma ukuba usindise abantu bakho, ukuba usindise umthanjiswa wakho." Hab. 3:3, 4, 6, 8, 10, 11, 13.

Wathi xa uMsindisi ekufuphi ukuba ahlukaniswe nabafundi baKhe, wabathuthuzela kusizi lwabo ngokubaqinisekisa ukuba uya kubuya kwakhona: "Intliziyo yenu mayingakhathazeki. . . . Endlwini kaBawo zininzi iindawo zokuhlala. . . . Ndiya kunilungiselela indawo; ukuba ke ndimkile ndaya kunilungiselela indawo, ndiya kubuya ndize, ndinamkelele kum ngokwam." Yohane 14:1-3. "UNyana woMntu [uya kuza] esebuqaqawulini bakhe, enazo zonke izithunywa ezingcwele." "Uya kuhlala phezu kwetrone yobuqaqawuli bakhe; zihlanganiswe phambi kwakhe zonke iintlanga." Mateyu 25:31, 32.

Iingelosi ezaziphaphazela phezu kwentaba yeMinquma emva kokunyuka kukaKristu zasiphinda isithembiso sokubuya kwaKhe: "Kwayena lo Yesu, unyusiweyo kuni wasiwa emazulwini, uya kuza kwangolu hlobo nimbone esiya ngalo ezulwini." IZenzo 1:11. Yena umpostile uPawulos, ethetha ngoMoya weMpefumlelo, wangqina wathi: "INkosi ngokwayo iya kuhla emazulwini inendanduluko, inelizwi lesiphatha-zithunywa, inexilongo likaThixo." 1 Tesalonika 4:16. Umprofeti wasePatimo uthi: "Yabonani, uza namafu; aye eya kumbona amehlo onke." IsiTyhilelo 1:7.

Ukuza kwaKhe kujikelezwebubuhle bokubuyiselwa kwezinto zonke, ngokwamazwi "awawathethayo uThixo ngomlomo wabo bonke abaprofeti bakhe abangcwele, kususela kunaphakade." IZenzo 3:21. Ngelo xesha, ulawulo lobubi ekukade luqhuba luya kuphela; "izikumkani zehlabathi zithe zaba zezeNkosi yethu nezikaKristu wayo; wayeya kuba nguKumkani kuse emaphakadeni asemaphakadeni." IsiTyhilelo 11:15. "[Buya kutyhileka] ubuqaqawuli bukaYehova, ibubone inyama yonke kunye." "INkosi uYehova [iya] kuntshulisa ubulungisa nendumiso phambi kweentlanga zonke." "Uya kuba sisithsaba esimakhazikhazi, nesangqawe sokuhomba kumasalela abantu bakhe." Isaya 40:5; 61:11; Isaya 28:5.

Ngelo xesha, ubukumkani bukaMesiya boxolo nobabukade bulangazelelwa, buya kumiselwa phantsi kwalo lonke izulu. "UYehova uyithuthuzele iZiyon, uwathuthuzele onke amanxuwa ayo, wayenza intlango yayo yanjenge-Eden, nenkqantosi yayo yanjengomyezo kaYehova." "Inikwe ubuqaqawuli beLebhanon, ubungangamela

beKarmele neSharon.” “akusayi kuba sathiwa kuwe unguSishiywa; nelizwe lakho akuyi kuba sathiwa kulo, Kusenkangala; ukubizwa kwakho kuya kuthiwa unguNdimnanzileyo, nelizwe lakho kuthiwe nguNokwenda. . . . Njengomyeni enemihlali ngomtshakazi, uThixo wakho uya kuba nemihlali ngawe.” Isaya 51:3; 35:2; 62:4, 5.

Ukuza kweNkosi kube kulithemba labalandeli baYo abanyanisileyo kuwo onke amaphakade. Isithembiso sokuhamba koMsindisi phezu kwentaba yeMinquma, sokuba uza kuza kwakhona, salikhanyisa ikamva labafundi baKhe, sazizalisa iintliziyo zabo ngovuyo nethemba elalingenakuze licinywe ziintlungu okanye lidanjiswe zizilingo. Phakathi kokuphathwa kakubi nokutshutshiswa, “ukubonakala koThixo omkhulu noMsindisi wethu uYesu Kristu” kwaku“lithemba elinoyolo.” Xa amaKristu aseTesalonika ayezaliswe yintlungu xa ayengcwaba iintandane zawo, ezazithembe ukuba ziya kuphila ukuze zikubone ukufika kweNkosi, uPawulos, ititshala yawo, yawalathisa eluvukweni, oluza kwenzeka ekufikeni koMsindisi. Ngelo xesha abafele kuKristu baya kuvuka, baze bekunye nabaphilileyo baxhwilelwe ukuya kuhlangabeza iNkosi esibhakabhakeni. “Size ngokunjalo,” watsho, “sihlale sihleli, sindawonye neNkosi. Ngoko ke thuthuzelanani ngala mazwi.” 1 Tesalonika 4:16-18.

KwiPatimo enamatye, umfundi oyintanda uva isithembiso, “Ewe, ndiyeza kamsinya,” ize impendulo yakhe enolangazelelo itsho umthandazo webandla lako konke ukuphambukela kwalo, “Ewe, yiza, Nkosi Yesu.” IsiTyhilelo 22:20.

Ukusuka kwizisele zangaphantsi komhlaba, kwimililo, namanqwanqwa, apho abangcwele nabafelukholo bangqina khona ngenyaniso, kuphume kwiinkulungwane iintetho zokholo nethemba. “Beqinisekiswe ngovuko lwaKhe ngokwaKhe, nokusiphumo sako ikokwabo ekufikeni kwaKhe, ngenxa yalo msebenzi,” wathi omnye wala maKristu, “bakudela ukufa, baza bafunyanwa bengaphezu kwako.”--Daniel T. Taylor, The Reign of Christ on Earth: or, The Voice of the Church in All Ages, page 33. Babe nentumekelelo yokuhla baye engcwabeni, ukuze bakwazi “ukuvuka bekhululekile.”-- Daniel T. Taylor, page 54. Babelindele “iNkosi eza kuhla ivela ezulwini ngamafu isebuqaqawuli boYise,” “izisa kumalungisa amaxesha obukumkani.” AmaWaldensi ayenalo olo kholo lunye.”-- Daniel T. Taylor, pages 129-132. UWycliffe wayekulindele ukufika koMhlanguli okwakulithemba lebandla.-- Daniel T. Taylor, pages 132-134.

ULutere wathi: “Ndiyazixelela ngokwenene, ukuba imini yomgwebo ayisayi kungafiki kude kuphele iminyaka engamakhulu amathathu. UThixo akasayi, akangeke, awunyamezele lo mhlaba ukhohlakeleyo ixesha elide ukususela ngoku.” “Imini enkulu iyasondela ekuya kuthi ngayo ubukumkani bamasikizi boyiswe.” -- Daniel T. Taylor D, pages 158, 134.

“Lo mhlaba ugugileyo awukude kwisiphelo sawo,” watsho uMelanchthon. UCalvin uyalela amaKristu ukuba “angalibazisi, mawayilangazelele ngenzondelelo imini yokuza

kukaKristu, njengoko, kuzo zonke iziganeko, iyeyona inika ithemba;" abuye athi, "lonke usapho lwabathembekileyo luya kuyigcina isezingqondweni loo mini." "Kufuneka silambele uKristu, kufuneka sifune, sicamngce," uthi, "kude kuthi qheke ukusa kwaloo mini inkulu, xa iNkosi yethu iya kubutyhila ngokuzeleyo ubuqaqawuli bobukumkani baYo."-- Daniel T. Taylor, pages 158, 134.

INkosi uYesu ayinyukanga nenyama yethu na ukuya ezulwini?"" watsho uKnox, umHlaziyi waseScotland," "ingaba ayizi kubuya na? Siyazi ukuba iza kubuya, nako oko ngokukhawuleza." URidley noLatimer, abancama ubomi babo ngenxa yenyaniso, babelinde ngokholo ukuza kweNkosi. URidley wabhala, wathi: "Ihlabathi, ngaphandle kwentandabuzo—ndiyayikholelwa le nto, ngenxa yoko ndiyayitsho—lisondela esiphelweni. Masithi, kunye noYohane, umkhonzi kaThixo, sikhale ezintliziyweni zethu kuMsindisi wethu uKristu, sithi: "Yiza, Nkosi Yesu, yiza."-- Daniel T. Taylor, pages 151, 145.

Iingcinga zokuza kweNkosi," wathi uBaxter, "zimnandi kakhulu kwaye ziyonwabisa kum."--Richard Baxter, Works, vol. 17, p. 555. "Ngumsebenzi wokholo nesimilo sabangcwele baKhe ukuthanda ukubonakala nokulindela elo themba linoyolo." "Ukuba ukufa kulutshaba lokugqibela ukutshatyalaliswa eluvukweni, sinokufunda ngokuzimisela indlelaamakholwa ameleukulangazelela nokuthandazela ukuza kwesibini kukaKristu, xa olu loyiso lupheleleyo nolokugqibela luya kwenziwa."-- Richard Baxter, vol. 17, p. 500. "Yimini le onke amakholwa afanele ukuyilangazelela, athembe, ayilindele, njengokufezwa komsebenzi wohlangulo, nayo yonke iminqweno nemizamo yemiphefumlo yawo." "Yikhawulezise, Nkosi, le mini inoyolo!"-- Richard Baxter, vol. 17, pp. 182, 183. Lalinjalo ithemba lebandla labapostile, "lebandla lasentlango," nelabaHlaziyi.

Isiprofeto asaneli ukuxela kwangaphambili uhlobo nenjongo yokuza kukaKristu, kodwa sinika imiqondiso abaya kuthi ngayo abantu bazi xa kukufuphi. UYesu wathi: "Kuya kubakho imiqondiso elangeni nasenyangeni nasezinkwenkwezini." Luka 21:25. "Liya kusuka ilanga lenziwe mnyama, ithi nenyanga ingabukhuphi ubumhlophe bayo; zithi neenkwenkwezi zezulu zivuthuluke; athi namandla asemazulwini azanyazanyiswe. Baya kumbona ke ngelo xesha uNyana woMntu esiza esemafini, enamandla amakhulu nobuqaqawuli." Marko 13:24-26. Umtyhilelwa ngoko uchaza owokuqala wemiqondiso eza kukhokela ukufika kwesibini: "[Kwabakho] unyikimo lomhlaba olukhulu, lathi ilanga laba mnyama, njengengubo erhwexayo yoboya; yathi inyanga yaba njengegazi." IsiTyhilelo 6:12, (13).

Le miqondiso yabonwa phambi kokuba kuqale inkulungwane yeshumi elinethoba. Ekuzalisekeni kwesi siprofeto kwenzeka, ngowe 1755, eyona yaka yoyikeka inyikima eyaka yabakho. Nangona isaziwa ngokuthi yinyikima yaseLisbon, yanabela kwindawo enkulu yaseYurophu, eAfrika, naseMelika. Yavakala eGreenland, eWest Indies, kwisiqithi

saseMadeira, eNorway naseSweden, eGreat Britain naseIreland. Yatyhutyha umgama ongekho ngaphantsi kwezigidi ezine zezikwere zeemayile. EAfrika, ukunyikima kwakuphantsa ukuba kukhulu njengaseYurophu. Indawo enkulu yaseAlgiers yatshabalala; kwathi kufuphi eMorocco, ilali enabemi abakwisibhozo neshumi lamawaka baginywa. Iliza elibanzi latshayela phezu konxweme lweSpain neAfrika lifaka phakathi izixeko lisenza intshabalalo enkulu.

KwakuseSpain nasePortugal apho ukushukuma kwenza umonakalo omkhulu. ECadiz, iliza elingenayo kuthiwa lalineenyawo ezingamashumi amathandathu ukuphakama. Iintaba, “ezinye zezona zinkulu ePortugal, zashukunyiswa ngamandlaamakhulu,ngokungathi, ziqalele kwiziseko zazo, ezinye zazo zavuleka ezincochoyini, ezaya zacandeka zakrazuka ngendlela emangalisayo, iindawo ezinkulu kuzo zawa phantsi kwiintili ezayame kuzo. Amalangatye achazwa ngokuthi abakho ephuma kwezi ntaba.”-- Sir Charles Lyell, Principles of Geology, page 495.

ELisbon “isandi sendudumo savakala ngaphantsi komhlaba, kwathi kamsinya emva koko ukunyikima okukhulu kwawisa phantsi indawo enkulu yeso sixeko. Kwathi ngemizuzu emithandathu, amawaka angamashumi amathandathu abantu batshabalala. Ulwandle lwaqala ngokubuya umva, lwashiya umda wentlabathi womile; lwaphinda lwabuya, lwanyuka amashumi amahlanu eenyawo okanye ngaphezulu komda wesiqhelo.” “Phakathi kwezinye iziganeko ezingaqhelekanga ezihambelana nokwenzeka eLisbon ngexesha lentlekele, yaba kukutshona kwechweba elitsha, elalakhiwe ngebhastile lonke, ngexabiso elikhulu kakhulu. Umkhosi omkhulu wabantu babehlangene apho beyokufuna inkuseleko, njengendawo ababe nokuba ngaphaya kokufikelelwa ziindonga eziwayo; kodwa kwathi ngequbuliso ichweba latshona nabo bonke abo bantu babe kulo, akwabakho nesinye isidumbu esadada phezulu kwamanzi.”-- Sir Charles Lyell, page 495.

“Ulwandile” lwenyikima “lwalandelwa kwangoko kukuwa kwazo zonke iinkonzo namakhaya oonongendi, phantse zonke izakhiwo ezikhulu zabantu, nangaphezu kwenxenye yesine yezindlu. Kwisithuba seeyure ezine emva kwesithonga, kwakho imililo kwiindawo ezahlukeneyo, wavutha ngamandla amakhulu isithuba seentsuku ezintathu, wasibhodloza sonke isixeko. Inyikima yenzeka ngemini engcwele xa iinkonzo namakhaya oonongenzi ayezele ngabantu, ababambalwa kakhulu kubo abasindayo.”-- Encyclopedia Americana, art. “Lisbon,” note (ed. 1831). “Uloyiko lwabantu lwaba ngaphaya kokuba lungachazwa. Akukho mntu walilayo; kwakungaphaya kweenyembezi. Kwakubalekwa kuhliwa kunyukwa, bephambene kukothuka nokukhwankqiswa, bezibetha ebusweni bezingomba izifuba, bekhala, ‘Misericordia! [Yiba nenceba!] Umhlaba ufike ekupheleni!‘ Oomama babalibala abantwana babo, babaleka bejikeleza bethwele imifanekiso eqingqiweyo eseminqamlezweni. Ngelishwa, abaninzi babalekela ezinkonzweni befuna inkuseleko; kwaba lilize ukutyhilwa komthendeleko; kwaba lilize ukubambelela kwezi ntsizi zabantu ezibingelelweni; imifanekiso, ababingeleli, nabantu babengcwatywe

kwinxuwa elinye ngokufanayo.” Kuqikelelwa ukuba bakumawaka angamashumi alithoba abantu abalahlekana nobomi babo ngaloo mini yembubho.

Kwiminyaka engamashumi amabini anesihlanu emva koko, kwabonakala omnye umqondiso oxelwe esiprofetweni—ukuba mnyama kwelanga nenyanga. Into eyenza ukuba oku kucace kakhulu yile yokuba, ixesha lokuzaliseka kwayo lalixelwe ngokucacileyo. Kwincoko yoMsindisi nabafundi baKhe phezu kwentaba yeMinquma, emva kokuchaza ixesha elide lokulingwa kwebandla,--i-1260 leminyaka yokutshutshisa kobupopi, wathembisa ukuba imbandezelo iya kwenziwa ibe mfutshane,--waza ngoko wakhankanya iziganeko ezithile ezaziza kuza phambi kokuza kwaKhe, wamisa ixesha xa esokuqala kwezi siya kubonakala: “Ngaloo mihla, emveni kwayo loo mbandezelo, liya kusuka ilanga lenziwe mnyama, ithi nenyanga ingabukhuphi ubumhlophe bayo.” Marko 13:24. I-1260 leentsuku, okanye leminyaka, laphela ngowe-1798. Ngekota yenkulungwane ngaphambili, intshutshiso yayiphantse yaphela yonke. Emva kwale ntshutshiso, ngokwamazwi kaKristu, ilanga laliza kwenziwa mnyama. Ngomhla we-19 kaMeyi, 1780, esi siprofeto sazaliseka.

“Phantse, ukuba kwakungekuphela kwawo, njengomhla wesona siganeko simangalisayo nesingekabi nakuchazwa esaka senzeka esifana naso, umi umhla omnyama kaMeyi 19, 1780,--ubumnyama obungenako ukuchazwa kuwo onke amazulu abonakalayo nesibhakabhaka saseNew England.”--R. M. Devens, Our First Century, page 89.

Owayehlala eMassachusetts wasibona esi siganeko, usichaza ngolu hlobo: ‘Kusasa, ilanga laphuma lilihle, kodwa kwakhawuleza kwasibekela. Amafu athanda ukurhuqa, kwathi kuwo, emnyama ngokoyikisayo, njengoko akhawuleza anjalo, kwadanyaza imibane, lazongoma izulu, kwakho umkhumezelo. Kwathi kusiya kwintsimbi yesithoba, amafu aya encipha, abonakala ebufana nobhedu okanye ikopolo ngembonakalo, waza umhlaba, amatye, imithi, izakhiwo, amanzi, nabantu baguqulwa koku kukhanya kungaqhelekanga. Kwimizuzu embalwa emva koko, ilifu elingqingqwa lasigubungela sonke isibhakabhaka ngaphandle kongqameko olungebanzi ekuhlanganeni kwesibhakabhaka nomhlaba, kwaza kwaba mnyama njengoko kuye kube njalo ngentsimbi yesithoba ngorhatya lwasehlotyeni. . . .

Uloyiko, ixhala, nokunkwantya kwaya kuzizalisa iingqondo zabantu. Abafazi bema emnyango, bekhangele umhlaba omnyama; amadoda abuya emsebenzini wawo wasemasimini; abachweli bazishiya izixhobo zabo, umkhandi weentsimbi [wakuyeka] ukukhanda kwakhe, othengisayo [wayishiya] itafile yakhe. Izikolo zaphuma, bathi abantwana bengcangcazela, babalekela kumakwabo. Abahambi bamisa kuzindlu zeefama ezikufutshane. ‘Kuza ntoni?’ umbuzo owawukuyo yonke imilebe neentliziyo. Kwakubonakala ngokungathi kuza kudlula inkanyamba yesaqhwithi phezu komhlaba, okanye, ngathi kufike imini yokuphela kwazo zonke izinto.

“Kwasetyenziswa amakhandlela; amaziko emililo akhanya ngokokukhanya kobusuku obungenanyanga bexesha lasekwindla. . . . Iinkuku zabuyela kwiindawo zazo zaya kulala, iinkomo zabuyela kwiindawo ezivalelwa kuzo emadlelweni zabhonga, amasele akhala, iintaka zavuma iingoma zazo zangorhatya, amalulwane aphaphazela ejikeleza. Kanti ke kunjalo, umntu wazi yena ukuba kwakungafikanga busuku. . . .

“UDr. Nathanael Whittaker, umfundisi webandla iTabernacle eSalem, wabamba iinkonzo kwindlu yokuhlangana, washumayela intshumayelo awathi kuyo waxela ukuba obo bumnyama babungaphaya kwendalo. Iirhamente zahlangana nakwezinye iindawo ezininzi. Iindima zeentshumayelo ezazivelelayo zazizezo zazibonakala zibonisa ukuba ubumnyama babuhambelana nesiprofeto seBhayibhile. . . . Ubumnyama babungqingqwa kakhulu emva kwentsimbi yeshumi elinanye.”--The Essex Antiquarian, April, 1899, vol. 3, No. 4, pp. 53, 54. “Kwiindawo ezininzi zelizwe, kwakukukhulu ngexesha lasemini, bada abantu abakwazi ukuxela ukuba kuxa liphi ngewotshi okanye ngewotshi enkulu okanye ngexesha lokutya, bengakwazi ukuqhubeka nemisebenzi yasekhaya, ngaphandle kokukhanya kwamakhandlela. . . .

Ububanzi bobu bumnyama baba bukhulu. Babonwa nakwimpuma ekude, eFalmouth. Ukuya entshona, bafikelela kweyona ndawo ikude yaseConnecticut, naseAlbany. Ngasezantsi, babonwa kumanxweme olwandle; nangasentla, apho kuphela khona iindawo ezimiweyo zaseMelika.”--William Gordon, History of the Rise, Progress, and Establishment of the Independence of the U.S.A., vol. 3, p. 57.

Ubumnyama obungqingqwa bemini balandelwa, kwiyure okanye ezimbini phambi korhatya, kukutyhileka kancinane kwesibhakabhaka, laza ilanga lavela, nangona lalisasithwe yinkungu emnyamaenzima. “Emva kokutshona kwelanga, amafu aphinda abuya phezulu, kwaza kwaba mnyama ngokukhawuleza okukhulu.” “Kanti ke, ubumnyama bobusuku babungeyonto ingaqhelekanga njengobo bemini; nangona kwakuphantse ukubakho inyanga ezeleyo, akukho nto yayibonakala kakuhle kungekho ukukhanya okwenziwe ngumntu, okwakusithi, xa kubonwa kwizindlu zasebumelwaneni nakwezinye indawo ezithe qelele, kubengathi luhlobo lobumnyama baseYiputa okwakungathi abunako ukugqojozwa yimitha [yelanga].”--Isaiah Thomas, Massachusetts Spy; or, American Oracle of Liberty, vol. 10, No. 472 (May 25, 1780). Wathi owawubonayo lo mbono: “Andizange ndingakwazi ukucinga ngelo xesha ukuthi, nokuba zonke izikhanyiso kwindalo yonke [yunivesi] zazigqunywe zizithunzi ezingenako ukugqojozwa, okanye zibethwe azabikho, ubumnyama babungayi kobo [babukho ngaloo mini].”--Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in Massachusetts Historical Society Collections, 1792, 1st series, vol. 1, p. 97). Nangona ngentsimbi yesithoba ngobo busuku inyanga yaphuma yaphelela, “yayingenalo nelincinane igalelo ekugxotheni amathunzi afana nokufa.” Emva kwenzulu yobusuku

ubumnyama bathi shwaka, yathi inyanga ukuqala kwayo ukubonakala, yanenkangeleko efana negazi.

UMeyi 19, 1780, umi kwimbali uyi“IMini eMnyama.” Ukususela kwixesha likaMoses, alikho ixesha lobumnyama elifana nalo ngobungqingqwa, ububanzi, nobude bexesha, elaka labhalwa. Inkcazo yesi siganeko, njengoko inikwe ngabasibonayo, ikukuphindwa kwamazwi eNkosi, awabhalwa ngumprofeti uYoweli, kumakhulu angamashumi ababini anesihlanu eminyaka ngaphambi kokuba sizaliseke: “Ilanga liya kusuka libe mnyama, nenyanga ibe ligazi, phambi kokuba ifike imini kaYehova, leyo inkulu yoyikekayo.” Yoweli 2:31.

UKristu wabayalela abantu baKhe ukuba baqaphele imiqondiso yokufika koKumkani wabo. “Zakubon’ ukuba ezi zinto ziyaqala ukuhla, sukani nime, niziphakamise iintloko zenu, ngenxa yokuba iyasondela inkululeko yenu.” Wabalathisa abalandeli bakhe kwimithi enamathupha yasekwindla, wathi: “Xa iselithe yavelisa amagqabi, niyabona nazi ngokwenu ukuba ihloboselikufuphi. Kwangokunjalonani, xa nithe nazibonaezi zinto zisihla, yazini ukuba bukufuphi ubukumkani bukaThixo.” Luka 21:28, 30, 31.

Kuya kuthi ngexesha umoya wokuthobeka nokuzinikela ebandleni kunika indawo ikratshi nesiqhelo, ukuthanda uKristu nokholo ekuzeni kwaKhe kuye kubanda. Ngokumilisela iingqondo ekuthandeni ihlabathi nokufuna iziyolo, abantu abazibiza ngoThixo bamfamekiswa kwimiyalelo yoMsindisi ngokubhekiselele kwimiqondiso yokubonakala kwaKhe. Imfundiso yokubuya kwesibini yatyeshelwa; iziBhalo ezibhekise kuyo zasithwa ngengcaciso egwenxa, yada yangahoywa yalityalwa, kakhulu. Ngendlela eyodwa, yaba njalo le meko kumabandla aseMelika. Inkululeko nokonwaba okonwatyelwe zizo zonke iindidi zasekuhlaleni, ukunqwenelwa okunamabhongo kobutyebi nobuyokoyoko, okuzala ukuzinikela okunzulu ekwenzeni imali, ukungxamela kakhulu ukubaluleka namandla, okwakungathi kungafikelelwa ngabo bonke, kwabenza abantu ukuba bawumilisele umdla wabo namathemba abo kwizinto zobu bomi, nokuyityhalela kude kwixesha elizayo loo mini inendili xa ukuhamba kwezinto kweli xesha kuya kudlula.

Xa uMsindisi wayesalathisa abalandeli baKhe kwimiqondiso yokubuya kwaKhe, wayixela kwangoko imeko yokuhlehla okuya kubakho kanye phambi kokubuya kwaKhe kwesibini. Kuya kubakho, njengemihla kaNowa, ukusebenza nokuxakeka yimicimbi yehlabathi—kuthengwa, kuthengiswa, kutyalwa, kusakhiwa, kutshatwa, kusendiswa—nokulityalwa kukaThixo nobomi bexesha elizayo. Kwabo baya kuba bephila ngeli xesha, isilumkiso sikaKristu sithi: “Zilumkeleni ke, hleze zisindwe iintliziyo zenu kukuzingxala, nakukunxila, nangamaxhala obu bomi, ize loo mini inifikele ngebhaqo.” “Phaphani ngoko, amaxesha onke nikhunga, ukuze kuthiwe nikufanele ukuzisaba zonke ezo izinto ziza kuhla, nokumiswa phambi koNyana woMntu.” Luka 21:34, 36.

Imeko yebandla ngeli xesha ibonisiwe emazwini oMsindisi kwisiTyhilelo: “Unalo igama lokuba uphilile, ukanti ufile.” Kwabo balayo ukuvuka kwinkuseleko yabo engenankathalo, isilumkiso esinendili sinikiwe: “Ukuba ngoko akuthanga ulinde, ndokufikela njengesela; akusayi kulazi ilixa endokufikela ngalo.” IsiTyhilelo 3:1, 3.

Kwakudingeka ukuba abantu bavuswe kwingozi abakuyo; ukuba bavuselwe ukuba balungiselele iziganeko ezoyikekayo ezihlangene nokuvalwa kwenceba. Umprofeti kaThixo uthi: “Inkulu imin kaYehova, yoyikeka kunene; ngubani na onokuyinyamezela?” Ngubani oya kuma xa evela Lowo “ungomehlo ahlambulukileyo, ukuba angayikhangeli into embi,” nongenako “ukondela okubi”? Yoweli 2:11; Habhakuki 1:13. Kwabo bakhalayo, besithi, “Thixo wam, siyakwazi,” ukanti bawugqithile umnqophiso waKhe, baleqeka emva komnye uthixo, befihle ubugwenxa ezintliziyweni zabo, bethanda iindlela zokungalungisi—kwabo imini kaYehova “ibubumnyama, . . . ingabi nakukhanya, [ibe] sisithokothoko, . . . ingabi nabumhlophe.” Hoseya 8:2, 1; Ndumiso 16:4; Amos 5:20. “Kuya kuthi ngelo xesha,” utsho uYehova, “ndiyigquthagquthe iYerusalem ndinezibane, ndiwavelele amadoda agovalele ezintsipheni zawo; atshoyo ukuthi ezintliziyweni zawo, UYehova akenzi kulungileyo, akenzi nakubi.” Zefaniya 1:12. “Ndolivelela elimiweyo ngenxa yobubi balo, nabangendawo ngenxa yobugwenxa babo, ndiliphelise ikratshi labakhukhumeleyo, ndilithobele phantsi ikratshi labangcangcazelisi.” Isaya 13:11. “Nesilivere yabo negolide yabo ayisayi kuba nako ukubahlangula;” “ubutyebi bawo buya kudywidwa, nezindlu zawo zibe ngamanxuwa.” 1:18, 13.

Umprofeti uYeremiya, ekhangele phambili, wadanduluka, wathi: “Ndiyazibhijabhija iingontsi zentliziyo yam! . . . andinakuthi tu! Kuba usivile isandi sesigodlo, mphefumlo wam, ukuhlatywa komkhosi wemfazwe. Kumenyezwa intshabalalo, ngokuba libhuqiwe lonke ilizwe.” Yeremiya 4:19, 20.

“Loo mini yimini yokuphuphuma komsindo, yimini yembandezelo nocutheko, yimini yentshabalala yakwantshabalala, yimini yobumnyamanesithokothoko,yimini yamafu,namafuamnyama,yiminiyesigodlo nokuhlaba umkhosi.” Zefaniya 1:15, 16. “Yabona, imini kaYehova iyeza, . . . ukuba ilenza libe senkangala ilizwe, ibatshabalalise aboni balo kulo.” Isaya 13:9.

Ngokubhekiselele kuloo mini, ilizwi likaThixo, ngeyona ntetho inendili nechukumisayo, libiza abantu baKhe ukuba bavuke kubuthongo babo basemoyeni bafune ubuso baKhe benenguquko nokuthobeka: “Vuthelani isigodlo eZiyon, nihlabe umkhosi entabeni yam engwcele. Mabagungqe bonke abemi belizwe, ngokuba isiza imini kaYehova, kuba isondele.” “Ngcwalisani uzilo, memani ingqungquthela. Hlanganisani abantu, ngcwalisani ibandla, buthani amadoda amakhulu, hlanganisani iintsapho, . . . makaphume umyeni egumbini lakhe, umtshakazi esililini sakhe. Mabalile, abalungiseleli bakaYehova, phakathi kweveranda nesibingelelo.” “Buyelani kum ngentliziyo yenu

yonke, nangokuzila, nangokulila, nangokumbambazela; nikrazule intliziyo yenu, ingabi ziingubo zenu, nibuyele kuYehova uThixo wenu; kuba unobabalo nemfesane, yena uzeka kade umsindo, unenceba enkulu, uyazohlwaya ngenxa yobubi." Yoweli 2:1, 15-17, 12, 13.

Ukulungisa abantu ukuba beme ngemini kaThixo, umsebenzi omkhulu wohlaziyo kwakufuneka ufeziwe. UThixo wabona ukuba abaninzi kubantu abazibiza ngokuba bangabantu baKhe babengakheli unaphakade, waye, ngenceba yaKhe, eza kuthumela isigidimi sokulumkisa ukubavusa kubuthongo babo abenze ukuba balungele ukuza kweNkosi.

Isilumkiso sivezwa kwisiTyhilelo 14. Esi sisigidimi esintlantlu-ntathu esibekwa njengesivakaliswa zizidalwa zasezulwini zize zikhawuleze zilandelwe kukuza koNyana woMntu ukuza kuvuna "isivuno somhlaba." Esokuqala kwezi zilumkiso sivakalisa ukufika komgwebo. Umprofeti wabona isithunywa "siphaphazela esazulwini samazulu, sineendaba ezilungileyo ezingunaphakade, ukuba sizishumayele kwabo bemiyo phezu komhlaba, nakwiintlanga zonke, nezizwe, neelwimi, nabantu; sisithi ngezwi elikhulu, Moyikeni uThixo, nimzukise; ngokuba lifikile ixa lokugweba kwakhe; nimnqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi." IsiTyhilelo 14:6, 7.

Esi sigidimi kuthiwa siyinxenye "yeendaba ezilungileyo ezingunaphakade." Umsebenzi wokushumayela igospile awunikelwanga kwiingelosi, kodwa unikwe abantu. Iingelosi ezingcwele ziye zasetyenziswa ekukhokeleni lo msebenzi, zijongene neentshukumo ezinkulu zokusindiswa kwabantu; kodwa kona ukuvakaliswa kwegospile kwenziwa ngabakhonzi bakaKristu phezu komhlaba.

Abantu abathembekileyo, ababekuthobela ukusebenza kukaMoya kaThixo neemfundiso zelizwi laKhe, babeza kusivakalisa esi silumkiso emhlabeni. Yayingabo balithobelayo "ilizwi eliqinisekileyo elilelobuprofeti," "isibane esikhanyisa endaweni emnyama, kude kuse, liphume ikhwezi." 2 Peter 1:19. Babefuna ulwazi ngoThixo ngaphezu kwazo zonke iindyebo ezifihliweyo, belubalela ukuba "lulungile . . . ngaphezu korhwebo lwesilivere, nongeniselo lwabo ngaphezu kwegolide embiweyo." IMizekeliso 3:14. UYehova wazityhila kubo izinto ezinkulu zobukumkani. "Ukucweya kukaYehova kunabamoyikayo; ubazisa umnqophiso wakhe." INdumiso 25:14.

Yayingezizo izifundiswa ngokwazi uThixo ezaziyiqonda le nyaniso, zaza zaxakeka kukuyivakalisa. Ukuba aba babengabalindi abathembekileyo, beziphengulula ngenkuthalo nokuthandaza iziBhalo, ngebalazi ixesha lobusuku; iziprofeto zaziya kubatyhilela iziganeko ezaziza kwenzeka. Bona abazanga bawuthabatha lo msebenzi, saza isigidimi sanikwa abantu abathobekileyo kunabo. Wayethe uYesu: "Hambani, nisenalo nje ukhanyiso, ukuze ubumnyama bunganiqubuli." Yohane 12:35. Abo bemkayo ekukhanyeni uThixo akunikileyo, okanye abakutyeshelayo ukukufuna kusafumaneka, bayayekwa bahlale ebumnyameni. Yena uMsindisi uthi: "Lowo undilandelayo akasayi kuhamba

ebumnyameni; yena uya kuba nalo ukhanyiso lobomi.” Yohane 8:12. Nabani onenjongo ezinzileyo ozama ukwenza intando kaThixo, ekuthobela ngenzondelelo ukukhanya ekusele kunikiwe, uya kuzuza ukukhanya okungaphezulu; kuloo mphefumlo inkwenkwezi yokukhanya kwasezulwini iya kuthunyelwa ukuba imkhokelele kuyo yonke inyaniso.

Ngexesha lokufika kukaKristu kokuqala, ababingeleli nababhali, boMzi Ongcwele, ekwakunikelwe kubo imithetho kaThixo, ngebayiqonda imiqondiso yamaxesha akuvakalisa ukuza kwaLowo wesiThembiso. Isiprofeto sikaMika sayixela indawo yokuzalelwa; uDaniyeli walixela ngqo ixesha lokufika kwaKhe. Mika 5:2; Daniyeli 9:25. UThixo wazinikela ezi ziprofeto kwiinkokeli zakwaYuda; zazingenaso isizathu xa zazingazi, nokuba zivakalise ebantwini ukuba ukuza kukaMesiya kusondele. Ukungazi kwazo kwakusisiphumo sokutyeshela okusisono. AmaYuda ayesakha izikhumbuzo zabaprofeti bakaThixo ababulawayo, lo gama ngokunika kwazo imbeko amadoda amakhulu omhlaba ayenika imbeko kubakhonzi bakaSathana. Athi ngokuzinza nzulu kwidabi lawo lamabhongo ngendawo negunya phakathi kwabantu, alahlekwa ngumbono wokuzukiswa lizulu awayekunikwa nguKumkani wezulu.

Ngomdla omkhulu nentlonelo enkulu, amadoda amakhulu akwaIsrayeli ayemele ukuba ayefundile ngendawo,ixesha, neemeko, zesiganeko esisesona sikhulu kwimbali yomhlaba—ukuza koNyana kaThixo ukuza kufeza ukuhlangulwa komntu. Bonke abantu babemele ukuba bakukhangele bekulindele ukuba bangaphakathi kwabokuqala ukwamkela uMhlanguli womhlaba. Sekunjalo, khangela, kukho eBhetelehem abahambi ababini abadiniweyo besuka kwiinduli zaseNazarete becanda umgama omde wesitrato esicuthekileyo besiya kwimpuma esekupheleni kwedolophu, beyifuna bengayifumani indawo yokuphumla nokukhuseleka kobusuku. Akuvulwa zingcango ukuba bamkelwe. Kwixhobongwana elalilungiselwe iinkomo, ekugqibeleni, bafumana indawo yokuphephela, kwaba lapho uMsindisi wehlabathi wazalelwa khona.

Iingelosi zasezulwini zazibubonile ubuqaqawuli awayenabo uNyana kaThixo ekunye noYise ngaphambi kokuba kubekho umhlaba, zaza zakulindela ngomdla omkhulu ukufika kwaKhe emhlabeni njengesiganeko esizele luvuyo olukhulu kubo bonke abantu. UKristu wayethobe ukuba athabathele kuYe indalo yomntu; wayeza kuthwala ubunzima bentlungu obungenako ukulinganiswa njengoko wayeza kuwenza umphefumlo waKhe ube lidini lesono; kanti ke iingelosi zazilangazelela ukuba nasekuthobekeni kwakhe uNyana wOsenyangweni angavela phambi kwabantu ngesidima nozuko olufanelene nesimilo saKhe. Ingaba amadoda amakhulu asemhlabeni angahlanganisana kwisixeko esiyintloko sakwaIsrayeli ukuza kumamkela ukufika kwaKhe? Ingaba imikhosi yeengelosi ingamazisa kwiqela elimlindeleyo?

Ingelosi ihambele emhlabeni ukuza kubona ukuba ngobani abalungele ukwamkela uYesu. Phofu ayiboni miqondiso yakulindela. Ayiva lizwi lendumiso noloyiso elixela

ukuba ixesha lokuza kukaMesiya lisondele. Ingelosi indanda okwexesha phezu kwesixeko esinyuliweyo netempile apho ubukho obungcwele babuye bubonakalaliswe khona kwizizukulwana; kodwa nalapha kukho ukungakhathali okufanayo. Ababingeleli, kubuyokoyoko bekratshi labo, banikela iminikelo edyobhekileyo etempileni. AbaFarisi, ngamazwi aphezulu, bathetha nabantu okanye benza imithandazo yokuzigwagwisa ezimbombeni zezitrato. Kumabhotwe ookumkani, kwimihlangano yeenkcuba-buchopho, ezikolweni zoorabhi, bonke ngokufanayo abayinakanga inyaniso emangalisayo ezalise lonke izulu ngovuyo nendumiso--le yokuba uMhlanguli wabantu uza kufika emhlabeni.

Akukho nto ibonakalayo ethi uKristu wayelindelwe, kungekho nalulungiselelo lweNkosi yobomi. Ekhwankqisiwe, umthunywa wasezulwini ebesele eza kubuyela ezulwini eneendaba ezenza iintloni, ukufumana kwkhe iqela labelusi ababejonge imihlambi yabo ngobusuku, baza bathi, bakuba beqwalasele amazulu azele ziinkwenkwezi, bacamngca ngeziprofeto ezingoMesiya oza kuza emhlabeni, bakulangazelela ukufika koMhlawuleli womhlaba. Eli liqela elikulungeleyo ukwamkela isigidimi sezulu. Kwathi ngequbuliso ingelosi yeNkosi yavela, ivakalisa iindaba ezilungileyo zovuyo olukhulu. Uzuko lwezulu lwazalisa ithafa, umkhosi ongenakubalwa weengelosi wabonakala, kwaba ngathi uvuyo lwalulukhulu kakhulu ukuba luziswe ngumthunywa omnye ovela ezulwini, ihlokondiba lamazwi atsho ngengoma eya kuvunywa zizo zonke iintlanga ezisindisiweyo ngenye imini: “Uzuko kuThixo enyangweni, uxolo emhlabeni, inkolelo ebantwini.” Luka 2:14.

Yek’ ubuhle besi sifundo, sileli bali limangalisayo laseBhetelehem! Indlela elikuthethisa ngayo ukuba nekratshi nokwaneliseka kwethu. Indlela elisilumkisa ngayo ukuba silumke, hleze ukungakhathali kwethu ngokwaphula umthetho, side sisilele nokubona imiqondiso yamaxesha, sithi ngoko, singazi nomhla wokuhanjelwa kwethu.

Kwakungaphelelanga kwiinduli zakwaYuda, kungekuko kubalusi abathobekileyo kuphela, apho iingelosi zafumana kukho abalindele ukuza kukaMesiya. Kummandla wabahedeni babekho abo babemlindele; babe ngamadoda azizilumko, izityebi, nabekekileyo, iinzululwazi zaseMpuma. Abafundi bendalo, iZazi, zambona uThixo emsebenzini wezandla zaKhe. KwiziBhalo zesiHebhere zazifundile ngenkwenkwezi eyayiza kunyuka iphuma kwaYakobi, zaza ngolangazelelo olunenzondelelo, zakulindela ukuza kwaKhe, owayengayi kuba “yiNtuthuzelo kaIsrayeli” kuphela, kodwa “isikhanyiso sokutyhilela iintlanga,” nokuze “ube ngowosindiso, kude kuse ekupheleni kwehlabathi.” Luka 2:25, 32; IZenzo 13:47. Babe ngabazingeli bokukhanya, kwaza ukukhanya okuvela etroneni kaThixo kwayikhanyisa indlela yeenyawo zabo. Ngeli xesha ababingeleli noorabhi baseYerusalem, abagcini abanyuliweyo nabachazi benyaniso, babegutyungelwe bubumnyama, inkwenkwezi ethunyelwe lizulu yazikhokela ezi Ntlanga zasemzini ukuzisa kwindawo olwazalelwa kuyo usana olunguKumkani.

Kukwabo “bamlindeleyo” aya kuthi uKristu “okwesibini, ngaphandle kwesono, abonakale . . . ezisa usindiso.” Hebhere 9:28. Njengeendaba zokuzalwa koMsindisi, isigidimi sokufika kwesibini asizange sinikelwe kwiinkokeli zabantu zenkolo. Zasilela ukulugcina uqhagamshelwano noThixo, zakwala ukukhanya okuvela ezulwini; ngoko ke, zazingabalwa kwiqela elichazwa ngumpostile uPawulos, xa athi: “Ke nina, bazalwana, anisebumnyameni, ukuba imini leyo iniqubule njengesela. Nonke nina ningabokukhanya, abemini; asingabobusuku, asingabobumnyama.” 1 Tesalonika 5:4, 5.

Abalindi phezu kwendonga zaseZiyon babemelwe ukuba ngabokuqala ukufumana iindaba zokufika koMsindisi, abokuqala ukuphakamisa amazwi okuvakalisa ukusondela kwaKhe, abokuqala ukulumkisaabantuukuba balungele ukuza kwaKhe.Bonabasukabonwaba, bephuphangoxolo nenkuseleko, lo gama abantu belele ezonweni zabo. UYesu walibona ibandla laKhe, lifana nomkhiwane ongenaziqhamo, ogqunywe ngamagqabi aqhathayo, kanti azikho iziqhamo ezixabisekileyo. Kwakukho ukugcinwa ngokuzigabisa kwemo zenkolo, ngeli xesha umoya wokuthobeka kwenene, ukuzohlwaya, nokholo—izinto ekuphela kwazo ezazinika inkonzo eyamkelekileyo kuThixo—wawungekho. Endaweni yezibabalo zikaMoya, kwakubonakala ikratshi, ukuqhela, ukuzigwagwisa, umona, nengcinezelo. Ibandla eliwileyo lawavala amehlo abo abantu kwimiqondiso yamaxesha. UThixo akazange abashiye, okanye akuyeke ukunyaniseka kwaKhe ukuba kuwe phantsi; kodwa bona bemka kuYe, bazahlula kuthando lwaKhe. Kuba balayo ukuvumelana neemeko, izithembiso zaKhe azizange zikwazi ukuzaliseka kubo.

Sinjalo isiphumo esiqinisekileyo sokutyeshela ukuxabisa nokuphuhlisa ukukhanya namalungelo uThixo awanikileyo. Ngaphandle kokuba ibandla lilandele ekuboneleleni kwaKhe okuvulekileyo, lisamkela yonke imitha yokukhanya, lisenza wonke umsebenzi otyhiliweyo, inkolo ingehla ekugqibeleni ibe kukugcinwa nje kweemo, nomoya obalulekileyo wokuhlonela uThixo ulahleke. Le nyaniso iphindaphindiwe ukuboniswa kwimbali yebandla. UThixo ufuna kubantu baKhe imisebenzi yokholo nokuthobela okuhambelana neentsikelelo namalungelo abawanikiweyo. Ukuthobela kufuna umbingelelo kwaye kubandakanya umnqamlezo; kwaye sisizathu eso sokuba abaninzi ababezibiza ngokuba bangabalandeli bakaKristu balayo ukwamkela ukukhanya okuvela ezulwini, bathi, njengamaYuda akudala, abalazi ixesha lokuvelelwa kwabo. Luka 19:44. Ngenxa yekratshi labo nokungakholwa kwabo, iNkosi yabadlula yayityhila inyaniso yayo kwabo bathi, njengabelusi baseBhetelehem neZazi zaseMpuma, bakuthobela konke ukukhanya ababekufumene.

Isahluko 18—UmHlaziyi wasemelika

Umfama owayenyaniseke entliziyweni, ekwenzekayo ukuba alithandabuze igunya lobungcwele beziBhalo, kanti kunjalo, wayekunqwenela ngenzondelelo ukuyazi inyaniso, waba yindoda awayinyula ngendlela eyodwa uThixo ukuba ikhokele ekuvakaliseni ukuza kwesibini kukaKristu. Njengabanye abahlaziyi abaninzi, uWilliam Miller, ebutsheni bakhe wayephila ubomi bokuzamana nentlupheko waza wafunda izifundo ezikhulu zokusebenza nokuziqoba. Wayezalwa kusapho olwaluthanda ukuzimela, lunomoya othanda inkululeko, lukwazi ukunyamezela, lusithanda kakhulu nesizwe—iimpawu ezazibonakala nakwesakhe isimilo. Uyise wayengumphathi kumkhosi woVukelo, kanti kumadabi nokutsala nzima elo xesha leenkqwithelo kulapho zinokulandwa khona iimeko ezinzima zobomi basekuqaleni bukaMiller.

Wayephilile enamandla emzimbeni, kwathi, kwasebuntwaneni bakhe, wabonakalalisa ubuchopho obungaqhelekanga. Ngokuya ekhula eba mdala, kwaya kuphawuleka ngakumbi oku. Ingqondo yakhe yayisebenza isakheka kakuhle, elunxanelwe kakhulu ulwazi. Nangona engazange alifumane ithuba elihle lemfundo yasekholejini, ukuthanda kwakhe ukufunda nomkhwa wokucingisisa ngononophelo nokucalula ngenzondelelo kwamenza wangumntu okwazi ukuqiqa kwaneembono eziphangaleleyo. Wayeziphethe ngendlela engenakusoleka, enesimilo esinqwenelekayo, ehlonitshwa ngesidima, ukonga nobubele. Ngokuba ngumntu okhutheleyo nozinikelayo, wathi eselula wanesakhono, nangona wayesayigcinile yona imikhwa yakhe yokufunda. Waba kwizikhundla eziliqela kuburhulumente nasemkhosini ngendlela encomekayo, aza abonakala amajelo endyebo nokuhlonipheka evulekile kuye.

Umama wakhe wayeyinkosikazi emoyika ngokukodwa uThixo, kwaza kwathi ebuntwaneni bakhe, waphantsi kweempembelelo zenkolo. Wathi esengumfana, waqhelana neqela labantu abakholelwa kuThixo bengenanto yakwenza nemithetho yenkonzo, abampembelelo yabo yayinamandla kuba babekholise ukuba ngabemi abalungileyo, bengamadoda anobuntu nobubele. Bephila ngendlela yabo benjalo, kwimizi yobuKristu, izimilo zabo zaya zachatshazelwa ekwakhiweni kwazo ziindawo ababehlala kuzo. Ubuhle obabazuzisa intlonipho nokuthenjwa babubonwa bubobeBhayibhile; kanti ke ezi zipho zilungileyo zaya zagqwethwa zaba nefuthe lokulichasa ilizwi likaThixo. Ngokuzihlanganisa naba bantu, uMiller wazamkela izimvo zabo. Ingcaciso emiyo yesiBhalo yaba nobunzima okwabonakala kuye kumongamele; kodwa inkolo yakhe entsha, nangona yayiyibekela bucala iBhayibhile, yayingabeki nto ingcono endaweni yayo, iBhayibhile, waza wakude nokwaneliseka. Waqhubeka ezibambile kodwa ezi mbono, isithuba seshumi elinambini leminyaka. Kwathi kodwa eneminyaka engamashumi amathathu anesine, uMoya Oyingcwele wafaka entliziyweni yakhe ingqondo yokuba imeko yakhe yeyomoni. Akazange alufumane kwinkolo yakhe yangaphambili ulonwabo

oludlula ngaphaya kwengcwaba. Ikamva lalimnyama lidakumbisa. Emva koko, ethetha ngemvakalelo yakhe yelo xesha, wathi:

"Ukubhangiswa kwakuyingcamango eyoyikekayo ehla ngomchachazo, nokuziphendulela kuyintshabalalo eqinisekileyo kumntu wonke. Amazulu ayefana nobhedu phezu kwentloko yam, umhlaba usisinyithi ngaphantsi kweenyawo zam. Unaphakade—wayeyintoni? Ukufa kona—kwakufuneka ngantoni? Okona ndiya ndicinga, kwakukona zisasazeka izinto endifikelela kuzo. Ndazama ukuyeka ukucinga, kodwa iingcinga zam azalawuleka. Ndandihlupheke ngokwenene, kodwa ndingasazi isizathu. Ndasola ndakhalaza, kodwa ndingazi ukuba ndingakhalela bani. Ndandisazi ukuba ikho imposiso, kodwa ndingazi ukuba kanjani okanye ndingakufumana phi okulungileyo. Ndakhala, kodwa ndingenalo ithemba."

Waqhubeka iinyanga eziliqela kule meko. Uthi, "Ngequbuliso, isimilo soMsindisi safika ngokucacileyo engqondweni yam. Kwaba ngathi unokuba ukho umntu olunge kakhulu nonemfesane onokuthi ngokwakhe azicamagushele izikreqo zethu, aze ngako oko asisindise ekohlwayweni ngenxa yesono. Kwangoko, ndayiva indlela anokuba uthandeka ngayo umntu onjalo, ndazibona ndiziphosa ezingalweni zakhe, ndithembela kwinceba yakhe umntu onjalo. Wabakho wona umbuzo, Kungaziwa njani ukuba ukho umntu onjalo? Ngaphandle kweBhayibhie, ndafumanisa ukuba andingeke ndifumane nto ibonisa ubukho boMsindisi onjalo, okanye nemeko enjalo kwixesha elizayo. . . .

"Ndabona ukuba iBhayibhile iyamveza uMsindisi onjalo njengoko ndandimdinga; ndaza ndadidwa kukufumana ukuba incwadi engaphefumlelwanga ingaphuhlisa imithetho-siseko egqibelele ngolo hlobo ekwazi ukufanela iimfuno zomhlaba owileyo. Ndanyanzeleka ukuba ndivume ukuba iziBhalo kunyanzelekile ukuba zibe sisityhilelo esivela kuThixo. Zaba luvuyo lwam; ndaza ndafumana umhlobo kuYesu. UMsindisi kum waba ngoyena umhle kumawaka; zaza iziBhalo, ezazingacacanga nezaziphikisana, ngoku zaba sisibane seenyawo zam nokukhanya emendweni wam. Ingqondo yam yazinza yaneliseka. Ndamfumana uYehova uThixo eliLiwa phakathi kolwandle lobomi. IBhayibhile ngoku yayeyona iphambili kwizifundo zam, ndaye ndikwazi ukuthi, Ndiyiphengulule ngokonwaba okukhulu. Ndifumanise ukuba andizanga ndaxelwa nesiqingatha. Ndaya ndamangala ukuba kungani ndingazange ndibubone ubuhle nobuqaqawuli bayo ngaphambili, ndakhwankqiswa kukuba ndakha ndayala ngaphambili. Ndayifumana kuyo yonke into eyayinqwenelwa yintliziyo yam ityhiliwe, nomathunga wazo zonke izifo zomphefumlo. Ndalahlekwa kuko konke ukonwabela ukufunda ezinye iincwadi, ndanikela intliziyo yam ekufumaneni ubulumko obuvela kuThixo."--S. Bliss, Memoirs of Wm. Miller, pages 65-67.

UMiller wakuvuma ngokuphandle ukukholelwa kwakhe kwinkolo awayekade eyidelela. Bona abahlobo bakhe ababengakholwa abazange balibazise ukuza neengxoxo

yena ngokwakhe awayezisebenzisa ukuchasa igunya elingcwele leziBhalo. Wayengakulungelanga ukubaphendula ngelo xesha; kodwa watsho ukuthi, ukuba iBhayibhile isisityhileloesivela kuThixo, imeleukubaivumelaneyonangokwayo;nokuba, njengoko yayinikelwe ukufundiswa komntu, kufuneka yenziwe yakufanela ukuba ayiqonde umntu. Wazimisela ukuzifundela ngokwakhe iziBhalo, aqinisekise ukuba konke okubonakala ngokungathi yimpikiswano kunako ukuvumelana.

Ezama ukubeka bucala zonke iingcamango awayenazo ngaphambili, elahla zonke iinkcazo [ngeBhayibhile], wathelekisa isibhalo nesibhalo, encedwa zinkcazo zamagama kunye nencwadi yokukhomba iindima zeBhayibhile. Wasenza isifundo sakhe ngokuzingisa nangendlela enocwangco; eqalela kuGenesis, efunda indima ngendima, wabheka phambili engayishiyi ngasemva ingasonjululwanga intsingiselo yeendawo eziliqela ukuze angabi nako ukuphoxeka. Wayesithi akufumana indawo engathi isithele, ngokwesiko lakhe, ayithelekise nenye indima engathi ikwabhekisa kwakumcimbi awuphetheyo. Igama ngalinye lalinikwa ithuba lokuba libe negalelo kumxholo wendawo ayifundayo, kuze kuthi ukuba, ngokubona kwakhe, liyahambelana nale ndawo ayifundayo, kunye nenye indawo efana nayo, liyeke ukuba yingxaki. Ngaloo ndlela, wakwazi ukuba athi akuhlangana nendawo ekunzima ukuyiqonda afumane inkcazo kwenye indawo yeziBhalo. Njengoko wayefunda ezingisile ukuthandazela ukukhanyiselwa lizulu, oko kwakubonakala engqondweni yakhe kumnyama ngaphambili kwenziwa kwacaca. Waya wayazi inyaniso yamazwi omdumisi, athi: “Ukutyhila kwamazwi akho kuyakhanyisa, kuqondisa abazizidenge.” INdumiso 119:130.

Waya wathi ngomdla omkhulu wafunda incwadi kaDaniyeli neyesiTyhilelo, esebenzisa kwayona le ndlela yokuchaza ayisebenzisa kweminye imibhalo, wafumana, ngovuyo olukhulu, ukuba imifuziselo yesiprofeto inako ukuqondwa. Wabona ukuba iziprofeto, ngokwendlela eziye zazaliseka ngayo, zazaliseka ngokuphandle; nokuba iindlela ezahlukeneyo ekufanekiswe ngazo—izikweko, imizekeliso, izifaniso, njalo njalo,--zaziye zacaciswa, mhlawumbi kwalapho, okanye amazwi awasetyenziswayo acaciswa komnye umbhalo, kwathi ngokuchazwa ngolo hlobo, kwalula ukuziqonda ngokuphandle. “Ndaya ndaneliseka,” utsho, “ukuba iBhayibhile iluhlelolweenyaniso ezityhiliweyo, ezinikwe ngokucacileyo nangokululaukuzeathi umntuolahlekayo,nangona esisihiba, angaphazami kuyo.”--Bliss, page 70. Ikhonkco nekhonco letyathanga lenyaniso, layivuza imizamo yakhe, njengoko kwinyathelo ngenyathelo wayekulanda ukulandelelana kwesiprofeto. Iingelosi zezulu zaziyikhokela ingqondo yakhe ekuvuleni iziBhalo kwingqiqo yakhe.

Wathi ngokuthabatha indlela ezathi zazaliseka ngayo iziprofeto kwixesha eladlulayo njengomzekelo ekunokubonwa ngayo ukuzaliseka kwezo zaziseza kubakho, waneliseka ukuba imbono ethandwayo yokulawula komoya kaKristu—iminyaka eliwaka yasemhlabeni ngaphambi kokuphela kwehlabathi—yayingaxhaswa lilizwi likaThixo. Le

mfundiso yalatha kwiminyaka eliwaka yobulungisa noxolo ngaphambi kokuza buqu kweNkosi, ikubekela kude ukoyika imini kaThixo. Kanti ke, nangona isanelisa injalo, ichasene neemfundiso zikaKristu nezabafundi baKhe, ezaxela ngengqolowa nomdiza nokukhula kunye kude kube lixesha lokuvuna, isiphelo sehlabathi; nokuba "abantu abangendawo noosiyazi baya kuhambela phambili ebubini;" nokuba "ngemihla yokugqibela kuya kufika amaxesha anomngcipheko," nokuba ubukumkani bobumnyama buya kuqhubeka kude kube kukufika kweNkosi baze bagqitywe baphele ngumoya womlomo wayo baze batshatyalaliswe kukukhanya kokufika kwaYo. Mateyu 13:30, 38-41; 2 Timoti 3:13, 1; 2 Tesalonika 2:8.

Imfundiso yokuguquka kwehlabathi nolawulo lukaKristu lalingazange libenayo ibandla lexesha labapostile. Yayingamkelekanga kuwo onke amaKristu kwada kwaba sekuqaleni kwenkulungwane yeshumi elinesibhozo. Njengazo zonke iimposiso, iziphumo zayo zaba zibi. Yabafundisa abantu ukuba bakubone kukude kwixesha elizayo ukuza kweNkosi, kwaza oko kwabathintela abantu ekubeni bayinike ingqalelo imiqondiso exela ngokuza kwaYo. Yakhuthaza imvakalelo yokuba nethemba nenkuseleko ezazingenaso isiseko nezakhokelela abaninzi ukuba bakutyeshele ukulungiselela okufunekayo ukuze bakwazi ukuyihlangabeza iNkosi yabo.

UMiller wafumanisa ukuba ukuza kukaKristu okubonwa ngamehlo, nobungesiqu ngokwaso, kufundiswa ngokucacileyo eziBhalweni. Uthi uPawulos: "INkosi ngokwayo iya kuhla emazulwini inendanduluko, inelizwi lesiphatha zithunywa, inexilongo likaThixo." 1 Tesalonika 4:16. UMsindisi Yena wathi: "Zimbone uNyana woMntu ezulwini, esiza phezu kwamafu ezulu, enamandla, nobuqaqawuli obukhulu." "Kuba kwanjengokuba umbane uthi uphume empumalanga, ubonakale kude kuse entshonalanga, kuya kuba njalo nokufika koNyana woMntu." Mateyu 24:30, 27. Uza kuba ekhatshwa yiyo yonke imikhosi yasezulwini. "[Wofika] uNyana woMntu esebuqaqawulini bakhe, enazo zonke izithunywa ezingcwele." Mateyu 25:31. "Wozithuma izithunywa zakhe zasemazulwini, zinexilongo elisandi sikhulu, zihlanganisele ndawonye abanyulwa bakhe." Mateyu 24:31.

Ekufikeni kwaKhe, amalungisa afileyo aya kuvuswa, aze amalungisa aphilayo enziwe kumila kumbi. "Asiyi kulala ukufa sonke;" utsho uPawulos, "kodwa siya kwenziwa ngakumbi sonke, ngesiquphe, ngephanyazo, ngexilongo lokugqibela. Kuba liya kulila ixilongo, bavuke abafileyo bengenakonakala, senziwe ngakumbi ke thina. Kuba kumele oku konakalayo ukwambatha ukungonakali, noku kufayo ukwambatha ukungafi." 1 Korinte 15:51-53. Kanti kwileta ayibhalele abaseTesalonika, emva kokuba echaze ukuza kweNkosi, uthi: "Abafele kuKristu [baya kuvuka] kuqala, sandule thina babudlayo ubomi, basaseleyo, sixwilelwe emafini kwakunye nabo, siye kuyikhawulela iNkosi esibhakabhakeni; size ngokunjalo sihlale sihleli, sindawonye neNkosi." 1 Tesalonika 4:16, 17.

Abantu baKhe ababufumani ubukumkani ade afike ngokwaKhe ubuqu uKristu. UMsindisi wathi: “Xa athe wafika uNyana woMntu esebuqaqawulini bakhe, enazo zonke izithunywa ezingcwele, ngelo xa uya kuhlala phezu kwetrone yobuqaqawuli bakhe; zihlanganiswe phambi kwakhe zonke iintlanga, abahlule abanye kwabanye, njengokuba umalusi ezahlula izimvu ezibhokhweni; athi zona izimvu azimise ngasekunene kwakhe, athi kodwa zona iibhokhwe azimise ngasekhohlo. Uya kuthi ke ukumkani kwabangasekunene kwakhe, Yizani nina nisikelelweyo nguBawo, nibudle ilifa ubukumkani obalungiselelwa nina kwasekusekweni kwehlabathi.” Mateyu 25:31-34. Sibonile koku kubhaliweyo kusanda kunikwa ukuba, xa uNyana woMntuesiza,abafileyo bayavuswa bengenakonakalabazeabaphilileyobenziwekumilakumbi.Ngoku kwenziwa kumila kumbi kukhulu, balungiselelwa ukwamkela ubukumkakni; kuba uPawulos uthi: “Inyama negazi azinako ukubudla ilifa ubukumkani bukaThixo, nokonakala akunakukudla ilifa ukungonakali.” 1 Korinte 15:50. Umntu, ngokwale meko akuyo, unokufa nokonakala; kodwa ubukumkani bukaThixo abunako ukonakala, kodwa bumi ngonaphakade. Ngoko ke, umntu ekule meko akuyo, akanako ukungena ebukumkanini bukaThixo. Ngoko ke, xa uYesu efika, unika ukungabi nakufa kubantu baKhe; aze ababizele ukuba badle ilifa ubukumkani ababe ziindlamafa zabo kuphela ukuza kuthi ga ngoku.

Ezi kunye nezinye izibhalo zabonisa ngokucace kakhulu kwingqondo kaMiller ukuba iziganeko ezazilindelwe jikelele ukuba zenzeke ngaphambi kokuza kukaKristu, njengolawulo loxolo kuyo yonke indawo nasekumiselweni kobukumkani bukaThixo emhlabeni, zizinto ezaziza kulandela ukubuya kwesibini. Ngaphezu koko, yonke imiqondiso yamaxesha neemeko zehlabathi zazihambelana nenkcazo yesiprofeto yemihla yokugqibela. Wanyanzeleka ukuba afikelele kwisigqibo, ngokufunda kwakhe isiBhalo kuphela, sokuba ixesha elalimiselwe ukuqhubeka komhlaba ukwimeko ekhoyo, kwakufikelele ekubeni kuphele.

“Olunye uhlobo lwento ebonakalayo eyachukumisa ingqondo yam ngokupheleleyo,” uthi, “yayikukulandelelana kweziBhalo. . . . Ndafumana ukuba, iziganeko ezixelwe kwangaphambili, ezazalisekayo kwixesha eladlulayo, zakholisa ukwenzeka ngexesha elinikiweyo. Iminyaka elikhulu elinamashumi amabini eminyaka kunogumbe (Genesis 6:3); iintsuku ezisixhenxe ezaziza kuza ngaphambi kwakhe [unogumbe], neentsuku ezingamashumi amane emvula eyaxelwa kwangaphambili (Genesis 7:4); iminyaka engamakhulu amane okuphambukela kwembewu ka-Abraham (Genesis 15:13); iintsuku ezintathu zamaphupha, elomngcamli nelomoji wezonka (Genesis 40:12-20); iminyaka esixhenxe kaFaro (Genesis 41:28-54); iminyaka engamashumi amane entlango (Numeri 14:34); iminyaka emithathu enesiqingatha yendlala (1 Kumkani 17:1) [bona nakuLuka 4:25;] . . . amashumi asixhenxe eminyaka yasekuthinjweni (Yeremiya 25:11); amaxesha asixhenxe kaNebhukadenetsare (Daniyeli 4:13-16); kunye neeveki ezisixhenxe, namashumi amathathu aneeveki ezimbini, kunye neveki enye, ezenza iiveki

ezingamashumi asixhenxe, ezimiselwe amaYuda (Daniyeli 9:24-27),--ezi ziganeko zinemiqobo yala maxesha zonke zaka zayimicimbi yesiprofeto, zaza zazaliseka ngokokuxelwa kwazo kwangaphambili."--Bliss, pages 74, 75.

Xa ke ngoko, ngokufumana kwakhe, ekufundeni kwakhe iBhayibhile, amaxesha awahlukeneyo elandelelana ngokuwaqonda kwakhe, eya kufikelela ekuzeni kwesibini kukaKristu, wayengenako ukuzinceda ukuba angawathabathi njenga"maxesha abekwe ngenxa engaphambili," uThixo awawatyhilayo kubakhonzi baKhe. "Izinto ezisitheleyo," wathi uMoses, "zezikaYehova uThixo wethu; izinto ezityhilekileyo zezethu, nezoonyana bethu kuse ephakadeni;" yaza iNkosi yazisa ngomprofeti uAmos, ukuba "ayikhe yenze into, . . . ingathanga iluhlakaze ucweyo lwayo kubakhonzi bayo abaprofeti." Duteronomi 29:29; Amos 3:7. Abafundi belizwi likaThixo banako, ngoko, ukulindela, ngesibindi, ukufumana esona siganeko sikhulu esenzekayo kwimbali yoluntu esalathwe ngokucacileyo eziBhalweni zenyaniso.

"Njengoko ndandoyisakele," uthi uMiller, "sonke isiBhalo, siphefumlelwe nguThixo . . . [siluncedo]", (2 Timothy 3:16); nokuba asizange sifike nangaliphi ixesha ngentando yomntu, kodwa sabhalwa njengoko abantu abangcwele babeqhutywa nguMoya Oyingcwele (2 Petros 1:21), saye sasibhalelwe 'okwethu ukufundiswa, ukuze sithi ngalo unyamezelo novuselelo lwezibhalo sibe nalo ithemba' (Roma 15:4), ndanyanzeleka ukuba ndikuxabise ukulandelelana kweendawo zeBhayibhile njengokuba zizindawo zelizwi likaThixo, njengokuba zinikwe ilungelo lokuqatshelwa sithi, njengazo naziphi iindawo zeziBhalo. Ke ngoko, ndeva ukuba ekuzameni ukuqonda oko uThixo wathi, ngenceba yaKhe, wakubona kufanelekile ukuba akutyhile kuthi, andabi nalo ilungelo lokudlula ngaphaya kwamaxesha esiprofeto."-- Bliss, page 75.

Isiprofeto esabonakala siliveza ngokucacileyo ixesha lokufika kwesibini [kukaYesu] sesikaDaniyeli 8:14: "Koda kube kukuhlwa, kusisa, okungamawaka amabini anamakhulu amathathu; yandule ukulungiswa ingcwele." Ngokulandela umgaqo wakhe wokusenza isiBhalo umchazi waso, uMiller wafunda ukuba usuku ngokomfuziselo wesiprofeto lumele umnyaka (Numeri 14:34; Hezekile 4:6); wabona ukuba ixesha leentsuku zesiprofeto ezingama-2300, okanye iminyaka eqhelekileyo, yayiza kuya kufika ngaphaya kokuphela kwexesha lamaYuda, njengoko lingakwazi ukuthetha ngengcwele yelo xesha. UMiller wamkela imbono eyayifumaneka jikelele yokuba, kwixesha lobuKristu umhlaba uyingcwele, waza ngoko waqonda ukuba ukuhlanjululwa kwengcwele okwaxelwa kwangaphambili kuDaniel 8:14 kwakumele ukuza kwesibini kukaKristu. Ukuba, ke ngoko, isiqalo seentsuku ezingama-2300 singafunyanwa, wagqiba kwelokuba, ixesha lokufika kwesibini lingaqinisekiswa kwangoko. Ngaloo ndlela, kwakuya kutyhilwa ixesha leso siganeko sikhulu, ixesha xa le meko ikhoyo, nalo "lonke ikratshi negunya layo, ubuyokoyoko nokungabi nto, inkohlakalo nengcinezelo, ziya kufika esiphelweni;" xa isiqalekiso siya "kususwa emhlabeni, ukufa kutshatyalaliswe, abakhonzi bakaThixo

bawunikwe umvuzo, abaprofeti nabangcwele, nabo baloyikayo igama laKhe, baze batshatyalaliswe abo bawonakalisayo umhlaba."--Bliss, page 76.

Ngokunyaniseka okutsha nokunzulu, uMiller waqhubeka nokuzihlola iziprofeto, ubusuku bonke neemini ezinikele ekufundeni oko kwabonakala ngoku kubaluleke kakhulu kwaye kutsala umdla omkhulu. Kwisahluko sesibhozo sikaDaniyeli, akazange afumane mkhondo umkhokelela kwindawo apho zaziqala khona iintsuku ezingama-2300; ingelosi uGabriyeli, nangona yayiyalelwe ukuba imenze uDaniyeli ukuba awuqonde umbono, yamnika ingcaciso engaphelelanga. Njengoko intshutshiso embi eyayiza kulifikela ibandla yayityhileka embonweni, amandla omzimba aphela. Akazange akwazi ukunyamezela ngaphezulu, yaza ingelosi yamshiya okwexesha elithile. UDaniyeli "[wa]phela [wa]neentsuku esifa." "Ndamangaliswa yimbonakalo leyo," uthi, "kwakungekho uyiqondayo."

Kanti ke, uThixo wayemyalele umthunywa waKhe: "Mqondise imbonakalo." Loo myalelo kufuneka uzalisekile. Ekuwuthobeleni, ingelosi, sekulithuba emva koko, yabuyela kuDaniyeli, isithi: "Ngoku ndiphumile ukuba ndikufundise, uqonde;" "liqonde ke ilizwi, uqonde umbono." Daniyeli 8:27, 16; 9:22, 23, 25-27. Kukho indawo eyayinye ebalulekileyo kumbono wesahluko sesi-8 eyashiywa ingacaciswanga, ebhekiselele exesheni—ixesha lama-2300 eentsuku; ngoko ke, ingelosi, ngokuqalisa ukuchaza, yagxila kakhulu kumba wexesha:

"Bamiselwe iiveki ezimashumi asixhenxe abantu bakowenu, nomzi wakowenu ongcwele. . . . Yazi ke uqiqe ukuba, kuthabathela ekuphumeni kwelizwi lokuba ibuyiswe yakhiwe iYerusalem, kuse kuMthanjiswa oyinganga, ziiveki ezisixhenxe; ziiveki ezimashumi mathandathu anambini, eya kubuyiswa yakhiwe ibe banzi, icandwe, ekucuthekeni ke kwamaxesha. Emveni ke kweeveki ezimashumi mathandathu anambini, uya kunqunyulwa uMthanjiswa, angabi saba nanto. . . . Abaninzi yobaqinisela umnqophiso iveki enye; ngesiqingatha seveki iphelise imibingelelo neminikelo yokudla."

Ingelosi yayithunyelwe kuDaniyeli ngenjongo eyodwa yokuba imchazele indawo awasilela ukuyiqonda embonweni wesahluko sesibhozo, intetho engqamene nexesha—"Koda kube kukuhlwa, kusisa, okungamawaka amabini anamakhulu amathathu; yandule ukulungiswa ingcwele." Emva kokumyalela uDaniyeli ukuba isithi: "liqonde ke ilizwi, uqonde umbono," amazwi nje okuqala engelosi athi: "Bamiselwe iiveki ezimashumi asixhenxe abantu bakowenu, nomzi wakowenu ongcwele." Igama apha eliguqulwe "[ba]miselwe" lithetha "ukuqhawula" [okanye ukuhlomlelwa]. Iiveki ezimashumi asixhenxe, ezimele ama-490 yeminyaka, ithi ingelosi aqhawulwe, ngokubhekiselele ngendlela eyodwa kumaYuda. Phofu yayiqhawulwe entweni? Njengoko ama-2300 eentsuku yayikuphela kwexesha elikhankanyiweyo kwisahluko sesi-8, kufuneka ke libe lixesha eliyinxalenye yezi ntsuku zingama-2300, kwaye kufuneka la maxesha mabini aqale

kunye. Iiveki ezimashumi asixhenxe zazixelwe yingelosi ukuba ziqala ekuphumeni komthetho wokubuyiselwa kwakhiwe iYerusalem. Ukuba umhla walo mthetho ubunokufunyanwa, kutsho ukuthi indawo yokuqala kwexesha elikhulu lama-2300 eentsuku lingaqinisekiswa.

Kwisahluko sesixhenxe sikaEzra, umthetho uyafunyanwa. Iindima 12-26. Kwimo yawo epheleleyo, wakhutshwa nguArtashashta, ukumkani wasePersi, 457 B.C. KuEzra 6:14, indlu kaYehova eYerusalem, kuthiwa yakhiwa ngokomthetho [“umyalelo” ngokoqikelelo] kaKoreshi, noDariyo, noArtashashta ukumkani wasePersi.” Ezi kumkani zintathu, ekuyileni, ekuqinisekiseni, nasekwenziweni komyalelo, kwawuzisa ekuwufezekiseni okufunwa sisiprofeto ukuphawula isiqalo seminyaka engama-2300. Ukusebenzisa umnyaka wama-457 B.C., ukuba ube lixesha lokugqitywa komyalelo njengomhla womthetho, zonke iinkcukacha zesiprofeto ezingeeveki ezimashumi asixhenxe kwabonakala ukuba zizalisekile.

“Kuthabathela ekuphumeni kwelizwi lokuba ibuyiswe yakhiwe iYerusalem, kuse kumthanjiswa oyinganga, ziiveki ezisixhenxe; ziiveki ezimashumi mathandathu anambini:--oko kukuthi, ziiveki ezingamashumi amathandathu, okanye iminyaka engama-483. Umthetho ka-Artashashta wasebenza ekwindla ngowama-457 B.C. Ukususela kweli xesha, ama-483 eminyaka afikelela kukwindla lowama-A.D. 27. (Bona ISIHLOMELO). Ngelo xesha, esi siprofeto sazaliseka. Igama “Mesiya” libonisa “Othanjisiweyo.” Ngexesha lasekwindla ngowama-A.D. 27, uKristu wabhaptizwa nguYohane waza wamkelwa ukuthanjiswa koMoya. Umpostile uPetros wangqina ukuba “uThixo wamthambisa ngoMoya Oyingcwele nangamandla.” IZenzo 10:38. Yena uMsindisi ngokwaKhe, wathi: “UMoya weNkosi uphezu kwam, ethe ngenxa yoko yandithambisela ukushumayela iindaba ezilungileyo kumahlwempu.” Luka 4:18. Emva kokubhaptizwa kwaKhe, waya eGalili, “evakalisa iindaba ezilungileyo zobukumkani bukaThixo, esithi, Lizalisekile ixesha.” Marko 1:14, 15.

“Abaninzi yobaqinisela umnqophiso iveki enye.” “Iveki” eveziweyo apha, yeyokugqibela kwezingamashumi asixhenxe; yeyokugqibela kwixesha leminyaka esixhenxe eyabekelwa amaYuda ngendlela ekhethekileyo. Ngeli xesha, ukususela ngowama-A.D. 27 ukuya kowama-A.D. 34, uKristu,--ekuqaleni, inguYe, kwathi kamva yangabafundi baKhe—wasihambisa isimemo seendaba ezilungileyo ngokukodwa kumaYuda. Njengokuba abafundi babephuma neendaba ezilungileyo zobukumkani, umyalelo woMsindisi wawuthe: “Ze ningasingi endleleni yeentlanga, ningangeni nasemzini wamaSamariya; yiyani ke kanye kwizimvu ezilahlekileyo zendlu kaIsrayeli.” Mateyu 10:5, 6.

“Ngesiqingatha seveki iphelise imibingelelo neminikelo yokudla.” Ngowe-A.D. 31, kwiminyaka emithathu emva kokubhaptizwa kwaYo, iNkosi yethu yabethelelwa

emnqamlezweni. Ngombingelelo omkhulu owanikelwa eKalvari, kwaphela uhlelo lweminikelo olwathabatha iminyaka engamawaka amane lusalatha phambili kwiMvana kaThixo. Uhlobo lwahlangana nesiqu, yaza yonke imibingelelo neentlambululo zohlelo lweenkonzo ezazikho zayeka.

Iiveki ezimashumi asixhenxe, okanye iminyaka engama-490, eyayibekelwe amaYuda ngokukodwa, yaphela, njengoko sibonile ngowe-A.D. 34. Ngelo xesha, ngesenzo sequmrhu elilawulayo, iSanhedrin yamaYuda, isizwe sakutywina ukwala kwaso igospile ngokubulala uStefano nokutshutshisa abalandeli bakaKristu. Ngoko, isigidimi sosindiso, sanikelwa ehlabathini. Abafundi, ngokunyanzelwa yintshutshiso, basaba eYerusalem, "balityhutyha ilizwe, beshumayela iindaba ezilungileyo." "Wehla uFilipu, waya emzini welaseSamariya, wamvakalisa uKristu kubo." UPetros, ekhokelwa lizulu, wazityhila iindaba ezilungileyo kumthetheli-khulu waseKesareya, uKorneli; uPawulos, owayenobushushu, nowabizelwa kwinkolo kaKristu, wayalelwa ukuba ase iindaba zovuyo "kude kwiintlanga." IZenzo 8:4, 5;22:21.

Ukuza kufikelela kule ndawo, zonke iinkcukacha zeziprofeto zazaliseka ngendlela emangalisayo, kwaye nesiqalo seeveki ezimashumi asixhenxe samiselwa kumnyaka wama-457 B.C. ngaphandle kwengxaki, kwakunye nokuphela kwayo ngowama-A.D. 34. Kwezi nkcukacha, abukho ubunzima bokufumana ixesha lokuphela kweentsuku ezingama-2300. Iiveki ezingama—490 eentsuku—zakuba ziqhawulwe kwezingama-2300, kwasala iintsuku ezili-1810. Emva kokuphela kweentsuku ezingama-490, iintsuku ezili-1810 kwakusafuneka zizalisekile. Ukususela kowe-A.D. 34, iminyaka eli-1810 ihamba iyokufika kowe-1844. Ngenxa yoko, ama-2300 eentsuku zikaDaniyeli 8:14 aphela ngowe-1844. Ekupheleni kweli xesha likhulu lesiprofeto, ngobungqina bengelosi kaThixo, iyakwandula "ukulungiswa [ukuhlanjululwa (NKJV)] ingcwele." Laba ke ixesha lokuhlanjululwa kwengcwele—nto leyo ekwakukholelwa jikelele ukuba iya kwenzeka ekubuyeni kwesibini—lalathwa ngokuqinisekileyo.

Ekuqalekeni, uMiller namahlakani akhe bakholelwa ukuba iintsuku ezingama-2300 zaziza kuphela ngexesha lentwasahlobo yowe- 1844, kanti ke isiprofeto sasalathe kwixesha lasekwindla laloo mnyaka. (Bona ISIHLOMELO). Ukuphosa ekuyiqondeni le ndawo kwazisa ukudana nokudideka kwabo babemise ixesha langaphambili njengexesha lokuza kweNkosi. Phofu, oku akuzange kube negalelo nakancinane ekuqineni kwembono ebonisa ukuba iintsuku ezingama-2300 zaziphela ngowe-1844, nokuba isiganeko esasimelwe kukuhlanjululwa kwengcwele kwakufuneka senzekile.

Waphinda wazifunda iziBhalo njengoko wayenzile ngaphambili, ukuze abone ukuba, ngokwenene, zazisisityhilelo sikaThixo, kodwa, engathanga zisuka uMiller alindele nakancinane ukuba zaziya kufikelela kwisiphumo ezafikelela kuso ngeli xesha. Yena

ngokwakhe akazange ancome ukuphengulula kwakhe ngeziphumo. Okwakubonakala eziBhalweni kwakucace kakhulu kwaye kunamandla ukuba kungabekwa nje ecaleni.

Wayenikele iminyaka emibini ekufundeni iBhayibhile, xa ngowe-1818 wafikelela kwimbono yokuba, kwisithuba sama-25 seminyaka uKristu uza kubonakala ezokuhlangula abantu baKhe. “Andidingi nokuba ndithethe,” watsho uMiller, “ngovuyo oluzalise intliziyo yam ngokubhekiselele kuchulumanco olulindelekileyo, nangolangazelelo oluzalise umphefumlo wam lokubakho kovuyo lwabahlangulweyo. Ngoku iBhayibhile yaba yincwadi entsha kum. Ngokwenene, yayisisidlo sengqiqo; konke okwakumnyama, kufihlakele, okanye kusithele kum kwiimfundiso zayo, iBhayibhile, kwaya kwanyamalala engqondweni yam phambi kokukhanya okucacileyo okwathi chapha kuphuma kumaphepha ayo angcwele; zavela zinjani ukukhanya nokubengezela iinyaniso ezathi gqi apho! Zonke izinto ezikhabanayo nezingavumelaniyo endandizifumana elizwini ngaphambili zemka; kwathi, nangona zazikho iindawo ezininzi endandinganelisekanga zizo, kodwa ndaziqonda ngokupheleleyo, kuba ukukhanya okuninzi okwaphuma kuyo kwayikhanyisela ingqondo yam eyayisebumnyameni ngaphambili, ndaza ndaziva ndikonwabele ukusifunda isiBhalo, endandingazange ndicinge ngaphambili ukuba ndingaze ndikufumane ukonwaba okunjalo kwiimfundiso zaso.”--Bliss, pages 76, 77.

Ngembono enendili yokuba iziganeko ezikhulu kangako ezaxelwa kwangaphambilieziBhalweniukubazizalisekengexeshaelifutshane kangako, kwafika engqondweni yam ngamandla amakhulungoxanduva lwam emhlabeni, ngenxa yobungqina obayichukumisayo ingqondo yam.”-- Bliss, page 81. Waya wakuva kungumthwalo wakhe ukwabelana nabanye ngokukhanya awakufumanayo. Walindela ukuqubisana nenkcaso kwabangahloneli Thixo, kodwa wayeqinisekile ukuba onke amaKristu ayeya kulivuyela ithemba lokuhlangana noMsindisi awayesithi ayamthanda. Olona loyiko lwakhe lwalulokuba kuvuyo lwawo olukhulu kwithemba lokuhlangulwa okunobuqaqawuli, olwaluza kwenzeka kamsinya, abaninzi babeza kuyamkela imfundiso bengazihlolanga iziBhalo ngokubonakala kwenyaniso yazo. Waba mathidala ngenxa yoko ukuyinika, hleze abe nemposiso baze ngenxa yakhe babe baninzi abalahlekiswayo. Oko kwenza ukuba abufunde ubungqina obuxhasa iziphumo awayefikelele kuzo, nokuqaphela ngobulumko bonke ubunzima obabufika engqondweni yakhe. Wafumanisa ukuba iinkcaso zaya zaphela phambi kokukhanya kukaThixo, njengenkungu phambi kwemitha yelanga. Iminyaka emihlanu eyachithwa ngolo hlobo yamshiya oyisakele ngokupheleleyo ngokulunga kwendawo awayithabathayo wema kuyo.

Ngoku umthwalo wokwazisa abanye ukuba oko akukholelwayo kufundiswe ngokucacileyo eziBhalweni wafika ngamandla amatsha phezu kwakhe. “Ndathi ndisenza umsebenzi wam,” wathi, “kwasoloko kunkenteza ezindlebeni zam, ‘Hamba uxelele ihlabathi ingozi abakuyo.’ Le indima yazinga ukufika kum: ‘Ndakuthi kongendawo, Wena ungendawo, uya kufa, inene; usuke ungathethi wena, ukuba umvuselele ongendawo, emke

endleleni yakhe: wofa yena ongendawo ngobugwenxa bakhe, ke igazi lakhe ndolifuna esandleni sakho. Wena ke, xa uthe wamvuselela ongendawo endleleni yakhe, ukuba abuye kuyo, akabuya endleleni yakhe: wofa yena ngobugwenxa bakhe, ke wena uwuhlangule umphefumlo wakho.' Hezekile 33:8, 9. Ndeva ngathi, ukuba abakhohlakeleyo banokulunyukiswa, iinkulungwane zabo zingaguquka; nokuba, xa bengalunyukiswanga, igazi labo liya kufunwa esandleni sam."--Bliss, page 92.

Waqala ukuzibeka iimbono zakhe ngasese xa athe wafumana ithuba, ethandazela ukuba kubekho mfundisi uthile unokuliva igalelo lazo aze azinikeleekuzibhengezeni.Wayengakwazikodwaukuyigxotha ingcamango yokuba unoxanduva olulolwakhe lokunika isiyalo. Amazwi awayesoloko enkenteza engqondweni yakhe, ayesithi: "Hamba ukuxele oku ehlabathini; igazi labantu ndiya kulifuna esandleni sakho." Kwaba yiminyaka elithoba elindile, umthwalo wona usahleli phezu komphefumlo wakhe, wada ngowe-1831, okokuqala, wanika esidlangalaleni izizathu zenkolo yakhe.

Njengoko uElisha wabizwa ekulandeleni iinkabi zakhe emasimini ukuba amkele ingubo yokungcwaliselwa umsebenzi wobuprofeti, kwaba njalo nakuWilliam Miller ukubizwa kwakhe ukuba ashiye ikhuba neenkabi avulele abantu iimfihlelo zobukumkani bukaThixo. Engcangcazela, wawuqala umsebenzi wakhe, ebakhokela abo babemphulaphula inyathelo ngenyathelo kumaxesha esiprofeto kuse ekubonakaleni kwesibini kukaKristu. Kwinyathelo ngalinye wayezuza amandla nokuqina xa ebona ukunaba komdla owawuvuselelwa ngamazwi akhe.

Kwaba kuphela ngokucengwa ngabazalwana bakhe, ekwathi ngamazwi abo, waluva ubizo lukaThixo. Ngeli xesha wayeminyaka imashumi mahlanu ubudala, engaqhelananga nokuthetha esidlangalaleni, esindwa kukuzibona engawufanelanga umsebenzi owawuphambi kwakhe. Noko kunjalo, ukususela kwasekuqaleni, imizamo yakhe yasikelelwa ngendlela emangalisayo kukusindiswa kwemiphefumlo. Isifundo sakhe sokuqala salandelwa kukuvuseleleka kwenkolo ekwathi kuko ishumi elinesithathu leentsapho eziphelelelyo, ngaphandle kwabantu ababini, zaguquka. Kwangoko wacelwa ukuba ayokuthetha kwezinye iindawo, kwaza kwathi, phantse kuzo zonke iindawo, umsebenzi wakhe waba neziphumo zokuvuselelwa komsebenzi kaThixo. Aboni baguquka, amaKristu aphaphamela ekuzinikeleni okungaphezulu, bathi abakholwa kuThixo bengayifuni iBhayibhile nabangakholwayo bancedwa ukuba bayivume inyaniso yeBhayibhile nenkolo yobuKristu. Ubungqina babo wayebasebenzela bathi: "Kukho udidi lweengqondo olufikelelwa nguye olungekho kwimpembelelo yabanye abantu."-- Bliss, page 138. Ukushumayela kwakhe kwakulungiselwe ukuvusela ingqondo yomntu wonke kwizinto ezinkulu zenkolo nokunqandwa ukuthanda ihlabathi nokuziyekela kubuyokoyoko bexesha.

Phantse kuzo zonke iidolopu, kwakukho amashumi, kwezinye, amakhulu, awayeguquka ngenxayokushumayelakwakhe.Kwiindawoezininzi, amabandla amaProtestanti, phantse awo wonke amahlelo wazivulelwa iinkonzo zamaProtestanti. Kanti ezinye izimemo zazivela kubafundisi beerhamente eziliqela. Yayingumthetho wakhe ongajikiyo ukungasebenzi kwindawo angamenywanga kuyo, kodwa kungekudala wazifumana engakwazi ukusamkela isiqingatha sezicelo ezazithululwa phezu kwakhe. Abaninzi abangazange bazamkele iimbono zakhe ngelona xesha liqinisekileyo lokufika kwesibini, baya boyisakala kukuqiniseka nokusondela kokuza kukaKristu nokudingeka kokuba bakulungiselele. Kwezinye zezixeko ezikhulu umsebenzi wakhe waba negalelo elibonakalayo. Abathengisa utywala bakuyeka ukubuthutha, bazijika iindawo zokuthengisa zangamagumbi okuhlangana; iindawo zokungcakaza zawiswa; abangakholwayo, abangayifuniyo iBhayibhile, abakholelwa kusindiso lomntu wonke nabona baqhankqalazi bancanywayo, bakhuthazeka, abanye babo kuyiminyaka bengazanga bawungena umnyango wendlu yokukhonza. Imithandazo yamiselwa ngamabandla awahlukeneyo, kwiindawo ezahlukeneyo, phantse ngazo zonke iiyure, oosomashishini behlangana emini emaqanda bethandaza bedumisa. Kwakungekho ukuthabatheka okuchitha ixesha, kodwa phantse kubo bonke abantu jikelele kwakukho undiliseko ezingqondweni. Umsebenzi wakhe, njengowabaHlaziyi bangaphambili, wawukholisa ukoyisela ukuqonda nokuvusa isazela kunokuvusa nje iimvakalelo.

Ngowe-1833, uMiller wafumana imvume yokushumayela kwiBandla laseBhaptizi, awayelilungu lalo. Iqela elikhulu labafundisi bebandla lakhe nabo bawamkela umsebenzi wakhe, kwaza kwangokuvuma kwabo ngokusemthethweni ukuba akwazi ukuqhubeka nomsebenzi wakhe. Wayehamba eshumayela engayeki, nangona ukusebenza kwakhe kwakugxile eNew England nakwiMiddle States. Kwaba yiminyaka emininzi ezithwalele ngokwakhe iindleko zakhe, kwaye engazange emva koko afumane ngeniso ngokwaneleyo ukuhlangabezana nokuya kwiindawo ngeendawo awayemenywe kuzo. Ngoko ke, ukusebenzela abantu, kuba kwakungelilo iphulo lokuzuza imali, kwaba ngumthwalo onzima phezu kwempahla yakhe, neyayisiya icutheka ngeli xesha lobomi bakhe. Wayenosapho olukhulu, kodwa kuba bonke babenoqoqosho, bekhuthele, yanela ifama yakhe ukubagcina bona kwakunye naye.

Ngowe-1833, kwiminyaka emibini emva kokuba uMiller waqala ukuthetha esidlangalaleni ngezibonakalaliso zokuza kukaKristu okusondeleyo, kwabonakala umqondiso wokugqibela kweyathenjiswa nguMsindisi njengemiqondiso yokuza kwaKhe kwesibini. Wayethe uYesu: “[Iinkwenkwezi] ziwe ezulwini.” Mateyu 24:29. Aze uYohane kwisiTyhilelo athi, xa ebona embonweni umbono oza kuvakalisa imini kaThixo: “Iinkwenkwezi zezulu zawela emhlabeni, njengokuba umkhiwane uvuthulula amakhiwane awo atshazileyo, wakubethwa ngumoya omkhulu.” IsiTyhilelo 6:13. Esi siprofeto saba nokuzaliseka okucace kakhulu nokubonakalayo ekuweni ngokwesichotho esikhulu

kweenkwenkwezi ngoNovemba 13, 1833. Oko kwaba kukubonakalaliswa okubanzi nokumangalisayo kokuwa kweenkwenkwezi okungazanga kwakho okunjalo;" Isibhakabhaka sonke, phezu kwayo yonke iUnited States, ngelo xesha, iiyure eziliqela, kusisiphithiphithi somlilo! Asikho isiganeko sasezulwini esakha senzeka kweli lizwe esithandeka kakhulu kangako kwabanye abantu ekuhlaleni, okanye sisoyikwa sisothusa kakhulu kangangoko kwabanye." "Ukoyikeka nobuhle obumangalisayo busekho kwiinkumbulo ezininzi. . . . ayizanga yana ngamathontsi amakhulu ngolo hlobo imvula ukudlula iinkwenkwezi ezaziwela emhlabeni; empuma, entshona, entla, nasezantsi, kwafana. Ngalinye, amazulu onke aba ngathi ayashukuma. . . . Umboniso, njengoko uchazwa kwiphepha likaProfesa Silliman, wabonwa kuyo yonke iMelika engasentla. . . . Ukususela kwintsimbi yesibini [ekuseni] ukuya ekuqaqambeni ngokupheleleyo kwemini, isibhakabhaka esasizole ngokupheleleyo singenawo namafu, saba nokudanyazela okubengezelayo kwezikhanyiso okwagcinwa kuwo onke amazulu."--R. M. Devens, American Progress; or, The Great Events of the Greatest Century, ch. 28, pars. 1-5.

"Alukho ulwimi, ngokwenene, olungafikelela kubumenyemenye baloo mboniso mhle; . . . engekho nongazange awubone onokubuzoba ngokufanelekileyo ubuqaqawuli bawo. Kwaba ngathi izulu leenkwenkwezi lonke lahlangana endaweni enye kufuphi nencopho, zaza zaphoseka zonke ngaxesha nye, ngesantya sombane, kuyo yonke indawo yolundi; kanti ke azizange ziphele—amawaka akhawuleza ukulandela apho bekuhambe khonaamawaka, ngokungathi ayedalelweesi siganeko."--F. Reed, kwiChristianAdvocateand Journal, Dec. 13, 1833. "Owona mfanekiso ulungileyo womthi womkhiwane owisa amakhiwane xa untlithwa ngumoya omkhulu, wawungenako ukujongeka."—"The Old Countryman," in Portland Evening Advertiser, Nov. 26, 1833.

KwiNew York Journal of Commerce kaNovemba 14, 1833, kwabakho inqaku elide ngesi siganeko simangalisayo, linentetho ethi: "Akukho nzululwazi okanye isifundiswa, esike saxela okanye sabhala ngesiganeko, ndiyacinga, esifana nesayizolo ekuseni. Umprofeti, kwishumi elinesibhozo leminyaka eyadlulayo, wayixela le nto njengoko injalo, ukuba singaba nengxaki yokuziqonda iinkwenkwezi zisiwa ukuba zithetha ukuwa kweenkwenkwezi , . . . ngendlela ekuphela kwayo enokwenzeka ukuba yinyaniso emhlophe enokubanjwa ngezandla."

Kwaba njalo ukuvezwa kowokugqibela kwimiqondiso yokuzakwaKhe, awathetha ngawo uYesu xa wayethetha nabafundi baKhe okokugqibela: "Xa nithe nazibona zonke ezo zinto, yazini ukuba kukufuphi, sekusemnyango." Mateyu 24:33. Emva kwale miqondiso, uYohane wabona, ngathi sisiganeko esikhulu esilindelekileyo, amazulu evuleka njengencwadi esongwayo, ngexesha umhlaba uzanyazanyiswa, iintaba neziqithi zisuka ezindaweni zazo, abakhohlakeleyo besoyika befuna ukubaleka ebusweni boNyana woMntu. IsiTyhilelo 6:12-17.

Abaninzi abakubonayo ukuwa kweenkwenkwezi bakubona njengokuvakalisa ukuza komgwebo," uhlobo oloyikekayo, oluqinisekileyo, oluhamba ngaphambili, umqondiso onenceba, waloo mini inkulu neyoyikekayo."—"The Old Countryman," kwiPortland Evening Advertiser, Nov. 26, 1833. Ngenxa yoko, ingqalelo yabantu yakhokelelwa ekuzalisekeni kwesiprofeto, baza abaninzi banyanzeleka ukuba basithobele isiyalo sokufika kwesibini [kukaYesu].

Ngomnyaka we-1840, okunye ukuzaliseka okubalulekileyo kwesiprofeto kwavusa umdla kuyo yonke indawo. Kwiminyaka emibini phambi kokuba uJosiah Litch, omnye wabafundisi abaphambili ababeshumayela ukufika kwesibini, wabhala inkcazo yesiTyhilelo 9, exela kwangaphambili ngokuwa kobukumkani baseTurkey [Ottoman Empire]. Ngokokubala kwakhe, eli gunya laliza koyiswa ngo-"A.D. 1840, kwinyanga ka-Agasti;" kwathi sekuziintsuku ezimbalwa phambi kokwenzeka koko, wabhala, wathi: "Ukuvumela ixesha lokuqala, iminyaka eli-150, ukuba lazaliseka kanye phambi kokuba uDeacozes ahlale etroneni ngemvume yamaTurks, nokuba iminyaka engama-391, neentsuku ezilishumi elinesihlanu, elaqala ekupheleni kwexesha lokuqala, kuyakuba sekupheleningomhla we-11 ka-Agasti, 1840, xa igunya leOttoman eConstantinople liya kulindeleka ukubaliwiswe. Oku, ndiyakholwa, kuya kuba njalo."--Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840.

Kanye ngexesha elibekiweyo, iTurkey, ngabameli bayo, bamkela ukhuselo lwamagunya amanyeneyo aseYurophu, kwaba oko kuyibeka [iOttoman] phantsi kolawulo lwezizwe ezingamaKristu. Esi siganeko sazaliseka kanye oko kwakuxelwe ngenx' engaphambili. (Bona ISIHLOMELO). Kwathi kwakwaziwa oku, izihlwele zoyisakala kukungqala kwemithetho-siseko yokuchazwa kwesiprofeto ayayisetyenziswa nguMiller namahlakani akhe, kwaza oko kwanika igalelo elimangalisayo kwintshukumo yokufika [kwesibini kukaYesu]. Amadoda afundileyo nanezikhundla azimanya noMiller, ekushumayeleni nasekusasazeni iimbono zakhe, kwathi ukususela ngowe-1840 ukuya kowe-1844 umsebenzi wanaba ngokukhawuleza.

UWilliam Miller wayenamandla engqondo, eqeqeshwa kukucinga nokufunda; waza wongeza koku ubulumko bezulu ngokuzihlanganisa neThende lobulumko. Wayeyindoda exabiseke kakhulu, eyayikufanele ukunikwa imbeko nokuxatyiswa naphina apho ukundiliseka kwesimilo nokuziphatha okubalaseleyo kwakuxatyisiwe. Ehlanganise ububele benene bentliziyo nokuzithoba kobuKristu kunye namandla okukwazi ukuzilawula, wayemamela enobubele kubo bonke, ekulungele ukuziphulaphula izimvo zabanye nokukucingisisa abakuthethayo. Wathi engaqhutywa kukutshiseka okanye kukuthabatheka, wazihlola iimbono neemfundiso ngelizwi likaThixo, kuze kuthi ukucinga kwakhe okuzinzileyo nolwazi olunzulu lweziBhalo konke kumenze ukuba akwazi ukuyala imposiso abutyhile ubuxoki.

Kanti ke, wayengazange awenze umsebenzi wakhe ingekho inkcaso embi kakhulu. Njengabanye abaHlaziyi, iinyaniso awayezibeka zazingamkelwa ngobubele ziititshala zenkolo ezaziwayo. Njengoko aba babengakwazi ukuyimela indawo yabo ngeziBhalo, babebhenela kwiintetho neemfundiso zabantu, nakwizithethe zooBawo. Lona ilizwi likaThixo lalikuphela kobungqina obamkelekileyo kubashumayeli benyaniso yokufika [kukaYesu]. “IBhayibhile, yona yodwa iBhayibhile!,” yayisisikhuthazo sabo eso. Ukungabikho kwentetho ephuma eBhayibhileni kubachasi kwakusongezelelwa ngokugculela nokuhlekisa. Ixesha, iimali, neetalente zazisetyenziswa ukubukula abo ukubukula abo isono sabo kuphela yayikukuba bekhangele ngovuyo ekubuyeni kweNkosi yabo baye bezama ukuphila ubomi obungcwele nokukhuthaza abanye ukuba bakulungiselele ukubonakala kwaYo.

Yayinenzondelelo imizamo eyenziwayo ukutsalela iingqondo zabantu kude kumxholo wokubuya kwesibini. Kwenziwa ukuba kubonakale kusisono, into ekufuneka abantu babe neentloni ngayo, ukufunda iziprofeto ezisondele ekuzeni kukaKristu nokuphela kwehlabathi. Ngoko ke, isifundisi esiqheliweyo sakujongela phantsi ukukholelwa elizwini likaThixo. Imfundiso yabo yabenza abantu abakholwa, baza abaninzi bathabatha imvume yokulandela ezabo iinkanuko zokungahloneli Thixo. Ngenxa yoko, abaqali bobubi balibeka ityala lako konke phezu kwaBalindi bokufika kukaYesu.

Ngeli xesha etsalela kwizindlu ezazizala ngabantu abaphulaphuli abachubekileyo nabamamelayo, igama likaMiller lalingakholisi ukukhankanywa emaphepheni ngaphandle kwaxa kuhlekiswa okanye lisingelwa phantsi. Abangakhathaliyo nabangamhloneliyo uThixo ababenikwe amandla yindawo ekumi kuyo iititshala zenkolo, babhenela kwiintetho ezithukayo, kwiziqhulo ezinyelisayo, kumalinge abo okufumba izinyeliso phezu kwakhe nomsebenzi wakhe. Le ndoda eyayisele iyingwevu, eyayishiye ikhaya layo elishushu ukuba ijikeleze ngendleko yayo isiya kwizixeko ngezixeko, kwiidolophu ngeedolophu, isebenza ingayeki ukusa ehlabathini isilumkiso esindili somgwebo osondeleyo, yayinyonyozelwa kusithiwa iphambene, ilixoki, imenemene elicinga izinto ezingekhoyo.

Ukuhlekisa, ubuxoki, nokuphatha gwenxa kwafunjwa phezu kwakhe okwenza ukuba akhalime ngengqumbo, nakumaphepha asehlabathini. “Ukuphatha umcimbi onokubaluleka okukhulu kangako neziphumo ezoyikekayo,” ngokungawuxabisi nangokuthetha ngawo ngokungcola, bathi nabantu abathanda ihlabathi, “akwanelwanga nje ukuhlekiswa ngeemvakalelo zabasasazi nabavakalisi bawo,” kodwa “nokuhlekisa ngemini yomgwebo, ukugxeka uThixo ngokwaKhe, nokunyembenya ngoko koyikekayo kwesihlalo sokugweba.”--Bliss, page 183.

Umphembeleli wabo bonke ububi wayengafuni nje ukuthintela isigidimi sokufika, kodwa ukutshabalalisa umthunywa ngokwakhe. UMiller wathetha ngendlela etsolileyo ngenyaniso yesiBhalo ezintliziyweni zabo babe mphulaphula, ekhalimelaizonozabo

ekuphazamisa ukuzanelisa kwabo, aza amazwi akhe acacileyo nahlabayo avusa ubutshaba babo. Inkcaso eyabonakalaliswa ngamalungu ebandla ngakwisigidimi sakhe yanika abodidi oluphantsi isibindi sokugabadela; zaza iintshaba zaceba ukumbulala xa esuka apho kuhlangenwe khona. Noko kunjalo, izithunywa ezingcwele zazibaphakathi kwesihlwele, enye yezi, ikwimo yomntu, imbambe ngengalo lo mkhonzi weNkosi imkhokele esindile ukusuka kwisixuku esinengqumbo. Wayengekawugqibi umsebenzi wakhe, waza uSathana nezithunywa zakhe badaniswa kwinjongo yabo.

Seyikho yonke inkcaso, umdla ngokufika [kukaYesu] waya ukhula. Ukusuka kumashumi namakhulu, izikhungu zakhula zaya kumawaka amaninzi. Abaguqukayo abaninzi babephuma kumabandla awahlukeneyo, kodwa emva kwexesha umoya wenkcaso wabonakala ubachasa aba baguqukayo, aza amabandla aqala ukuthabatha amanyathelo okubohlwaya abo bazamkelayo iimbono zikaMiller. Eli nyathelo lamenza ukuba abhale, ekuthetheni kwakhe namaKristu awo onke amahlelo, esithi, ukuba iimfundiso zakhe zazibubuxoki, kufuneka aboniswe impazamo yakhe ngeziBhalo.

“Yintoni esiyikholelweyo,” watsho, “esingayalelwanga lilizwi likaThixo ukuba siyikholelwe, nina ngokwenu enivumayo ukuba lingumgaqo, umgaqo kuphela, wokholo nokuphila? Yintoni esiyenzileyo eyenza ukuba kubekho ukuchaswa okukhohlakele kangaka kwethu okusuka ezipulpitini nasemaphepheni, okuninika isizathu esivakalayo sokuba nisisuse thina [balindele ukufika kukaYesu] emabandleni enu nakubudlelane nani?” “Ukuba siyaphazama, ncedani nisibonise apho impazamo yethu ikhona. Siboniseni elizwini likaThixo ukuba sinemposiso; sihlekwe ngokwaneleyo; oko akusoyiseli ukuba sizibone siphazamile; lilizwi likaThixo kuphela elinokusenza sizijike iimbono zethu. Izigqibo zethu zenziwe ngabom nangomthandazo, njengoko siye sabubona ubungqina eziBhalweni.”-- Bliss, pages 250, 252.

Ukusuka kwisizukulwana ukuya kwesinye, izilumkiso uThixo awazithumelaehlabathiningabakhonzi baKhe zamkelwanjengezinto ezingenako ukukholelwa nangokungakholwa. Xa ubugwenxa babantu ababephila phambi konogumbe bamenza uThixo ukuba athobe isikhukhula samanzi phezu komhlaba, waqala wayazisa kubo injongo yaKhe, ukuze babe nalo ithuba lokubuya ezindleleni zabo ezimbi. Kwaba yiminyaka elikhulu elinamashumi amabini kuvakaliswa ezindlebeni zabo isilumkiso sokuba mabaguquke, hleze ingqumbo kaThixo ibonakalaliswe ngokuthi batshabalale. Isigidimi saba ngathi kubo yintsomi, baza abasikholelwa. Bathi beqinile enkohlakalweni yabo, bahlekisa ngomthunywa kaThixo, bakwenza into engento ukucenga kwakhe, bada bamtyhola ngelithi uzithethela izinto zakhe. Usifumana phi isibindi esingaka umntu omnye sokuba aphakame achasane nawo onke amadoda amakhulu omhlaba? Ukuba isigidimi sikaNowa sasiyinyaniso, kwakutheni ukuze lonke ihlabathi lingasiboni lize lisikholelwe? Into ethethwa yindoda enye ukuchasa ubulumko bamawaka! Abazange basamkele isilumkiso, bengazange bafune naloo nkuseleko emkhombeni.

Abagxeki babesalatha kwizinto zendalo,--ukulandelelana okungajikiyo kwamaxesha omnyaka, izibhakabhaka eziluhlaza ezingazanga zawisa mvula, amadlelo aluhlaza ahlaziywa yimibethe ethambileyo yobusuku,--baze badanduluke bathi: “akathethi zintsomi na lo?” ngokudelela, babesithi umshumayeli wobulungisa ulitsha-ntliziyo elindlongondlongo; baqhubeka, belandela iziyolo zabo ngenzondelelo, bezimisele kakhulu kwiindlela zabo ezimbi, kunangaphambili. Phofu, ukungakholwa kwabo akuzange kusithintele isiganeko esasixelwe kwangaphambili. UThixo wayinyamezela inkohlakalo yabo, ebanika ithuba elaneleyo lokuba baguquke; kodwa, ngexesha elimisiweyo izigwebo zaKhe zathunyelwa kwabo babeyicekisile inceba yaKhe.

UKristu uthi kuya kubakho ukungakholwa okufanayo ngokuza kwaKhe kwesibini. Njengokuba abantu bemihla kaNowa “bengaqondanga, wada wafika unogumbe, wabakhukulisa bonke: koba njalo,” ngokwamazwi oMsindisi,” nokufika koNyana woMntu.” Mateyu 24:39. Xa abantu abazibiza ngokuthi banabantu bakaThixo bezimanya nehlabathi, bephila njengoko liphila, behlangana nalo kwiziyolo ezalelweyo zehlabathi; xa ubuyokoyoko behlabathi buba bubuyokoyoko bebandla; xa iintsimbi zomtshato zikhala, babe bonke belindele iminyaka emide yempumelelo yehlabathi—ngelo xesha, kuya kuthi ngesiquphe, njengoko umbane ubaneka emazulwini, siya kufika isiphelo semibono yabo namathemba abo alahlekisayo.

Njengoko uThixo wathuma umkhonzi waKhe ukuba alilumkise ihlabathi ngoNogumbe owayesiza, ngokunjalo wathumela abathunywa baKhe abanyuliweyo ukuba bazise ngokuba kufutshane komgwebo wokugqibela. Njengoko ababephila noNowa bahlekisa begculela okwakuxelwa kwangaphambili ngumshumayeli wobulungisa, ngokunjalo nangemihla kaMiller abaninzi, nakwabo babezibiza ngokuba bangabantu bakaThixo, bahlekisa ngamazwi okulumkisa.

Kwakutheni ukuze le mfundiso nokushunyayelwa kokuza kwesibini kukaKristu ingamkeleki emabandleni? Lo gama kwabakhohlakeleyo ukufika kweNkosi kuzisa usizi nenkxwaleko, kumalungisa kuzele luvuyo nethemba. Le nyaniso inkulu ibe iyintuthuzelo kwabathembekileyo bakaThixo kuwo onke amaphakade; kutheni ke le nto isuke yaba “lilitye lokukhubeka” njengoMqali wayo kubantu abazibiza ngaYe? YiNkosi ngokwayo eyathembisa abafundi baYo: “Ukuba ndimkile ndaya kunilungisela indawo, ndiya kubuya ndize, ndinamkelele kum ngokwam.” Yohane 14:3. YayinguMsindisi onovelwano, owayesazi ukuba abalandeli baKhe baza kuba ngamalolo babe buhlungu, owayalela izithunywa ukuba zibathuthuzele ngesiqinisekiso sokuba uya kubuya Yena buqu, kwanjengokuba wayesiya ezulwini. Bathi ngoku abafundi bemi beqwalasele ngomonde phezulu ukuba bambone nje okokugqibela Lowo babemthanda, ingqondo yabo yatsalwa ngamazwi, athi: “Madoda, maGalili, nimeleni na nondele ezulwini? Kwayena lo Yesu unyusiweyo kuni, wasiwa emazulwini, uya kuza ngolu hlobo nimbone esiya ngalo emazulwini” IZenzo 1:11. Ithemba lavuselelwa ngokutsha sisigidimi seengelosi. Abafundi

“babuyela eYerusalem benovuyo olukhulu. Bamana behleli etempileni, bedumisa, bebonga uThixo.” Luka 24:52, 53. Babengavuyi kuba uYesu wayesusiwe kubo ngoko beza kushiywa besilwa nezilingo nezihendo zehlabathi, kodwa ngenxa yesiqinisekiso seengelosi sokuba uYesu wayeza kubuya kwakhona.

Ukuvakaliswa kokuza kukaKristu kumele ukuba kwenziwe, njengexesha kwakusenziwa ziingelosi kubalusi baseBhetelehem, kube ziindaba ezilungileyo zovuyo olukhulu. Abo bamthanda ngokwenene uMsindisi abakwazi ukungasithululi ngolonwabo isaziso esakhelwe phezu kwelizwi likaThixo, esi sokuba amathemba abo azinze ekubuyeni kwakhona, engezi ukuba agculelwe, adelelwe, aliwe, njengasekufikeni kwaKhe kokuqala, kodwa esemandleni nasebuqaqawulini, ukuza kuhlangula abantu baKhe. Ngabo bangamthandiyo uMsindisi abanga angahlala angabuyi, kwaye akusayi kubakho nto ibonakala ngokupheleleyo ebonisa ukuba amabandla amkile kuThixo ngaphezu kokucatshukiswa nobutshaba obuvuswa sesi sigidimi sithunyelwe lizulu.

Abo bayamkelayo imfundiso yokufika bavuselwa ekufunekeni kwenguquko nokuthobeka phambi kukaThixo. Abaninzi kwakukudala bethingaza phakathi kukaKristu nehlabathi; ngoku beva ngathi lilixa lokuba babe nendawo ecacileyo abemi kuyo. “Izinto zikanaphakade zaba nobunyaniso obungaqhelekana kubo. Izulu lasondezwa, baza baziva benetyala phambi kukaThixo.”-- Bliss, page 146. AmaKristu akhuliselwa kubomi obutsha basemoyeni. Enziwa ukuba eve ukuba ixesha lifutshane, nokuba oko kufuneka bekwenzele uluntu kufuneka kwenziwe ngokukhawuleza. Umhlaba wabuya umva, unaphakade wabonakala evuleka phambi kwabo, yathi imiphefumlo, nako konke okukokwayo, okuyintlungu nosizi, kwabonakala kuyisitha yonke into yasemhlabeni. UMoya kaThixo wahlala phezu kwabo wanika amandla ukubhenela kwabo okunenzondelelo kubazalwana babo, nakuboni, ukuba balungiselele imini kaThixo. Ubungqina obuthe cwaka bobomi babo bemihla ngemihla babuthe rhoqo ukukhalima kumalungu ebandla aqhelileyo nangazinikelanga. Aba babenganqweneli ukuphazanyiswa ekufuneni kwabo iziyolo, ekuzinikeleni kwabo ekufuneni imali, nakwibhongo labo lokunikwa imbeko lihlabathi. Kungoko kwavuka ubutshaba nokuchaswa kwenkolo yokufika kwakunye nabo bayivakalisayo.

Zathi xa iingxoxo ezingamaxesha esiprofeto zazifumaneka kunzima ukuziphikisa, abachasi bazama ukukuthibaza ukuphengululwa kwalo mxholo ngokuthi bafundise ukuba iziprofeto zazitywiniwe. Ngaloo ndlela amaProstestanti alandela emanyathelweni amaRoma. Ngeli xesha ibandla lobupopi liyibambile iBhayibhile (bona ISIHLOMELO) ukuba ingafikeleli ebantwini, amabandla obuProtestanti wona abanga ukuthi inxenye yeliZwi eliNgcwele—ngakumbi loo nxenye eveza iinyaniso ezibhekisa ngendlela eyodwa kwixesha lethu—azinako ukuqondwa.

Abafundisi nabantu bavakalisa ukuba iziprofeto zikaDaniyeli nezesiTyhilelo zizimfihlakalo ezingenako ukwaziwa. Phofu uKristu wayebayalele abakhonzi baKhe kumazwi kamprofeti uDaniyeli ngokweziganeko ezaziza kwenzeka ngexesha labo, wathi: "Olesayo makaqiqe." Mateyu 24:15. Kanti kunjalo, into ethi isiTyhilelo siyimfihlakalo, engenako ukuqondwa, iphikiswa sisihloko esi sencwadi: "IsiTyhilelo sikaYesu Kristu, awamnika sona uThixo, ukuba ababonise abakhonzi bakhe izinto ezimele ukubakho kamsinya. . . . Unoyolo lowo uwalesayo, kwanabo bawevayo amazwi aso isiprofeto esi, bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi." IsiTyhilelo 1:1-3.

Uthi umprofeti: "Unoyolo lowo uwalesayo"—bakho abo bangayi kufunda; intsikelelo asiyiyo eyabo. "Nabo bawevayo"—bakwakho, abaya kwala ukuva nantoni engeziprofeto, intsikelelo asiyiyo eyolu didi. Bazigcine izinto ezibhaliweyo kuso"—baninzi abaya kwala ukuzigcina izilumkiso neemfundiso ezikwisiTyhilelo; abakho kwaba abaya kuyibanga intsikelelo ethenjisiweyo. Bonke abagculela okuthethwa sisiprofeto baze bahlekise ngemifuziselo enikwe ngendili apha, bonke abalayo ukubuhlaziya ubomi babo nokuba balungiselele ukuza koNyana woMntu, baza kulahlekana nokusikelelwa.

Ngokobungqina beMpefumlelo, basithabatha phi abantu isibindi sokufundisa ukuba IsiTyhilelo siyimfihlakalo engaphaya kokuba ingafikelelwa yingqiqo yomntu? Iyimfihlakalo etyhiliweyo, incwadi evuliweyo. Ukufunda IsiTyhilelo kuyikhokelela ingqondo kwiziprofeto zikaDaniyeli, zaye zombini zinika eyona mfundiso ibaluleke kakhulu, enikwa abantu nguThixo, ngokubhekiselele kwiziganeko eziza kwenzeka ekupheleni kwembali yehlabathi.

UYohane wavulelwa imiboniso yezinto ezinzulu kunye nezithabathekisayo eziza kufikela ibandla. Wabona indawo, iingozi, amadabi, nokuhlangulwa kwasekugqibeleni kwabantu bakaThixo.

Wabhala izigidimi zokugqibela eziza kusivuthiswa isivuno somhlaba, nokuba siya kuba sizinyanda zokuhlanganiselwa izulu okanye siziinkuni zomlilo wentshabalalo. Izifundo ezibaluleke kakhulu wazityhilelwa, ngokukodwa zizezebandla lokugqibela, ukuze abo baye basuka kwimposiso baya enyanisweni babe nokufundiswa ngeentlekela namadabi aphambi kwabo. Akukho kufuneka babesembumnyameni ngokubhekiselele koko kuzayo phezu komhlaba.

Kokwantoni, ke ngoko, oku kungabikho kokwazi ngale ndawo ibalulekileyo esetyenzwe nguMoya Oyingcwele? Kokwantoni oku kungafuni ukuphengulula iimfundiso zaKhe? Kusisiphumo selinge elicingisisiweyo senkosi yobumnyama lokufihla ebantwini oko kuthi kuzityhile iinkohliso zakhe. Ngenxa yesi sizathu, uKristu uMtyhili, eyibona kwangaphambili imfazwe eyayiza kuliwa ukuchasa ukufundwa kwesiTyhilelo, waxela ngentsikelelo kubo bonke abaya kuwafunda, baweve, bawenze amazwi esiprofeto.

Isahluko 19—Ukuza kokukhanya ngobumnyama

Umsebenzi kaThixo emhlabeni ufana ngokucace kakhulu kwizizukulwana ngezizukulwana, ukufana okucacileyo kuko konke ukuhlaziya okukhulu okanye intshukumo yenkolo. Imithetho-siseko yokusebenza kukaThixo nabantu ihlala iminye. Iintshukumo ezibalulekileyo zeli xesha ziyahambelana nezexesha eladlulayo, kwaye amava ebandla kwizizukulwana zangaphambili anezifundo ezinexabiso elikhulu zeli lethu ixesha.

Ayikho inyaniso ecace ngaphezulu efundiswa eBhayibhileni kunaleyo uThixo athi, ngoMoya wakhe Oyingcwele akhokele ngendlela eyodwa abakhonzi baKhe kwiintshukumo ezinkulu zokuhambisela phambili umsebenzi wosindiso. Abantu bazizixhobo esandleni sikaThixo, esisetyenziswa nguYe ukufeza iinjongo zaKhe zobabalo nenceba. Elowo unenxaxheba yakhe amakayidlale; kuye ngamnye kunikwe umlinganiselo wokukhanya, owenziwe wafanela iimfuno zexesha lakhe, nolwaneleyo ukumenza ukuba awenze umsebenzi uThixo amnike wona ukuba awenze. Akakho ke umntu, nokuba uphakanyiswe kangakanani liZulu, owakha wafikelela ekuliqondeni ngokuzeleyo icebo elikhulu losindiso, okanye ayonwabele ngokugqibeleleyo injongo yomsebenzi wezulu ngelakhe ixesha. Abantu abayiqondi ngokupheleleyo into uThixo anokuyifeza ngomsebenzi abanika wona ukuba bawenze; abanako ukusiqonda, nako konke esikuqulathileyo, isigidimi abasithethayo egameni laKhe.

“Unokufikelela na ezingontsingontsini zikaThixo? Unokufikelela na ekufezekenikukaSomandla?” “Iingcinga zamasizizoiingcingazenu, neendlela zam, utsho uYehova. Inene, njengokuba izulu liwuphakamele umhlaba, ngokunjalo iindlela zam ziziphakamele iindlela zenu, neengcinga zam ziziphakamele iingcinga zenu.” “NdinguThixo, akukho namnye unje ngam; ukuxelayo kwasekuqaleni okungasemva, nakwabamandulo okungekenzeki.” Yobhi 11:7; Isaya 55:8, 9; 46:9, 10.

Nabaprofeti abenzelwa imfesane ngokunikwa ukukhanya okukodwa nguMoya abazange bakuqonde ngokupheleleyo ukubaluleka kwezityhilelo ababezinikiwe. Intsingiselo yayiza kutyhileka kwizizukulwana ngezizukulwana, ngokokudinga kwabantu bakaThixo imfundiso ekhoyo kuzo.

UPetros ebhala ngosindiso olwaziswa ekukhanyeni ngeendaba ezilungileyo, uthi: Lusindiso olu “abathe babuzisa, baphengulula kunene ngalo abaprofeti, ababeprofeta ngalo ubabalo olwamiselwa nina; bephengulula ukuba wayesalatha xesha lini na, linjani na, uMoya kaKristu, awayezingqinela kubo ngenxa engaphambili iintlungu ezamiselwa uKristu, nozuko oluya kuzilandela. Abatyhilelwayo ukuba abazilungiseleli bona ngokwabo; bazilungiselela thina ke.” 1 Petros 1:10-12.

Kanti ke, nangona babengazange bakunikwe abaprofeti ukuba baziqonde ngokupheleleyo izinto ezazivezwe kubo, baya bafuna ngenzondelelo ukuzuza konke ukukhanya uThixo awayekholiseke ukuba akutyhile. “Babuzisa, baphengulula kunene,” “bephengulula ukuba wayesalatha xesha lini na, linjani na, uMoya kaKristu,” Isifundo esinjalo kubantu bakaThixo kwixesha lobuKristu, ezazinikelwe ukulungelwa kwabo ezi ziprofeto ngabakhonzi baKhe! “Abazityhilelweyo ukuba abazilungiseleli bona ngokwabo; bazilungiselela thina ke.” Wabone loo madoda angcwele kaThixo xa “ebuzisa ephengulula kunene” izityhilelo awazinikelwa izizukulwana ezazingekazalwa. Thelekisa inzondelelo yawo engcwele nokungakhathali nokungananzi abathi abo benzelwe inceba kwizizukulwana zamva baphathe esi sipho seZulu. Isishwabulo esinjalo ekungakhathalini kokuthandwa kolonwabo, nokuthanda ihlabathi nokwaneliswa kukuthi nje iziprofeto azikwazi ukuqondwa!

Nangona iingqondo zabantu eziphelelwa esithubeni zingakwazi ukungena emagquguleni aLowo ungenasiphelo, okanye ukukuqonda ngokuzeleyo ukusebenza kweenjongo zaKhe, kanti, kukholisa ukuba kube kungenxa yemposiso ezithile okanye ukutyeshela okwenziwa ngabo, le nto beziqonda mfiliba izigidimi zeZulu. Yinto eqhelekileyo eyokuba iingqondo zabantu, nokuba bangabakhonzi bakaThixo, zimfamekiswe ziimbono zabantu, izithethe, nemfundiso yobuxoki babantu, ukuba bakwazi ukuzibamba nje kancinane izinto ezinkulu athe uThixo wazityhila elizwini laKhe. Kwakunjalo kubafundi bakaKristu, nangexesha uMsindisi wayenabo ubuqu. Iingqondo zabo zazaliswa yimbono eyayithandwa kaMesiya njengoza kulawula emhlabeni, owayeza kuphakamisa uIsrayeli ambeke kwitrone yobukumkani bomhlaba wonke, baza abayiqonda intsingiselo yamazwi aKhe awayexela kwangaphambili ngokuphatheka kakubi nokufa.

UKristu ngokwaKhe wathumela isigidimi, esithi: “Lizalisekile ixesha, nobukumkani bukaThixo busondele; guqukani nikholwe kuzo iindaba ezilungileyo ezi.” Marko 1:15. Eso sigidimi sasimiswe kwisiprofeto sikaDaniyeli 9. Iiveki ezimashumi mathandathu anethoba ayexelwe yingelosi njengaya kufika “kumthanjiswa oyinganga,” baza bathi benamathemba amakhulu nokulindela ngovuyo, abafundi bakhangela phambili ekumiselweni kobukumkani bukaMesiya eYerusalem ukuba alawule phezu komhlaba wonke.

Basishumayela isigidimi uKristu awayebanike sona, nangona bona ngokwabo babengayiqondi intsingiselo yaso. Nangona isaziso sabo sasakhelwe kuDaniyeli 9:25, babengayiboni kule ndawo indima ethetha ngokunqanyulwa kukaMesiya. Kususela ekuzalweni kwabo, iintliziyo zabo zazakhelwe phezu kobuqaqawuli obulindelweyo bobukumkani basemhlabeni, kwaza oku kwazimfamekisa iingqiqo zabo ngokufanayo kwiinkcukacha zesiprofeto nasemazwini kaKristu.

Bawenza umsebenzi ekunikeni uhlanga lwakwaYuda isimemo senceba, kwathi emva koko, ngexesha kanye xa belindele ukubona iNkosi yabo ikhwela etroneni kaDavide,

bayibona ibanjwa njengesihange, ityatyulwa, igculelwa, igwetywa, iphakanyiswa emnqamlezweni waseKalvari. Udano olungako nentlungu engako kwabo bafundi ngeentsuku iNkosi yabo yayilele engcwabeni!

UKristu wayeze kanye ngexesha nangendlela eyaxelwa kwangaphambili sisiprofeto. Ubungqina besiBhalo bazaliseka kuzo zonke iinkcukacha zolungiselelo lwaKhe. Wayeshumayele isigidimi sosindiso, laye "izwi laKhe linegunya." Iintliziyo zababemphulaphule zangqina ukuba lalileleZulu. Ilizwi noMoya kaThixo wakungqina ukuthunywa koNyana waKhe.

Abafundi, bahlala bebambelele ngothando olungapheliyo kwiNkosi yabo abayithandayo. Kanti ke iingqondo zabo zazisagqunywe kukungaqiniseki nentandabuzo. Entlungwini yabo, abazange, ngelo xesha, bawakhumbule amazwi kaKristu awayesalatha phambili ekuphathekeni kakubi nasekufeni. Ukuba uYesu waseNazarete wayenguMesiya wenyaniso, ingaba ngebafakwa kwintlungu nodaniso ababanalo? Yayingumbuzo lo owathuthumbisa imiphefumlo yabo lo gama uMsindisi wayelele engcwabeni ngexesha leeyure zokungabikho kwethemba zaloo Sabatha eyangenelela phakathi kokufa kwaKhe nokuvuka kwaKhe.

Nangona ubusuku bosizi buqokelelana bubemnyama ngeenxa zonke kwaba balandeli bakaYesu, babengasayi kushiywa. Uthi umprofeti: "Ndihleli emnyameni nje, uYehova uya kuba kukukhanya kum. . . . Uya kundikhuphela ekukhanyeni; ndiya kububona ubulungisa bakhe." "Kwanobumnyama obo abungebi bubumnyama kuwe; ubusuku bungaba mhlophe njengemini, ubumnyama bungaba njengokukhanya [kuwe]." UThixo uthethile: "Baphunyelwa kukukhanya ebumnyameni abathe tye." "Ndozihambisa iimfama ngendlela ezingayaziyo, ndizinyathelise kwiingqushu ezingazaziyo; ubumnyama ndibenza ukukhanya phambi kwazo, iindawo ezimagqagala zibe zithabazi. Zizo ezo izinto endiya kuzenza, ndingazishiyi." Mika 7:8, 9; INdumiso 139:12; 112:4; Isaya 42:16.

Ukwaziswa okwenziwa ngabafundi egameni leNkosi kwakulungile kuzo zonke iinkcukacha zako, zaza iziganeko okwakusalatha kuzo zenzeka kwangelo xesha. "Lizalisekile ixesha, nobukumkani bukaThixo busondele," ibe sisigidimi sabo eso. Ekupheleni "kwexesha"—iiveki ezingamashumi amathandathu anethoba kaDaniyeli 9, aya kufikelela kuMesiya, "uMthanjiswa"—uKristu wathanjiswa nguMoya emva kokuba ebhaptizwe nguYohane eYordan. "Ubukumkani bukaThixo" abathe busondele bamiselwa ngokufa kukaKristu. Obu bukumkani babungayi kuba bubukumkani basemhlabeni, ngokokufundiswa kwabo. Baye bungebubo nobo bukumkani bungafiyo obuza kumiswa xa ubukumkani, negunya, nobukhulu bezikumkani phantsi kwamazulu onke, buya kunikwa abantu abangcwele bOsenyanweni;" obo bukumkani bungunaphakade, apho "amagunya onke aya kumbusa, amve." Daniyeli 7:27. Njengoko sisetyenziswe eBhayibhileni, isaci "ubukumkani bukaThixo" sisetyenziswe ukuthetha ngobukumani benceba nobukumkani

bobuqaqawuli. Ubukumkani bobabalo butyhilwa nguPawulos kwincwadi yamaHebhere. Emva kokwalatha kuKristu, umthetheleli onemfesane “ovelana nezilwelwe zethu,” umpostile uthi: “Masisondele ke ngoko sinokungafihlisi kuyo itrone yobabalo, ukuze samkeliswe inceba.” Hebhere 4:15, 16. Itrone yobabalo imele ubukumkani bobabalo; kuba ubukho betrone buthetha ubukho bobukumkani. Kwimizekeliso emininzi yaKhe, uKristu usebenzisa isaci “ubukumkani bamazulu” ukuthetha ngomsebenzi wobabalo ezintliziyweni zabantu.

Ngokunjalo, itrone yobuqaqawuli imele ubukumkani bobuqaqawuli; bube obu bukumkani kuthethwe ngabo emazwini oMsindisi: “Xa athe wafika uNyana woMntu esebuqaqawulini bakhe, enazo zonke izithunywa ezingcwele, ngelo xa uya kuhlala phezu kwetrone yobuqaqawuli bakhe; zihlanganiswe phambi kwakhe zonke iintlanga.” Mateyu 25:31, 32. Obu bukumkani buseza. Abuyi kumiswa kude kube lilixa lokubuya kwesibini kukaKristu.

Ubukumkani bobabalo bamiselwa ngako nje ukuba umntu awe esonweni, xa kwakusenziwa icebo losindiso ukuba kuhlangulwe uhlanga loluntu olunetyala. Babukho ngelo xesha kwinjongo nesithembiso sikaThixo; kwathi ngokholo, abantu bakwazi ukuba ngabemi babo. Kanti abuzange bumiselwe buqu kwada kwakukufa kukaKritu. Nasemva kokuba ewuqalile umsebenzi athunywe wona emhlabeni, uMsindisi, ediniswe ziinkani nokungabi nambulelo kwabantu, wayenakho ukuwurhoxisa umbingelelo waseKalvari. EGetsemane, indebe yosizi yayingcangcazela esandleni saKhe. Nangoko wayengasuka asule ukubila ebunzini laKhe ashiye uhlanga olunetyala ukuba lutshabalale ebugwenxeni balo. Ukuba wayekwenzile oku, ngekungakhanga kwabakho ukuhlangulwa kwabantu abawileyo. Wathi kodwa uMsindisi akubunikela ubomi baKhe, wathi xa uphela umphefumlo waKhe wakhwaza wathi, “Kugqityiwe,” ngelo xesha, ukuzaliseka kwecebo lokuhlangulwa laqinisekiswa. Isithembiso sosindiso esenziwa kwisibini esasinesono e-Eden salungiswa. Ubukumkani bobabalo, obabukho kwangaphambili ngesithembiso sikaThixo, baya bamiselwa.

Ngoko ke, ukufa kukaKristu—isiganeko kanye abafundi ababelindele sona njengokutshatyalaliswa kwamathemba abo—siso esenze ukuba aqiniseke [amathemba] kuse emaphakadeni. Nangona sazisa ukudaniswa okukhohlakeleyo, siyincopho yesibonakalaliso sokuba inkolo yabo yayilungile. Isiganeko esabazalisa ngokukhala nokuphelelwa lithemba yaba siso esavulela ucango lwethemba kuye wonke umntwana ka-Adam, nalapho kuzinze khona ubomi obuzayo nolonwabo lukanaphakade lwabo bonke abathembekileyo bawo onke amaphakade.

Iinjongo zenceba engapheliyo zazifikelela ekuzalisekeni kwazo, nangokudaniswa kwabafundi. Nangona iintliziyo zabo zazizuzwe ngobabalo nangamandla emfundiso yaKhe, Lowo “kungazanga kuthethe mntu njengoko athetha ngako,” kanti kwakuxutywe

igolide ehlambulukileyo yokumthanda kwabo uYesu, kunye nomxube wesinyithi wekratshi lokuthanda ihlabathi, neminqweno enomona. Nakwigumbi lePasika, nelo lixa lizukileyo xa iNkosi yabo yayilungele ukungena kwithunzi laseGetsemane, kwakukho "ukubangisana phakathi kwabo, kokuthi, nguwuphi na kubo ekungathiwa ngomkhulu." Luka 22:24. Umbono wabo wawuzaliswe yitrone, sisithsaba, nobuqaqawuli, lo gama apha phambi kwabo kanye kulele ihlazo nentlungu yegadi [yaseGetsemane], igumbi lamatyala, nomnqamlezowaseKalvari. Yayilikratshi lentliziyo yabo, ukunxanelwa kwabo uzuko lwehlabathi, okwabenza ukuba batshele bangasuki kwimfundiso yobuxoki yexesha labo, nokuwadlula beqinisile amazwi oMsindisi awayebonisa eyona nyaniso iyiyo yemilo bobukumkani baKhe, nokwalatha phambili intlungu nokufa kwaKhe. Ezi mposiso ke zaba nesiphumo sokulingwa—okubukhali kodwa kudingeka—okwavunyelwa ukuze balungiswe. Nangona abafundi bayiphosa intsingeselo yesigidimi sabo, baza basilela ukukuqonda ababekulindele, kodwa ke babesishumayele isilumkiso ababesinikwe nguThixo, waza uYehova waluvuza ukholo lwabo wakuzukisa ukuthobela kwabo. Kubo kwanikelwa umsebenzi wokuvakalisa kuzo zonke iintlanga ubuqaqawuli beendaba ezilungileyo zokuvuka kweNkosi yabo. Yayikukubalungiselela lo msebenzi okwenza ukuba amava abonakala kubo ekrakra, avunyelwe.

Emva kokuvuka kwaKhe, uYesu wabonakala kubafundi baKhe ababesendleleni esinga e-Emawusi, wathi, "[e]qalele ke kuMoses nakubo bonke abaprofeti, wabachazela kuzo zonke izibhalo iindawo ezingaye." Luka 24:27. Iintliziyo zabafundi zachukumiseka. Ukholo lwavutha. [Bazalwa] ngokutsha, ukuba [ba]be nethemba eliphilileyo" kwangaphambi kokuba uYesu ngokwaKhe azityhile kubo. Yaye iyinjongo yakhe ukukhanyisela ingqiqo yabo nokubethelela ukholo lwabo kwelona"lizwi liqinisekileyo elilelobuprofeto." Wayenga inyaniso ingamila iqine ezingqondweni zabo, kungekuko kuphela kuba yayixhaswa bobaKhe ubungqina ngokwaKhe, kodwa ngenxa yokubonakalayo okunganako ukuphikwa okunikwe yimifuziselo nezithunzi zohlobo lomthetho, nangeziprofeto zeTestamente eNdala. Kwakudingeka ukuba abalandeli bakaKristu babe nokholo oluchubekileyo, kungabi kuphela ngenxa yabo, kodwa ukuze bakwazi ukusa ulwazi ngoKristu ehlabathini. Njengenyathelo lokuqala ekwabelaneni ngolu lwazi, uYesu wabalathisa abafundi "kuMoses nabo bonke ababaprofeti." Babanjalo ubungqina obanikwa nguMsindisi ovukileyo kwixabiso nokubaluleka kweziBhalo zeTestamente eNdala.

Inguquko engako yeentliziyo zabafundisi xa babe khangele kwakhona kwimbonakalo abayithandayo yeNkosi yabo! Luka 24:32. Ngendlela egqibelele nefezeke kakhulu kunangaphambili, babe "mfumene Lowo uMoses nabaprofeti babebhale ngaye emthethweni." Ukungaqiniseki, ukudandatheka, ukuphelelwa lithemba, kwasuka kwangena ingqiniseko egqibeleleyo, nokholo oluzolileyo. Ummangaliso ongako ngokuba emva kokunyuka kwaKhe "bamana behleli etempileni, bedumisa, bebonga uThixo."

Abantu, besazi kuphela ngokufa okumasikizi koMsindisi, balindela ukubona ebusweni babo usizi, ukudideka, nokoyiswa; kodwa babona ulonwabo noloyiso. Athi, ukulungiselelwa umsebenzi okunjalo okwafunyanwa ngaba bafundi ukuze babe nokujongana nawo phambi kwabo! Babedlule kolona luvavanyo lunzulu ababe nokulufumana, bakubona ukuba, xa embonweni womntu konke kulahlekile, ilizwi likaThixo lafezekiswa ngoloyiso olungakanani. Ukususela ngoko ukubheka phambili yintoni eyayinokoyikisa ukholo lwabo okanye isibandise isibindi sothando lwabo? Kweyona ntlungu elusizi, bafumana "intuthuzelo eqinileyo," ithemba elaba "[yi] ankile yomphefumlo, linqabile likwaqinile." Hebhere 6:18, 19. Babe ngamangqina kubulumko namandla kaThixo, baza "[boyiseka] kukuba nakufa, nabomi, nazithunywa zezulu, nazilawuli, naziphathamandla, nanto zikhoyo, nanto zizayo, nabuphakamo, nabunzulu, nasinye isidalwa esisimbi," akukho nto inako ukubahlula "eluthandweni lukaThixo, olukuye uKristu Yesu, iNKosi yethu." "Kwezo zinto zonke," bathi, "sisuka soyise sigqithisele, ngaye owasithandayo." Roma 8:38, 39, 37. "Ke lona ilizwi leNkosi lihleli ngonaphakade." 1 Petros 1:25. Nokuba "ngubani na ogwebayo, inguKristu nje owafayo? Ngaphezu koko ke, wabuya wavuka; ongasekunene kukaThixo, [no] sithethelelayo." Roma 8:34.

Ithi iNkosi: "Abantu bam abasayi kudana naphakade." Yoweli 2:26, NKJV. "Ngokuhlwa kulalisa ukulila, kusasa kubakho ukumemelela." INdumiso 30:5. Kwathi ngemini yaKhe yovuko, aba bafundi bahlangana noMsindisi, zaza iintliziyo zabo zavutha ngaphakathi kwabo bakuba bephulaphule amazwi aKhe; bathi bakukhangela intloko nezandla neenyawo ezazilinyazwe ngenxa yabo; xa kwathi, ngaphambi kokuba anyuke, uYesu wabakhokelela eBhetani, waza waziphakamisa izandla zaKhe ebasikelela, wabathuma esithi, "Hambani niye kulo lonke ihlabathi, nizivakalise iindaba ezilungileyo kuyo yonke indalo," esongeza ngelithi, "Niyabona, mna ndinani yonke imihla" (Marko 16:15; Mateyu 28:20); xa ngeMini yePentekoste uMthuthuzeli owayethenjisiwe wehlayo aza amandla avela phezulu anikwa yathi imiphefumlo yamakholwa yanovuyo olukhulu kukubuqonda ubukho beNkosi yawo eyayinyukile—ngoko, nangona phofu, njengeyaYo, indlela yabo ikhokelela ekuzincameni nasekufeleni ukholo, bebengakwenza ukuba bananise ulungiselelo lweendaba ezilungileyo zobabalo lwaKhe, olunesithsaba sobulungisa" esiza kwamkelwa ekuzeni kwaKhe, ngozuko lwetrone yasemhlabeni, ebikade ilithemba lobufundi babo basekuqaleni? Lowo unako "ukwenza okungaphezu kweento zonke ngokugqithiseleyo kakhulu, ngaphezu kwesikucelayo nesinokukuqiqa," wayebanikile, kunye nolwalamano lokuphatheka kakubi kwaKhe, ubudlelane bovuyo lwaKhe—uvuyo [lokuzisa] oonyana abaninzi eluzukweni," uvuyo olungathethekiyo, "ubuqaqawuli obukhulukazi obungunaphakade," athi kubo uPawulos, "ubukhaphukhaphu bembandezelo yethu eyeyomzuzwana," [ayi] nakulinganiswa."

Amava abafundi ababeshumayela “iindaba ezilungileyo zobukumkani” ekufikeni kukaKristu kokuqala, ayengqubana nawo, awabo babevakalisa isigidimi sokufika kwesibini. Njengokuba abafundi baphuma beshumayela, “Lizalisekile ixesha, ubukumkani bukaThixo busondele,” ngokunjalo uMiller namahlakani akhe, bavakalisa ukuba elona xesha lide nesiprofeto sokugqibela esivezwe eBhayibhileni sele liza kuphela, nokuba umgwebo usondele, nobukumkani obungunaphakade babuza kuqala. Ukushumayela kwabafundi ngokubhekiselele exesheni kwakuzinze kwiiveki ezimashumi asixhenxe kaDaniyeli 9. Isigidimi esasinikwa nguMiller namahlakani akhe sasisazisa ukuphela kweentsuku ezingama-2300 zikaDaniyeli 8:14, iiveki ezingamashumi asixhenxe ezaziyinxalenye yazo. Ukushunyayelwa kwenye kwakuxhonywe phezu kokuzaliseka kwenye indawo kwakusoisiprofeto sexesha elinye elikhulu.

Njengabafundi bokuqala, uWilliam Miller namahlakani akhe abazange bona ngokwabo,bakuqonde ngokupheleleyoukubalulekakwesigidimi ababesithwele. Iimposiso ezazikade zikho ebandleni zabathintela ekufikeleleni kwingcaciso eyiyo yesiprofeto. Ngoko ke, nangona babevakalisa isigidimi uThixo awayebanike sona ukuba basise ehlabathini, ngenxa yokungayiqondi kakuhle intsingiselo yaso, baba nokudaniswa okukhulu.

Ekuchazeni uDaniel 8:14, “Koda kube kukuhlwa, kusisa, okungamawaka amabini anamakhulu amathathu; yandule ukulungiswa ingcwele,” uMiller, njengoko sekutshiwo, wasebenzisa imbono eyayikade yamkelwa yokuba umhlaba uyingcwele, waza wakholelwa ukuba ukuhlanjululwa kwengcwele kwakumele ukuhlanjululwa komhlaba ngomlilo ekufikeni kweNkosi. Xa, ke ngoko, efumanisa ukuba ukuphela kweentsuku ezingama-2300 kwakuxelwa kona ngokuqinisekileyo ngaphambili, wagqiba kwelokuba oku kwakutyhila ixesha lokubuya kwesibini. Impazamo yakhe yaba kukwamkela imbono eqhelekileyo ngokuthethwa yingcwele.

Kuhlelo lwemifuziselo, lo yayisisithunzi sombingelelo nobubingeleli bukaKristu, ukuhlanjululwa kwengcwele kwakuyinkonzo yokugqibela eyenziwa ngumbingeleli omkhulu kulungiselelo lomnyaka wonke. Yayingumsebenzi wokugqibela woxolelaniso—ukususwa kwesono kuIsrayeli. Kwakufuzisela ukuvalwa komsebenzi wokulungiselela koMbingeleli oMkhulu emazulwini, ekususweni okanye ekucinyweni kwezono zabantu baKhe, ezibhalwe kwiingxelo zokugweba; kwaye oku kuza kanye ngaphambi kokuba aze uKristu esemafini ezulu ngamandla nobuqaqwuli obukhulu; kuba, xa esiza onke amatyala aya kuba egqityiwe. Uthi uYesu: “Umvuzo wam unam, ukuba ndivuze elowo njengoko umsebenzi wakhe uya kuba unjalo.” IsiTyhilelo 22:12. Ngulo msebenzi womgwebo oza kanye ngaphambi kokubuya kwesibini, ovakaliswa sisigidimi sengelosi yokuqala kwisiTyhilelo 14:7: “Moyikeni uThixo, nimzukise, ngokuba lifikile ilixa lokugweba kwakhe.”

Abo bavakalisa esi silumkiso banika isigidimi esisiso ngexesha elililo. Eyona nto, njengoko benzayo abafundi bokuqala, xa babesithi, “Lizalisekile ixesha, nobukumkani bukaThixo busondele,” bebhekisa kwisiprofeto sikaDaniyeli 9, kanti basilele ukuqonda ukuba ukufa kukaMesiya kwakuxelwa kwangaphambili kweso sibhalo sinye, ngokunjalo, uMiller namahlakani akhe bashumayela isigidimi esixhomekeke kuDaniyeli 8:14 nesiTyhilelo 14:7, basilela ukubona ukuba kwakusekho ezinye izigidimi ezavezwa kwisiTyhilelo 14, ezaziza kuthi zinikwe nazo ngaphambi kokufika kweNkosi. Njengoko abafundi baphazama ngokobukumkani obuza kumiswa ekupheleni kweeveki ezimashumi asixhenxe, ngokunjalo nabashumayeli bokuza kwesibini baphazama ngokubhekiselele kwisiganeko esasiza kwenzeka ekupheleni kweentsuku ezingama-2300. Kuzo zozibini ezi ziganeko, kwakukho ukwamkeleka kwayo, okanye ukubambelela kwiimpazamo ezazimfamekisayo iingqondo kuyo inyaniso. Zombini ezi ndidi zayizalisekisa intando kaThixo ekuhambiseni isigidimi awayenga singanikwa, zaza zombini, ngokungaziqondi kakuhle kwazo izigidimi zazo, zafumana udaniso olukhulu.

Kanti ke, uThixo wayifeza eyaKhe injongo yobubele ekuvumeleni ukuba isiganeko sesilumkiso sinikwe njengoko sanikwayo. Imini enkulu yayisondele, kwathi, ngokubonelela kwaKhe uThixo, abantu baKhe baziswa kuvavanyo lwexesha elililo, ukuze kuvele oko babe nako ezintlizyweni zabo. Isigidimi sasilungiselelwe ukuvavanywa nokuhlanjululwa kwebandla. Babeza kwenziwa babone ukuba uthando lwabo lwalakhelwe phezu kweli hlabathi na okanye kuKristu nezulu. Bathi bayamthanda uMsindisi; ngoku kwakufuneka balubonakalalise uthando lwabo. Ingaba babekulungele ukushiya amathemba okuthanda ihlabathi kunye namabhongo abo, bamkele ngovuyo ukufika kweNkosi yabo? Isigidimi sasilungiselelwe ukuze bakwazi ukwahlula imo yabo yasemoyeni eyiyo; sathunyelwa ngenceba ukubavusela ekufuneni iNkosi ngenguquko nokuthobeka.

Udaniso nalo, nangona isiphumo sokungasiqondi kakuhle isigidimi ababesinika, lwaluza kuguqulelwa kokulungileyo. Lwakuza kuhlola iintliziyo zabo babesithi basamkele isilumkiso. Ingaba baza kuthi, ngenxa yolu daniso, bakhawuleze bawalahle amava abo bakulahle nokulithemba kwabo ilizwi likaThixo? okanye baza kuthi, ngomthandazo nokuzithoba, bafune ukuqonda apho balahleke khona ukuqonda okuthethwa sisiprofeto? Bangaphi abasuswa kukoyika, okanye yintshiseko nokuthabatheka? Bangaphi ababengazinikelanga ngentliziyo epheleleyo ababengakholwa? Izihlwele zazisithi ziyakuthanda ukubonakala kweNkosi. Xa bebizelwa ukunyamezela ukuhlekwa nokugculelwa lihlabathi, nokuvavanywa kukulibazisa nokudaniswa, bangaba baza kululahla ukholo? Ngenxa yokuba bengathanga kwangoko bayiqonda indlela uThixo asebenza ngayo nabo, ingaba baza kuzilahla iinyaniso ezixhaswa bubungqina obucace kakhulu belizwi laKhe?

Olu vavanyo lwaluza kutyhila amandla abo abathi, ngokholo lwenene, bakuthobela oko babekukholelwa ukuba kufundiswa lilizwi noMoya kaThixo. Lwaluza kubafundisa, njengoko ikuphela kwamava anakho, ingozi yokwamkela iimfundiso neengcaciso zabantu, endaweni yokuyenza iBhayibhile ukuba ibe kwangumchazi wayo. Kubantwana bokholo, ukudidwa nentlungu eziphuma kwimpazamo yabo kwakuza kusebenza ukulungiswa okudingekayo. Babeza kukhokelelwa ekulifundeni ngakumbi ilizwi eliprofetiweyo. Babeza kusihlola ngononophelo olungaphezulu isiseko senkolo yabo, bayale yonke enye into, nokuba yamkeleke ngokubanzi kangakanani kumhlaba wonke wobuKristu, engasekwanga kwiziBhalo eziyinyaniso.

Kula makholwa, njengoko kwakunjalo kubafundi bokuqala, oko kuthi ngexa lokulingwa kubonakale kumnyama ezingqiqweni zawo, kwakuza kuthi kamva kwenziwe kucace. Ukuba babengasibona isiphelo seNkosi," babeya kwazi ukuba, nangona sekukho imbandezelo esisiphumo seempazamo zabo, iinjongo zothando lwaKhe phezu kwabo zazithe chu zizaliseka. Babeza kufunda ngamava asikelelekileyo ukuba "inemfesane enkulu, inenceba;" nokuba zonke iindlela zaKhe "ziyinceba nenyaniso, kwabagcina umnqophiso wakhe nezingqino zaKhe."

Isahluko 20—Ukuvuselelwa okukhulu konqulo

Ukuvuselelwa okukhulu konqulo phantsi kokuvakaliswa kokuza kukaKristu okumsinya kuxelwe kwangaphambili kwisiprofeto sesigidimi sesithunywa sokuqala sesiTyhilelo 14. Isithunywa sibonwa siphaphazela "esazulwini samazulu, sineendaba ezilungileyo ezingunaphakade, ukuba sizishumayele kwabo bemiyo phezu komhlaba, nakwiintlanga zonke, nezizwe, neelwimi, nabantu." "Ngezwi elikhulu" sivakalisa isigidimi: "Moyikeni uThixo, nimzukise; ngokuba lifikile ixa lokugweba kwakhe; nimnqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi." Iindima 6, 7.

Inyaniso yokuba esi sithunywa kuthiwa siso esiza kuvakalisa isilumkiso ibalulekile. Ngobunyulu, ngobuqaqawuli, nangamandla omthunywa wezulu, ubulumko bezulu buye baneliseka ukuba bumele ubume obuphakamileyo bomsebenzi oza kwenziwa sisigidimi nangamandla obuqaqawuli obabuhamba naso. Ukuphaphazela kwesithunywa "esazulwini samazulu," "ilizwi elikhulu" esinika ngalo isilumkiso, nokwaziswa kubo bonke "abemiyo phezu komhlaba,"—"nakwiintlanga zonke, nezizwe, neelwimi, nabantu,"—kuveza ukukhawuleza nokufikelela kububanzi bomhlaba kwentshukumo.

Isigidimi sona ngokwaso sinika ukukhanya ngokwexesha xa le ntshukumo iza kwenzeka. Kuthiwa siyinxalenye "yegospile engunaphakade;" kwaye sivakalisa ukuqala komgwebo. Isigidimi sosindiso sibe sishunyayelwa kuzo zonke izizukulwana; kodwa esi isigidimi siyinxalenye yeendaba ezilungileyo ezinokuvakaliswa kuphela ngemihla yokugqibela, kuba kungelo xesha kuphela ekuya kuba yinyaniso ukuba iyure yokugweba ifikile. Iziprofeto zinika ukulandelelana kweziganeko ezihla ziyokufikelela ekuqaleni komgwebo. Oku kubonakala ngendlela eyodwa kwincwadi kaDaniyeli. Yona loo ndawo yesiprofeto ehlangana nemihla yokugqibela, wayalelwa uDaniyeli ukuba ayivale ayitywine "kude kube lixesha lokuphela." Siya kude sifike kweli xesha size isigidimi esingomgwebo sivakaliswe, sakhelwe phezu kokuzaliseka kwezi ziprofeto. Kuya kuthi ekupheleni kwexesha, uthi umprofeti, "baninzi abaya kuhla benyuka [KJV] abaya kuyiphengulula [IBHALO EZINGCWELE] kwandiswe ukwazi." Daniyeli 12:4.

Umpostile uPawulos ulumkisa ibandla ukuba lingalindeli ukuza kukaKristu ngemihla yakhe. "Kaloku loo Mini [iMini yeNkosi] ayinako ukufika," utsho, "lungakhange lubekho uvukelo-mbuso lokugqibela, andule ke ukucaca umchasi-mthetho." 2 Tesalonika 2:3, IBHAYIBHILE. Kuya kuba semva kokreqo olukhulu, emva kwexesha elide lolawulo "[lo]mntu wesono," esinokuthi silindele ukufika kweNkosi yethu. "Umntu wesono," ekukwathiwa "yimfihlelo yobugwenxa," "unyana wentshabalalo," "lowo ukhohlakeleyo," umele ubupopi, obubuzakuthi, njengoko kuxelwe kwangaphambili esiprofetweni, bugcine ukongama iminyaka eli-1260. Eli xesha laphela ngowe-1798. Ukuza kukaKristu kwakungenako ukwenzeka ngaphambi kweli xesha. UPawulos uquka ngobuchule bakhe

lonke ixesha lobuKristu ukuya kufikelela kowe-1798. Kukweli cala [lasemva kwelo] xesha esithi isigidimi sokuza kwesibini kukaKristu kufuneke sivakaliswe.

Asikho isigidimi esinjalo esakha sanikwa kwizizukulwana ezadlulayo. UPawulos, njengoko sibonileyo, akazange asishumayele; wakhombisa abazalwana bakhe kwixesha, ngokwangoko, elalikude ngaphambili lokuza kweNkosi. AbaHlaziyi abazange basivakalise. UMartin Lutere wawubeka umgwebo kwisithuba samakhulu amathathu eminyaka kwixesha elizayo ukusuka kwimihla yakhe. Ngoko ke, ukususela kowe-1798, incwadi kaDaniyeli iye yavulwa amatywina, ukwaziwa kweziprofeto kwanda, baba baninzi abasivakalisa isigidimi esinendili somgwebo okufutshane.

NjengabaHlaziyi abakhulu benkulungwane yeshumi elinesithandathu, intshukumo yokufika [kukaYesu] yavela kumazwe awahlukeneyo obuKristu ngexesha elinye. KwiYurophu neMelika amadoda okholo nokuthandaza akhokelelwa ukuba afunde iziprofeto, aza, ngokulanda iingxelo ephefumlelweyo, abona ubungqina oboyisayo bokuba ixesha lokuphela kwazo zonke izinto lisondele. Kumazwe awahlukeneyo kwakukho amaqela amaKristu awathi, ngokufunda iziBhalo kuphela, afikelela kwinkolo yokuba ukufika koMsindisi kukufuphi.

Ngomnyaka we-1821, iminyaka emithathu emva kokuba uMiller, ekucazululeni kwakhe iziprofeto ezalatha kwixesha lomgwebo, uDr. Joseph Wolff, “umvangeli othunywe emhlabeni,” waqala ukuvakalisa ukubuya kweNkosi okukhawulezileyo. UWolff wayezalelwe eJamani, eyinzala yamaHebhere, oyise waye ngurabhi womYuda. Ngexesha esemncinane, woyisakala yinyaniso yobuKristu. Eyindoda enengqondo ekhutheleyo, efuna ukuqonda, wayesoloko engumntu ophulaphula ngenyameko kwiincoko ezazibakho kwikhaya lakhe njengoko amaHebhere azinikeleyo ayehlangana mihla le ebalisa ngamathemba nokulindelwe ngabantu bawo, ubuqaqawuli boMesiya ozayo, nokubuyiselwa kukaIsrayeli. Ngenye imini, esiva kukhankanywa uYesu waseNazarete, le ntwana yabuza ukuba wayengubani. “UmYuda owayenetalente ezinkulu kakhulu,” yatsho impendulo; “kodwa njengoko wayezenza uMesiya, inkundla yamatyala yamaYuda yamgwebela ukufa.” “Kwathini,” esongeza obebuza, “ukuze itshatyalaliswe iYerusalem, kutheni thina sisekuthinjweni nje?” “Usizi olukhulu!” waphendula uyise, “ngokuba amaYuda abulala abaprofeti.” Kwabakho ingcinga kwangoko kulo mntwana: “Mhlawumbi uYesu wayengumprofeti, aza amaYuda ambulala emsulwa.”-- Travels and Adventures of the Rev. Joseph Wolff, vol. 1, p. 6. Yaba njalo ukuqina le mvakalelo, wathi, nangona walelwa ukuba angene kwibandla lobuKristu, wamana ejikeleza ngaphandle aphulaphule intshumayelo.

Uthe eneminyaka esixhenxe kuphela ubudala, waqhayisela ummelwane osele egugile ongumKristu ngoloyiso oluzayo lukaIsrayeli ekufikeni kukaMesiya. Yathi indoda enkulu, “Mntwana wam, ndiza kukuxelela ukuba oyenaMesiyawayengubani: WayenguYesu

waseNazarete, . . . owabethelelwa emnqwamlezweni ngooyihlomkhulu, njengoko babesenjenjalo kubaprofeti bakudala. Yiya ekhaya ufunde isahluko sama-53 sikaIsaya, apho uya kuqonda ukuba uYesu Kristu unguNyana kaThixo."-- Travels and Adventures of the Rev. Joseph Wolff, vol. 1, p. 7. Ingqondo yabetheleleka kwangoko kuye. Wagoduka wayakufunda isiBhalo, efuna ukuqonda indlela esithi ngingci ngayo kuYesu waseNazarete. Ingaba la mazwi omKristu ayinyaniso? Le ntwana yafuna inkcazelo yesiprofeto kuyise, kodwa uyise wathula wanga ufile, ukuba engazanga waphinda wathetha ngawo lo mcimbi. Oku, phofu, kwaya kukhulisa ulangazelelo kule ntwana lokwazi ngakumbi ngenkolo yobuKristu.

Ukwazi eyayikufuna kwakufihlwe ngocoselelo olukhulu kuye kwikhaya lobuYuda; kodwa wathi eneshumi elinanye ubudala kuphela, walishiya ikhaya likayise waya ehlabathini ukuya kuzizuzela imfundo, azikhethele inkolo yakhe nomsebenzi wokuziphilela. Wafumana ikhaya okwethutyana kwisizalwana, kodwa wagxothwa kwangoko njengomkreqi, waza wathi, eyedwa, engenamali ngokupheleleyo, kwafuneka aphile phakathi kwabasemzini. Wehla enyuka, efunda ngenkuthalo ezixhasa ngokufundisa isiHebhere. Ngempembelelo yetitshala engumKatolika, wazifumana esamkela inkolo yobuRoma waza wenza isigqibo sokuba ngumvangeli kubantu bakubo. Ngale njongo, kwiminyaka embalwa kamva, ukuqhubeka nezifundo zakhe kwi College of the Propagand a eRoma. Apha, isiqhelo sokungaxhomekeki nentetho ephandle samzisela ukubalelwa njengomlahlekisi. Wakuhlasela ngokuphandle ukusetyenza gwenxa kwebandla wakhuthaza ukudingeka kohlaziyo. Nangona ekuqaleni wayephethwe ngothando olukhethekileyo zizikhulu zobupopi, kamva wasuswa eRoma. Eqatshelwe ngolokhozi libandla, wahla enyuka, kwada kwacaca ukuba akasokuze aphinde aziyekele kubukhoboka bobuRoma. Kwathiwa akalungiseki waza wayekwa ukuba aye apho athandayo. Ngeli xesha waya eNgilane waza wathi, esithi ungowenkolo yobuProtestanti, wazimanya neBandla laseNgilane [iTshetshi]. Emva kweminyaka emibini, waphuma, ngowe-1821, esiya kwenza umsebenzi awuthunyiweyo.

Ngexesha uWolff esamkela inyaniso enkulu yokufika kukaKristu kokuqala njengendoda "enomvandekwa eqhelene nesifo," wabona ukuba iziprofeto zikwaveza ngokucacileyo ukufika kwaKhe kwesibini enegunya nobuqaqawuli. Waya wathi ngeli xesha ezama ukukhokelela abantu bakhe kuYesu waseNazarete njengOwayesisithembiso, nokubalathisa ekuzeni kwaKhe kokuqala okwakuthobekile engumbingelelo wezono zabantu, wabafundisa nangokuza kwaKhe kwesibini engukumkani nomhlanguli.

"UYesu waseNazarete, uMesiya oyinyaniso," watsho, "ozandla zaKhe neenyawo zaKhe zagqojozwayo, waziswa phambi kwabaxheli njengemvana, owayeyiNdoda enomvandedwa, eqhelene nezifo, owathi emva kwentonga yokulawula wasuswa kwaYuda, negunya lokuphatha phakathi kweenyawo zaKhe, weza okokuqala; uza kuza okwesibini ngamafu ezulu, nexilongo lesiphatha-zithunywa" (Joseph Wolff, Researches and

Missionary Labors, page 62) “aze ame phezu kweNtaba yemiNquma; nokuba ubukumkani, obabunikwe uAdam kuqala phezu kwendalo, waza wabulahla (Genesis 1:26; 3:17), bunikelwe kuYesu. Uza kuba ngukumkani phezu kwawo wonke umhlaba. Izincwino nezililo zendalo ziya kuphela, kodwa iingoma zokudumisa nokubulela ziya kuvakala. . . . Xa uYesu esiza esebuqaqawulini bukaYise, enezithunywa ezingcwele, . . . amakholwa afileyo aya kuvuka kuqala. 1 Tesalonika 4:16; 1 Korinte 15:32. Yinto le thina maKristu esiyibiza ngokuthi luvuko lokuqala. Ngelo xesha, ubukumkani bobulwanyana buya kuyiguqula indalo yabo (Isaya 11:6-9), bunikelwe kulawulo lukaYesu. INdumiso 8. Kuya kulawula uxolo kwindalo yonke.”-- Journal of the Rev. Joseph Wolff, pages 378, 379. “INkosi iya kuwukhangela umhlaba, ithi, ‘Nanko, kulunge kunene.’”-- Joseph Wolff, Researches and Missionary Labors, page 294.

UWolff wakholelwa ukuba ukuza kweNkosi kusondele, ukuchaza kwakhe ixesha lesiprofeto kwakubeka ukwenzeka okukhulu kwisithuba seminyaka embalwa kakhulu kwixesha elalalathwe nguMiller. Kwabo babethabatha esiBhalweni, “Akukho bani uwaziyo loo mhla nelo lixa,” into yokuba abantu abayi kwazi nto ngokuba kufutshane kokufika, uWolffwaphendula: IngabaiNkosi yethuyathi loominelixa azisokuze zaziwe? Ayizange isinike na imiqondiso yexesha, ukuze sikwazi ukwazi oku kokusondela kwayo, njengoko ubani ekwazi ukusondela kwehlobo ngokuthi umthi wekhiwane uhlume amagqabi wawo? Mateyu 24:32. Ingaba asisokuze sazi ukuba elo xesha, ngoku Yena ngokwaKhe esiyalele, kunganguDaniyeli umprofeti kuphela, apho kuthiwa amazwi avalelwe kude kube lixesha lesiphelo (nto leyo eyayinjalo ngexesha lakhe), ‘ukwazi’ (ngelo xesha) ‘kuya kwanda.’ Daniyeli 12:4. Ngaphandle koku, iNkosi yethu ayithethi ukuthi, ukufika kwexesha akusayi kwaziwa, kodwa ‘Akukho bani uwazi nqo loo mhla nelo lixa.’ Kwanele, uthi liya kwaziwa ngemiqondiso yamaxesha, ukusikhuthaza ukuba silungiselele ukuza kwaKhe, njengoko uNowa walungisa umkhombe.”--Wolff, Researches and Missionary Labors, pages 404, 405.

Ngokohlelo oluqhelekileyo lokuchaza, okanye lokuphuma ecaleni ekuchazeni, iziBhalo, uWolff wabhala wathi: “Iqela elikhulu libandla lobuKristu eliye laphepha kwimo egudileyo yesiBhalo, laya kwizinto ezingekhoyo zobuBhuddah, ebantu bayo bakholelwa ukuba ulonwabo loluntu lwexesha elizayo luya kuba sekuzulazuleni emoyeni, baze bathi xa befunda ngamaYuda kufuneke bazi iiNtlanga; bathi xa befunda iYerusalem, kufuneka bazi ibandla; naxa bathi mhlaba, bathetha isibhakabhaka; ngokubuya kweNkosi kufuneka baqonde ngenkqubela yamaqumrhu ovangelo; ukunyuka intaba yendlu yeNkosi, kuthetha ngodidi olukhulu lwentlangano yamaMethodists.”-- Journal of the Rev. Joseph Wolff, page 96.

Ngexesha lama-24 leminyaka ukusuka kowe-1821 ukuya kowe-1845, uWolff walikhenketha kakhulu ilizwe: eAfrika: waya, eYiputa, naseAbisiniya; EAsiya: wacanda iPalestina, iSiriya, iPersi, iBokhara, neIndiya. Waya naseUnited States, ekuhambo oluya

kushumayela kwisiqithi iSt Helena. Wafika eNew York ngoAgasti, 1837; wathi emva kokubaethethe kweso sixeko, washumayela eFiladelfi naseBhaltimo, Ekugqibeleni wadlulela eWashington. Apha, uthi, “ngesindululo esenziwa ngowayesakuba nguMongameli, uJohn Quincy Adams, kwenye yezindlu zowiso-mthetho, iNdlu yavumelana ngalinye ukundinika imvume

yokusebenzisa iholo yayo ukuba ndiqhube isifundo, endasinika ngoMgqibelo, esasinikwe intlonipho bubukho bukabhishophu waseVirginia, nabafundisi nabahlali baseWashington. Kwayona loo mbeko ndayinikwa ngamalungu karhulumene waseNew Jersey nasePennsylvania, endathi khona ndanika izifundo ngophando endalwenza eAsiya, nangolawulo lukaYesu Kristu ngokwaKhe.”-- Journal of the Rev. Joseph Wolff, pages 398, 399.

UDr. Wolff wahamba kumazwe aliqela amaBharibhari engenalo ukhuselo lwalo naliphi igunya kwawaseYurophu, enyamezele ubunzima obuninzi ekwajikelezwe ziingozi ezingenako ukubalwa. Wabethwa, walamba, wathengiswa njengekhoboka, kwaba kathathu egwetyelwa ukufa. Wayerhangqwe ngamasela, ngamanye amaxesha aphantse ukubulawa lunxano. Ngelinye ixesha wahluthwa yonke into anayo washiywa ukuba ahambe amakhulu eemayile ngenyawo, eqabela iintaba, ikhephu limbetha ebusweni, zome iinyawo ezingenazo nezihlangu kumhlaba obandayo.

Wathi akulunyukiswa ngokuhamba engaxhobanga phakathi kwabantu abanobungcwangu neentlanga ezindlongondlongo wathi, yena “unazo izixhobo,“—“Umthandazo, ubushushu ngoKristu, nokuthemba uncedo lwaKhe.” “Ndikwanikwe nothando lukaThixo nabamelwane bam entliziyweni yam, neBhayibhile esandleni sam.”-- W.H.D. Adams, In Perils Oft, page 192. IBhayibhile yesiHebhere nesiNgesi awayeyiphatha yayihlala ikuye kuyo yonke indawo akuyo. Ethetha ngolunye lwehambo zakhe zokugqibela, uthi: “Ndayigcina ndiyivulile iBhayibhile esandleni sam. Ndeva ukuba amandla am aseNcwadini, nokuba amandla ayo anokundixhasa.”-- W.H.D. Adams, In Perils Oft, page 201.

Wazingisa njalo nomsebenzi wakhe sada saba isigidimi somgwebo sisiwe kwindawo enkulu yelimiweyo. Phakathi kwamaYuda, amaTurk, amaParsi, amaHindu, nezinye izizwe neentlanga walisasaza ilizwi likaThixo ngezi lwimi zahlukeneyo nakuyo yonke indawo waluvakalisa ulawulo oluzayo lukaMesiya.

Kwiihambo zakhe eBokhara wayifumana imfundiso yokuza okumsinya kweNkosikubanjwe ngabantu abathegeqe bebodwa. Ama-Arabhu aseYemen, uthi, “anencwadi ekuthiwa nguSeera, eyazisa ngokuza kwesibini kukaKristu nolawulo lwaKhe esebuqaqawulini; baye belindele ukwenzeka kweziganeko ezikhulu ngowe-1840.”-- Journal of the Rev. Joseph Wolff, page 377. “EYemen . . . ndachitha iintsuku ezintandathu nenzala kaRechab. Abaseli wayini, abalimi zidiliya, abahlwayeli zimbewu, baphila

ezintenteni, bakhumbula unyana uJonadabhi wakudala, unyana kaRechab; ndafumana kwelo qela inzala kaIsrayeli, bohlanga lukaDan, . . . abalindele, bekunye nenzala kaRechab, ukufika okukhawulezileyo kukaMesiya ngamafu ezulu."-- Journal of the Rev. Joseph Wolff, page 389.

Inkolo efana naleyo yafunyanwa ngomnye umvangeli ukuba ikho eTataryi. Umbingeleli ongumTatar wabuza kumvangeli ukuba uya kuza nini uKristu okwesibini. Wathi umvangeli akuphendula ngelithi akazi nto ngaloo nto, umbingeleli wabonakala emangalisiwe kukungazi okunjalo kumntu ozibiza ngokuba uyititshala yeBhayibhile, waza waxela eyakhe inkolo yokuba uKristu uza kuza ngesithuba somnyaka we-1844, emiliselwe kwisiprofeto.

Kwangaphambili ngexesha lowe-1826, isigidimi sokufika [kukaYesu] saqala ukushunyayelwa eNgilane. Intshukumo apha ayizange ithabathe imo eqinisekileyo njengaseMelika; ixesha elililo lokufika lalingeyo nto efundiswayo, kodwa yona inyaniso enkulu yokuza kukaKristu esemandleni nasebuqaqawulini yayivakaliswa ngokubanzi. Oku kwakungenzeki kuphela phakathi kwabakreqi okanye kwabangavumelaniyo nemeko eyayikho. UMourant Brock, umbhali wamaNgesi, uthi, abafundisi abakwisithuba samashumi asixhenxe bebandla laseTshetshi (Church of England) babexakekile beshumayela "ezi ndaba zilungileyo zobukumkanii." Isigidimi esasisalatha kumnyaka we-1844 njengexesha lokuza kweNkosi sasikwashunyayelwa eGreat Britain. Uncwadi lokuBuya lwaluphuma eMelika lusasazwe jikelele. Iincwadi namamphepha ayephindwa eNgilane. Ngowe-1842, uRobert Winter, iNgesi ngokuzalwa, owamkela inkolo yokufika [kwesibini] eMelika, wabuyela kwelokuzalwa ukuya kuvakalisa ukuza kweNkosi. Bababaninzi abazimanya naye kulo msebenzi, saza isigidimi somgwebo savakaliswa kwiindawo ezahluka-hlukeneyo zaseNgilane.

KwiMelika eseZantsi, phakathi kobubharibhari nobugcisa bobubingeleli, uLacunza, inzalelwane yaseSpain nongumJesuit, wakwazi ukuzifumana iziBhalo waza wayamkela inyaniso engokubuya okukhawulezileyo kukaKristu. Etshiseka ukuba asinike isiyalo, kodwa enga angasinda ekungxolisweni yiRoma, wazipapasha iimbono zakhe phantsi kwegama azinike lona, u"Rabbi Ben-Ezra," ezibeka njengomYuda oguqukileyo. ULacunza wayephila ngenkulungwane yeshumi elinesibhozo, kodwa kwaba ngesithuba sowe-1825 ekwathi, yakuba ifunyenwe incwadi yakhe ikwindlela eya eLondon, yaguqulelwa esiNgesini. Ukusasazwa kwayo kwanceda ukukhulisa umdla owawusele uvuka eNgilane kumba wokubuya kwesibini. EJamani, imfundiso yayifundiswe ngenkulungwane yeshumi elinesibhozo nguBengel, umfundisi weBandla lamaLutere nowayesaziwa njengenzululwazi nomcazululi weziBhalo. Wathi akuba eyigqibile imfundo yakhe, uBengel "wazinikela ekufundeni izifundo zokwazi ngoThixo, eyayikekelele kuzo ingqondo yakhe. Wayengumntu onengqondo enzulu nethanda inkolo, neyazinziswa yingqeqesho nokululekwa kwasebutsheni bakhe. Njengamanye amadodana asebenzisa

ingqondo, ngaphambi nangexesha kwakufuneka azamane neentandabuzo nobunzima obunemo yenkolo, athi abe nemvakalelo enzulu xa athetha ngayo loo meko, ‘iintolo ezininzi ezaluhlabayo usizi lwentliziyo, zenza kwaba nzima ukuba abunyamezele ubomi bobutsha bakhe.’” Wathi akuba lilungu lequmrhu likapopi laseWurttemberg, waxhasa umsebenzi wenkululeko yenkolo. “Nangona wayegcine amalungelo namathuba ebandla, wayekwaxhasa ukuba wonke umntu ayifumane inkululeko efanelekileyo enikwa bonke abo babeziva bebophelelekile, ngenxa yesazela, ukuba barhoxe kubudlelwane nalo.”--Encyclopaedia Britannica, 9th ed., art. “Bengel.” Ifuthe elihle ngalo mgaqo usavakala kummandla wakubo.

Kwakungexesha elungisa intshumayelo yeCawa yeAdvent ekwisiTyhilelo 21, ekwathi ukukhanya kokuza kwesibini kukaKristu kwathi qheke engqondweni kaBengel. Iziprofeto zesiTyhilelo zasombuluka kwingqiqo ngaphezu kokuba zakha zanjalo ngaphambili. Onganyelwe yingqondo yokubaluleka okukhulu nobuqaqawuli obudlulisileyo bemiboniso ebekwe ngumprofeti, wanyanzeleka ukuba akhe ayeke kancinane ukucamngca ngawo lo mba. Uthe eseqongeni, waphinda kwakhona wavela kuye ngokucace kakhulu nangamandla. Ukususela ngelo xesha, wazinikela ekubeni azifunde iziprofeto ngakumbi ezo zeziganeko zokugqibela, waza wakhawuleza ukufikelela kwinkolo yokuba zazisalatha ekuzeni kukaKristu okukufuphi. Umhla owawumisiwe njengexesha lokuza kwesibini, wawukwisithuba seminyaka embalwa kakhulu kuleyo yathi yamiswa nguMiller emva koko.

Awakubhalayo uBengel kwasasazwa kubo bonke ubuKristu. Iimbono zakhe zesiprofeto zamkeleka jikelele kwindawo yakubo eWurttemberg, nakakhulu kwezinye iindawo zeJamani. Intshukumo yaqhubeka nasemva kokuba efile, saza isigidimi sokufika saviwa yiJamani kwangexesha elinye esasitsala unandipho kwezinye iindawo. Ngasekuqaleni amanye amakholwa aya eRashiya enza amathanga khona, yaba inkolo yokuza okumsinyane kukaKristu isabanjiwe ngamabandla amaJamani kwelo lizwe.

Ukukhanya kwakhanya naseFrance naseSwitzerland. EGeneva apho uFarl noCalvin basasaza khona inyaniso yoHlaziyo, uGaussen wasishumayela isigidimi sokufika kwesibini. Ngexesha wayengumfundi esikolweni, uGaussen wahlangana nomoya wokwenza ngokwesiqhelo owawungene kuyo yonke iYurophu ngexesha lesiphelo senkulungwane yeshumi elinesibhozo nasekuqaleni kwelandelayo; wathi akungena ebufundisini akanela nje ukungazi ngenkolo eyinyaniso, kodwa wanento yokuba nentandabuzo. Esemtsha, wayetsalwe umdla zizifundo zesiprofeto. Emva kokuba efunde incwadi yembali kaRollin, iAncient History, ingqondo yakhe yatsalelwa kwisahluko sesibini sikaDaniyeli, waza wabethwa kukuchaneka okuchanekileyo kokuzaliseka kwesiprofeto, njengoko sikho kwingxelo yombhali wembali. Apha kwakukho ubungqina bokuphefumlelwa kweziBhalo obaba yiankile kuye phakathi kweengozi zeminyaka yamva. Wayengakwazi ukuhlala onwabe aneliswe ziimfundiso zesiqhelo, waza wathi

ekufundeni kwakhe iBhayibhile ephengululula efuna ukukhanya okungaphezulu, emva kwexesha, wafumana ukholo olufanelekileyo.

Xa wayesenza uphengululo lwakhe lweziprofeto, wafikelela kwinkolo yokuba ukuza kweNkosi kukufuphi. Ethabathekile kukuba nendili nokubaluleka kwale nyaniso inkulu, wanqwenela ukunga angayizisa phambi kwabantu; kodwa inkolo eyayiqhelekile yeyokuba iziprofeto zikaDaniyeli ziziimfihlelo ezingeke ziqondwe yayingumqobo omkhulu endleleni yakhe. Ekugqibeleni, wazimisela—njengoko wenzayo uFarel phambi kwakhe ekuvangeleni iGeneva—waqala ngabantwana, awayethemba ukuzuza abazali ngabo.

“Ndilangazelela ukuba oku kungaqondwa,” watsho kamva, ethetha ngenjongo yakhe kulo msebenzi, “akungokuba kubaluleke kancinane, kodwa ngenye indlela, kungokuba kunexabiso elikhulu, le nto ndikubeka oku ngendlela eqhelekileyo, nokuba ndibe ndikuxela ebantwaneni. Ndinqwenele ukuba ndingaviwa, ndaza ndanoloyiko andiyi kuviwa ukuba ndikuthethe ngokwam kubantu abadala kuqala.” “Ndiye ndazimisela, ke ngoko, ukuba ndiye kwabona bancinane. Ndiqokelela abaphulaphuli abangabantwana; ukuba liye lakhula iqela, ukuba kuyabonakala ukuba bayaphulaphula, baneliseka, banomdla, nokuba bayaqonda bawuchaze umxholo, ndiqinisekile ngokuba ndiya kuba neqela lesibini kungekudala, kuze kuthi ngexesha labo, abantu abadala babone ukuba kufanelekile ukuba nabo bahlale phantsi bafunde. Xa kuthe oku kwenzeka, umsebenzi wenziwe.”--L. Gaussen, Daniel the Prophet, vol. 2, Preface.

Ilinge laba nempumelelo. Ngexesha ethetha nabantwana, abantu abadala beza baphulaphula. Iindawo eziphezulu zenkonzo yakhe zazizele ngabazokuphulaphula. Phakathi kwabo kwakukho amadoda ezikhundla eziphezulu nafundileyo, nabahambi nabasemzini abatyelele iGeneva; ngaloo ndlela saba isigidimi sithwalelwa nakwezinye iindawo.

Ngokukhuthazwa yile mpumelelo, uGaussen wazipapasha izifundo zakhe, ngethemba lokukhuthaza ukufundwa kweencwadi zesiprofeto emabandleni abantu abantetho yabo isisiFrentshi. “Ukupapasha imfundiso enikwe ebantwaneni,” uthi uGaussen, “kukuthi kubantu abadala, abaye nabo bangazihoyi iincwadi ezinjalo ngelithi zisithele, ‘Zingathini ukusithela babe abantwana benu bona beziqonda?’” “Ndandinomnqweno omkhulu,” uyongeza, “wokunika ukwaziwa kweziprofeto ukuba kuqheleke kwimihlambi yethu, ukuba kunokenzeka.” “Asikho isifundo, ngokwenene, ngokwam ukubona, esinika ngcono iimpendulo kwizidingo zeli xesha.” “Yindlela le esingathi silungiselele ngayo imbandezelo ekufutshane, size simlindele simkhangele uYesu Kristu.”

Nangona wayengoyena ugqamileyo nothandwayo kubashumayeli bolwimi lwesiFrentshi, uGaussen, emva kwexesha wamiswa ebufundisini, ityala lakhe elikhulu ikukuthi, endaweni yekhathekisim yebandla, isikhokelo esithobileyo nesithetha ngokwesiqhelo, nesiphantse asabinayo inkolo etsolileyo, yena wasebenzisa iBhayibhile

efundisa ngayo ulutsha. Emva koko waba yititshala kwisikolo sezifundo zokwazi ngoThixo, lo gama ngeCawa wayeqhubeka nomsebenzi wakhe wokufundisa ikhathekisim, ethetha nabantwana ebafundisa ngeziBhalo. Imisebenzi yakhe ngesiprofeto nayo yavusa umdla omkhulu. Ukususela kwisihlalo sikaprofesa, kuse kushicilelo, nakumsebenzi wakhe awuthandayo wokuba yititshala yabantwana, waqhubeka iminyaka emininzi efaka impembelelo eninzi waba sisixhobo ekutsaleleni ingqalelo yabaninzi ekufundeni iziprofeto ezazibonisa ukuba ukuza kweNkosi kukufuphi.

EScandinavia, nalapho, isigidimi sokuza savakaliswa, kwaphenjwa unandipho kuyo yonke indawo. Baba baninzi abavukayo kwinkuseleko yabo yokungakhathali bazivuma bazishiya izono zabo, bacela uxolelo egameni likaKristu. Bona abafundisi bebandla likarhulumente [lesizwe] bayichasa intshukumo, kwathi ngempembelelo yabo, abanye ababeshumayela isigidimi, baphoswa entolongweni. Kwiindawo ezininzi, apho abashumayeli bokuza okumsinyane kweNkosi baya bavalwa imilomo ngolo hlobo, uThixo wabona kulungile ukuthumela isigidimi, ngendlela emangalisayo, ngabantwana abancinane. Njengoko babeselula kakhulu, umthetho welizwe wawungakwazi ukubalela, baza bavunyelwa ngaphandle kokuhlaselwa.

Intshukumo yayitshisa kakhulu phakathi kodidi olusezantsi, kwaye kukwizindlu ezithobekileyo zabasebenzi apho babehlanganela khona ukuba bave isilumkiso. Abashumayeli abangabantwana babehlala kwizindlwana zabahluphekileyo. Abanye babo babengadlulanga kwiminyaka emithandathu okanye esibhozo ubudala; kanti ke, kwaye kuthi ngoku ubomi babo bungqina ukuba bayamthanda uMsindisi, kwaye bezama ukuphila ngokuthobela imiyalelo kaThixo engcwele, bakholisa ukubonakalalisa ubuchopho nesakhono esiye sibonakale kubantwana abayiloo ntanga. Phofu, babesithi xa bemiphambi kwabantu, kucace ukuba babeqhutywa yimpembelelo engaphaya kwezipho zabo zendalo. Imvakalozwi nendlela zaguquka, bathi, ngamandla anondiliseko, basinike isilumkiso somgwebo, besebenzisa kanye amazwi esiBhalo: “Moyikeni uThixo, nimzukise, ngokuba lifikile ixa lokugweba kwakhe.” Bazikhalimela izono zabantu, bengahlaseli kuphela ukuziphatha kakubi nenkohlakalo, kodwa bekhalimela ukuthandwa kwehlabathi nokuhlehla, babalumkisa abaphulaphuli babo ukuba bakhawuleze ukuwubaleka umsindo ozayo.

Abantu beva bengcangcazela. UMoya othimbayo kaThixo wathetha ezintliziyweni zabo. Abaninzi baya baziphengulula iziBhalo ngomdla ohlaziyiweyo nonzulu, ababengenabo ubungcathu nabaziphethe gwenxa baguquka, abanye bazishiya izenzo zabo zokungathembeki, kwenziwa umsebenzi ngendlela ephakame kangangokuba abafundisi bebandla lesizwe banyanzeleka ukuba bavume ukuba isandla sikaThixo sasikuyo intshukumo.

Yaye iyintando kaThixo ukuba iindaba zokuza koMsindisi zinikwe kumazwe aseScandinavia; kuze kuthi xa amazwi abakhonzi baKhe evalwa, afake uMoya waKhe phezu kwabantwana, ukuze umsebenzi ube nokufezwa. Wathi xa uYesu esondela eYerusalem ephahlwe zizihlwele ezazinovuyo, ezathi, ngemikhwazo yoloyiso nokujiwuzwa kwamasebe esundu, zimazisa njengoNyana kaDavide, abaFarisi ababe nomona bathetha naYe ukuba abathulise; kodwa uYesu wabaphendula ngelithi, konke oko kwakuzalisekisa isiprofeto, kanti ukuba aba bangathula, amatye ngokwawo angankqangaza. Abantu, ngokoyikiswa zizoyikiso zababingeleli nabaphathi, bayiyeka intsholo yabo emnandi ngexesha bengena emasangweni eYerusalem; kodwa abantwana phakathi ezintendelezweni zetempile, emva koko, bayiqala ingoma, bajiwuzisa amasebe abo esundu, bedanduluka: “Hosana kuye unyana kaDavide!” Mateyu 21:8-16. AbaFarisi, kuba benganelisekanga kakhulu, bathi kuYe, “Uyayiva na into abayithethayo aba?” UYesu waphendula, wathi: “Ewe;anizanga nikulese na ukuthi, Emlonyeniweentsananabanyayo ulungiselele udumiso?” Njengoko uThixo wenzayo ngabantwana ngexesha lokufika kukaKristu kokuqala, ngokunjalo uya kwenza ngabo ekunikeni isigidimi sokuza kwaKhe kwesibini. Ilizwi likaThixo kufuneka lizalisekile, ukuze ukuvakaliswa kokuza koMsindisi kunikwe kubo bonke, abantu, iilwimi, nezizwe.

KuWilliam Miller nabasebenza kunye naye, kwanikelwa ukushumayela isilumkiso eMelika. Eli lizwe laba liziko lentshukumo enkulu yokufika [kukaYesu]. Kwaba lapha apho isiprofeto sengelosi yokuqala saba nokuzaliseka ngokungqalileyo. Imibhalo kaMiller namahlakani akhe yasiwa kumazwe akude.Kuyo yonke indawo apho abavangeli bangena khona, kuwo wonke umhlaba, kwathunyelwa iindaba ezilungileyo zokubuya kukaKristu okukhawulezileyo. Kude nanogkubanzi sasasazeka isigidimi seendaba ezilungileyo: “Moyikeni uThixo nimzukise, ngokuba lifikile ixa lokugweba kwakhe.”

Ubungqina beziprofeto obabusalatha ekuzeni kukaKristu ngentlakohlaza yowe-1844 baya busiba nzulu ezingqondweni zabantu. Xa isigidimi sasisiya kwimimandla ngemimandla, kwabakho ukuvuka konandipho kuyo yonke indawo. Abaninzi boyiseka kukuba iintetho eziphuma kumaxesha esiprofeto zazinyanisile, bathi, bencama ikratshi lengcinga yabo, bayamkela ngovuyo inyaniso. Abanye abafundisi bazibeka bucala iimbono neemvakalelo zabo zocalulo ngamabandla, bashiya imivuzo yabo namabandla abo, bazimanya nokuvakaliswa kokuza kukaYesu. Babembalwa phofu bona abafundisi, kodwa, abaya basamkela esi sigidimi; ngoko ke, sanikelwa kakhulu kubazalwana abathobekileyo. Amafama ashiya amasimi awo, abakhandi bashiya izixhobo zabo, abarhwebi bashiya abarhweba ngako, amadoda aqeqeshiweyo ashiya izikhundla zawo; kanti ke inani labasebenzi lalilincinane xa lithelekiswa nomsebenzi ekwakufuneka ufeziwe. Imeko yebandla elingamhloneliyo uThixo nehlabathi elilele kwinkohlakalo, konke kwaba ngumthwalo wemiphefumlo yabalindi benene, baza banentumekelelo ukunyamezela ukusebenza nzima, ukugculelwa, nokuphatheka kakubi, ukuze babizele

abantu kwinguquko esa elusindisweni. Nangona babe chaswa nguSathana, umsebenzi waqhubela phambili kancinane, yaza inyaniso yokufika [kukaYesu] yamkelwa ngamawaka.

Kuyo yonke indawo ubungqina obuphengululayo babuvakala, kulunyukiswa aboni, abasehlabathini namalungu ebandla, ukuba bayibaleke ingqumbo ezayo. NjengoYohane umBhaptizi, owayehambe phambi kukaKristu, abashumayeli babeka izembe engcanjini yomthi bakhuthaza bonke ukuba baveze isiqhamo esifanele inguquko. Izibheno zabo ezazichukumisa zazahluke kakhulu kwiziqinisekiso zoxolo nokhuseleko ezazivakala kumaqonga aqhelekileyo; kwathi naphi na apho isigidimi sasinikwa khona, sasibachukumisa abantu. Ubungqina obulula nobugqalileyo beziBhalo, busaziswa ngamandla kaMoya Oyingcwele, bazisa ukoyiseka okunzima abaya bambalwa abangakwaziyo ukubamkela. OoProfesa benkolo bavuswa kwinkuseleko yabo eyayingeyiyo. Bakubona ukuhlehla kwabo, ukuthanda kwabo ihlabathi nokungakholwa, ikratshi nokubawa kwabo. Abaninzi bayifuna iNkosi ngokuguquka nokuzithoba. Ukuthanda kwabo izinto okwakubambelele kwizinto zasemhlabeni ngoku kwamiliselwa ezulwini. UMoya kaThixo wahlala phezu kwabo, bathi ngeentliziyo ezithambileyo nezithotyiweyo bahlangana ekuvakaliseni ilizwi: “Moyikeni uThixo nimzukise, ngokuba lifikile ixa lokugweba kwakhe.”

Aboni babuza belila: “Ndimelwe kukuthini na, ukuze ndisindiswe?” Abo babomi babo babusaziwa ngokunganyaniseki babe nexhala ngokwakuza kufuneka bekubuyisele. Bonke abafumana uxolo kuKristu balangazelela ukubona abanye befumana intsikelelo. Iintliziyo zabazali zabuyela kubantwana babo, nezabantwana zabuyela kubazali babo. Imiqobo yekratshi nokuzibamba yasuswa. Kwabakho ukuvuma [amatyala okanye izono] okuphuma ezintliziyweni, athi amalungu osapho ekhayeni asebenzela ukusindiswa kwabo bakufuphi nabona babathanda kakhulu. Kwakukholisa ukuvakala kwengxolo yokuthethelela ngokwenene. Kuyo yonke indawo imiphefumlo yayimbongoza uThixo ikwintlungu engathethekiyo. Abaninzi babambana ngomthandazo ubusuku bonke befuna ukuqinisekisa ngokuxolelwa kwezono zabo, okanye inguquko yezizalwana zabo okanye yabamelwane babo.

Zonke iindidi zabantu zaquqela kwiintlanganiso zaBalindi. Izityebi namahlwempu, abaphezulu nabaphantsi, bephuma kwimisebenzi eyahlukeneyo, nenxanelwe ukuzivela ngokwabo imfundiso yokufika kwesibini. INkosi yawubamba umoya wenkcaso ukubaukhe ume lo gama abakhonzi baYo bechaza izizathu zokholo lwabo. Ngamanye amaxesha isixhobo sasingabi nawo amandla; kodwa uMoya kaThixo wawuyinika amandla inyaniso yaKhe. Ubukho bezithunywa ezingcwele babuvakala emihlanganweni, baza bababaninzi abongezwayo kumakholwa. Kwakuthi ngokuphindaphindwa kwezibonakalaliso zokuza okumsinyane kweNkosi, zibe zikhulu izihlwele eziwaphulaphula amazwi anendili ngenzolo eyayisenza kube nzima nokuphefumla.

Kwakungathi kuhlangana izulu nomhlaba. Amandla kaThixo ayevakala kwabadala nakwabatsha nakwabaphakathi eminyakeni. Amadoda ayefuna ukuba kuvakale kumakhaya awo intlokoma yendumiso emilebeni nesandi sovuyo kwinzolo ebusuku. Abakho ababesiya kuloo mihlangano abangaze bayilibale loo miboniso yowona mdla mkhulu.

Ukuvakaliswa kwexesha eliqinisekileyo lokuza kukaKristu kwavusa inkcaso enkulu kuzo zonke iindidi zabantu, kubafundisi epulpitini, kuse koyena ungakhathaliyo, nolidela-Zulu umoni. Amazwi esiprofeto azaliseka: “Kuya kuza ngemihla yokugqibela abagxeki, behamba ngokwezabo iinkanuko, besithi, Liphi na kaloku idinga lokufika kwakhe? Kuba kuseloko oobawo balalayo ukufa, izinto zonke zahlala zihleli zinjengokwasekuqalekeni kwendalo.” 2 Petros 3:3, 4. Abaninzi ababesithi bayamthanda uMsindisi, bathi, abayichasanga imfundiso yokufika kwesibini; ntonje baphikisana nexesha eliqinisekisiweyo. Yena uThixo oliso libona konke, wayezifunda iintliziyo zabo. Babenganqweni ukuba bangeva ngokuza kukaKrisu ukuza kugweba ihlabathi ngobulungisa. Babe ngabasebenzi abangathembekanga, imisebenzi yabo ingayi kukunyamezela ukuhlolwa nguThixo ongumphengululi wentliziyo, baye besoyika ukuyihlangabeza iNkosi yabo. NjengamaYuda exesha lokuza kukaKristu kokuqala, babengakulungelanga ukumamkela uYesu. Abazange banele nje ukwala ukuphulaphula iintetho ezilula eziphuma eBhayibhleni, kodwa bahlekisa ngabo babekhangele ekuzeni kweNkosi. USathana nezithunywa zakhe babevuya, baphosa izigculelo ebusweni bukaKristu nezithunywa zaKhe kuba abantu abamvumayo bemthanda kancinane kangangokuba banganqweneli ukuba abonakale.

“Akukho bani uwaziyo loo mhla nelo lixa” yayiyintetho eyayisoloko ithethwa ngabobabeyala inkolo yokufika. IsiBhalo sithi: “Akukho bani bani uwaziyo loo mhla nelo lixa; azazi nezithunywa zamazulu, nguBawo yedwa.” Mateyu 24:36. Inkcazo ecacileyo nevumelanayo yale ndima yanikwa ngabo babe lindele iNkosi, kwathi ukuyisebenzisa budedengu okwenziwa ngabachasayo kwakutyhilwa ngokucacileyo. Ngamazwi lawo awayethethwe nguKristu kwincoko eyayibaluleke kakhulu enabafundi baKhe kwintaba yeMinquma emva kokuba wayeyishiye okokugqibela itempile. Abafundi babebuze ukuthi: “Uya kuba yini na umqondiso wokufika kwakho, nowokupheliswa kwephakade eli?” UYesu wabanika imiqondiso, wathi: “Xa nithe nazibona zonke ezo zinto, yazini ukuba kukufuphi, sekusemnyango.” Iindima 3, 33. Intetho ethile yoMsindisi akufuneki ukuba yenziwe ibulale enye. Nangona kungeko mntu uwaziyo umhla nelixa lokuza kwaKhe, siyalelwe salindeleka ukuba sazi xa kukufuphi. Sikwafundisiwe nokuba, ukungasikhathaleli isilumkiso saKhe, nokwala okanye ukutyeshela ukwazi xa ukufika kwaKhe kukufuphi, kuya kuba yingozi kuthi njengoko kwakunjalo kwababephila ngemihla kaNowa ukungazi ukuba wayeza kufika nini unogumbe. Wona umzekeliso kwesi sahluko sinye, othelekisa izicaka, esithembekileyo nesingathembekanga, nonika intshabalalo

kweso sithi entliziyweni yaso, “INkosi yam ilibele, ayizi,” ubonisa indlela uKristu aya kubaphatha aze abavuze ngayo abo abafumana bekulindile bekufundisa ukuza kwaKhe, kwakunye nabo bakukhanyelayo. “Phaphani ngoko;” utsho. “Unoyolo loo mkhonzi, iya kuthi yakufika inkosi yakhe imfumane esenjenjalo.” Iindima 42, 46. “Ukuba ke akuthanga waphaphama, ndiya kuza kuwe njengesela, akuyi kulazi ilixa endiya kukukufikela ngalo.” IsiTyhilelo 3:3, [KJV].

UPawulos uthetha ngodidi okuthi kulo ukubonakala kweNkosi kufike kungalindelekanga. “Imini yeNkosi, njengesela ebusuku, yenjenjalo ukuza kwayo. Kuba xenikweni baya kuthi, Luxolo nokunqaba, oko baya kufikelwa yintshabalalo ngebhaqo, . . . bengayi kukha basinde.” Uyongeza, kwabo basiphulaphuleyo isilumkiso soMsindisi: “Ke nina, bazalwana, anisebumnyameni, ukuba imini leyo iniqubule njengesela. Nonke nina ningabokukhanya, abemini; asingabobusuku, asingabobumnyama.” 1 Tesalonika 5:2-5.

Kwaboniswa ngaloo ndlela ukuba isiBhalo asiniki mvume yokuba abantu bahlale bengazi ngokuba kufutshane kokuza kukaKristu. Abo ke balangazelela kuphela ukuzithethelela ukuba bayale inyaniso bazivala iindlebe zabo kule nkcazo, aza amazwi athi “Akukho bani uwaziyo loo mhla nelo lixa” aqhubeka ephindaphindwa ngabagxeki abanesibindi bequke nabaziwa ngokuba bangabafundisi bakaKristu. Ngeli xesha abantu babevusiwe, baqala ukubuza ngendlela yokusindiswa, iititshala zenkolo zangenelela phakathi kwabo nenyaniso, zizama ukuthulisa ukoyika kwabo ngokulichaza ngendlela engeyiyo ilizwi likaThixo. Abalindi abangathembekanga bamanyana kumsebenzi omkhulu womkhohlisi, besithi, Luxolo, luxolo, ngoku uThixo engathethanga ngoxolo. NjengabaFarisi bemihla kaKristu, abaninzi bala ukungena ebukumkanini bamazulu bona ngokwabo, baza abo babe ngena babathintela. Igazi lale miphefumlo liya kubizwa ezandleni zabo.

Abona bathobekileyo nabazinikeleyo emabandleni babekholisa ukuba ngabokuqala ukusamkela isigidimi. Abo babezifundela iBhayibhile babeyibona imo yeembono eziqhelekileyo zesiprofeto; kuthi naphina apho abantu babengalawulwa yimpembelelo yabafundisi, naphina apho babenokuphengulula ilizwi likaThixo ngokwabo, imfundiso yokufika idinge kuphela ukuthelekiswa neziBhalo ukuqinisekisa igunya layo elingcwele.

Abaninzi batshutshiswa ngabazalwana babo ababengakholelwanga. Ukuze bagcine izikhundla zabo, abanye bavuma ukuba baya kuthula bangathethi ngethemba labo; kodwa abanye beva ukuba, ukunyaniseka kuThixo kuyabalela ukuba bazifihle iinyaniso abazinikelwe ukuba bazigcine. Abazange babe mbalwa abasikwayo kubudlelwane bebandla singekho esinye isizathu ngaphandle kokuba bethethe ngenkolo yabo ngokubuya kukaKristu. Kwabo bafumana olu vavanyo lwenkolo yabo, ayexabiseke kakhulu amazwi omprofeti, athi: “Abazalwana benu abanithiyayo, abanigxothayo kubo ngenxa yegama lam, bathi, Makazizukise uYehova sibone imivuyo yenu; baya kudana kebona.” Isaya 66:5.

Izithunywa zikaThixo zazibukele ngomdla omkhulu isiphumo sesilumkiso. Xa kwakukho ukwaliwa jikelele kwesigidimi ngamabandla, izithunywa zabuyela emva zilusizi. Babekho kodwa abaninzi abangazange bavavanywe ngokubhekiselele kwinyaniso yokufika. Abaninzi balahlekiswa ngabayeni, abafazi, abazali, okanye abantwana, baza benziwa ukuba bakholelwe ukuba sisono ukuphulaphula ulahlekiso olungako njengoko lwalufundiswa ngababelindele ukufika kwesibini kukaYesu. Izithunywa zayalelwa ukuba zihlale zilinde ngokuthembeka loo miphefumlo, kuba okunye ukukhanya kwakuza kubakho phezu kwabo kuphuma etroneni kaThixo.

Ngolangazelelo olungathethekiyo, abo babesamkele isigidimi, balindela ukuza koMsindisi wabo. Ixesha ababelindele ukumhlangabeza lalifikile. Bafika kule yure benenzolo enesidima. Bahlala kunxulumano olumnandi noThixo, baye beza kuzuza uxolo lwenene emva koku kwikamva eliqaqambileyo. Akakho owayenalo elithemba nokuthembela onokuze awalibale loo maxesha ayebalulekile okulinda. Kwabanye, iiveki ezazingaphambi kweli xesha, amashishini ehlabathi abekelwa bucala ixesha elide. Amakholwa anyanisekileyo azihlola ngononophelo zonke iingcinga neemvakalelo zeentliziyo zawo ngokungathi asemakhukhweni okufa xa ayeza kuthi ngexeshana awavale amehlo awo ngakwimibono yomhlaba. Zazingenziwanga “iingubo “zokunyuka” (bona ISIHLOMELO); kodwa bonke basiva isidingo zokuqiniseka ngaphakathi ukuba babekulungele ukuhlangabeza uMsindisi; nokuba, iingubo ezimhlophe yayibubunyulu bomphefumlo--izimilo ezihlanjululwe esonweni ngegazi elicamagushelayo likaKristu. Akwaba wawusekho kubantu abazibiza ngoThixo umoya ofanayo wokuphengulula intliziyo, ukuzondelela okufanayo, ukholo oluzimiseleyo. Ukuba bebengaqhubeka ngolo hlobo ukuzithoba phambi kweNkosi nokubeka izicelo zabo kwisihlalo senceba bebeya kuba namava adlule kakhulu kulawo banawo ngoku. Kuncinane kakhulu ukuthandaza, kuncinane kakhulu ukuzibona ukuba nesono, nokunqongophala kokholo kushiya abaninzi bengenalo ubabalo olunikwa ngokukhulu nguMhlanguli wethu.

UThixo waceba ukubavavanya abantu baKhe. Isandla saKhe sayigquma impazamo ekubalweni kwamaxesha esiprofeto. ABalindiabazange bayifumane impazamo, ingazange ifunyanwe nangabona bafundileyo kubachasi babo. Omnye wabachasi wathi: “Ekubaleni kwenu amaxesha eziprofeto kulungile. Ezinye zesiganeko ezikhulu sele ziza kwenzeka; kodwa asikokuxelwe kwangaphambili nguMiller; kukuguquka kwehlabathi, ingekuko ukufika kwesibini kukaKristu.” (Bona ISIHLOMELO)

Ixesha elalilindelwe ladlula, akabonakala uKristu ukuza kuhlangula abantu baKhe. Abo bathi ngokholo olunyanisekileyo nothando balindela uMsindisi wabo, baba nokudaniswa okukhulu. Kanti ke, iinjongo zikaThixo zazifezekiswa; wayevavanya iintliziyo zabo babesithi balindele ukubonakala kwaKhe. Kwakukho phakathi kwabo abaninzi abangazanga bakhuthazwa yinjongo enkulu ngaphezu kokoyika. Ukuvuma kwabo ukholo kwakungazange kuzichukumise iintliziyo zabo okanye ubomi babo. Sithe

sakungenzeki isiganeko ebesilindelwe, aba bantu bathi bona abadaniswanga; babengazange bakholelwa kakade ukuba uKristu uza kuza. Baba phakathi kwabokuqala ukuhlekisa ngentlungu yabakholwa ngenene.

Kanti Yena uYesu nawo wonke umkhosi wasezulwini, babekhangele ngothando novelwano kwabavavanyiweyo nabakholwayo kodwa bedanisiwe. Ukuba isigqubuthelo esahlule ihlabathi elibonakalayo sasingasuswa, iingelosi zazingabonwa zisondela kwabo bayimiphefumlo ezinzileyo, zibakhusela kwiintolo zikaSathana.

Isahluko 21—Ukwaliwa kwesilumkiso

Ekushumayeleni imfundiso yokubuya kwesibini, uWilliam Miller namahlakani akhe basebenza nzima benenjongo enye yokuvusa abantu ukuba balungiselele umgwebo. Bazama ukuvusela iiprofesa zenkolo kwithemba lebandla nakwisidingo sazo esinzulu kakhulu samava obuKristu; baza basebenza nzima ukuvusela abangaguqukanga kuxanduva lwenguquko ekhawulezileyo nokuguqukela kuThixo. “Abazange bazame ukuguqulela abantu kwinkonzo engacacanga okanye kumbutho wenkolo. Yiloo nto basebenza phakathi kwayo yonke imibutho neenkonzo ezingacacanga, bengaphazamisani nokuqulunqwa kwazo okanye ulawulo lwazo.”

“Kuko konke ukusebenza kwam,” wathi uMiller, “andizanga ndanomnqweno okanye ingcamango yokumisela nonjani umsebenzi owahlukileyo kulowo wamabandla amiyo, okanye kulungelwe elinye lize licinezelwe elinye. Ndacinga ngokuba onke abe nenzuzo. Ndathi ngokucinga ukuba onke amaKristu aya kugcoba ngomba wokufika kukaKristu, nokuba abo bangakwaziyo ukubona njengoko ndandibona abayi kubathanda ngokubajongela phantsi nakancinane abo baya kuyamkela le mfundiso, andizange ndazi ukuba kungakho isidingo sokubamba iintlanganiso ezahlukeneyo. Injongo yam epheleleyo yayingumnqweno wokuguqula imiphefumlo iye kuThixo, ukwazisa umhlaba ngomgwebo ozayo, nokoyisela abantu ekulungiseni intliziyo okuya kwenza bakwazi ukuhlangana noThixo beseluxolweni. Uninzi lwabo babeguqukile phantsi kokusebenza kwam bazimanya namabandla awahlukeneyo akhoyo.”--Bliss, iphepha 328.

Njengoko umsebenzi wakhe wakholisa ukwakha amabandla, waya wathandwa okwexesha elithile. Kwathi kodwa abafundisi neenkokeli zenkolo zagqiba ukuba ziyichase imfundiso yokufika [kukaYesu] zaza zalangazelela ukukucinezela konke ukuphembelelwa kwalo mcimbi, azanela kukuyichasa kuphela ukuba ingashunyayelwa emaqongeni amabandla, kodwa zawalela amalungu azo ilungelo lokuya kwiintshumayelo ezingokubuya kwesibini, okanye nokuba athethe ngethemba analo kwiintlanganiso zokuhlala zebandla. Ngaloo ndlela, amakholwa azifumana ekwimeko yokulingwa nokubhideka okukhulu. Ayezithanda iinkonzo zawo ekuthiyile ukuzahlula kuzo; kodwa athi akububona ubungqina belizwi likaThixo bucinezelwa, nelungelo lawo lokuphengulula iziprofeto lisalelwa, aziva ukuba, ukunyaniseka kuThixo kuyala ukuba akuvume [oko kwakusenzeka]. Abo babezama ukubuvalela ngaphandle ubungqina belizwi likaThixo, babengakwazi ukuba babamkele njengabayinxalenye yebandla likaKristu, “umhlaba nentsika yenyaniso.” Kungoko bona baziva befanelekile ukuba bazahlule koko babehlangene nako ngaphambili. Ngexesha lasehlotyeni lowe-1844 baba kwisithuba samawaka angamashumi amahlanu abawashiyayo amabandla.

Kwesi sithuba seli xesha, kwakukho inguqulelo enkulu eyayibonakala kumabandla amaninzi kuyo yonke iMelika [USA]. Kwaba yiminyaka emininzi yokukhula kodwa kuthe

chu nokuvumelana kwemisebenzi yehlabathi nezithethe zalo, okwakuhambelana nokuhla kubomi basemoyeni ngenene: kodwa kuloo mnyaka kwakubonakala ukuhla okukhawulezileyo nokucacileyo phantse kuwo onke amabandla elizweni. Nangona wayengekho onokusixela isizathu, into leyo yona yayiqapheleka ngokubanzi, kwaye kuthethwa ngayo ngamaphepha nasepulpitini.

Entlanganisweni yezikhulu zenkonzo eFiladelfi, uMnumzana Barnes, umbhali wengcaciso eyayisetyenziswa ekwangumfundisi wenye yeenkonzo ezazihamba phambili kweso sixeko, “waxela ukuba wayesemsebenzini wobufundisi amashumi amabini eminyaka, waye akazanga, kwada kwangumthendeleko odlulileyo, ayiqhube inkonzo yesidlo engakhanga wazuza ibathwana [labantu] enkonzweni. Ngoku akukho mvuselelo, akukho baguqukayo, lwaye lungabonakali nakangako ubabalo kwabo bathi ngabenkonzo, baye bengekho abeza kwigumbi lakhe lokufunda ukuba bancokole ngosindiso lwemiphefumlo yabo. Ngokukhula koshishino, nokuqaqamba kwamathemba orhwebo neefektri, kukho ukukhula kwengqondo yokuthanda ihlabathi. Kunjalo kuwo onke amahlelo eenkonzo.”--Congregational Journal, May 23, 1844.

Ngenyanga kaFebruwari waloo mnyaka, uProfesa Finney weOberlin College wathi: “Lo mbandela sibe sinawo kwangaphambili ezingqondweni zethu, wokuba, amabandla amaProtestanti jikelele kwizwe lethu, awalukhathalele okanye aluchase phantse lonke uhlaziyo lokuziphatha kwale mihla. Ikhona imingqandandana eseleyo, kodwa ingekho kangako ukuba kungade kuthiwe ayithanga tshitshilili le nto. Sikwanayo enye inyaniso efumanekayo apha: ukungabikho kuyo yonke indawo kwemvuselelo emabandleni. Ukudodobala kwasemoyeni kuphantsa ukubonakala kuyo yonke indawo, kwaye kunzulu ngendlela eyoyikekayo; “kungqina njalo konke okuvela kuwo onke amaphephandaba enkolo alo mmandla. . . . Ngokubanzi kakhulu, amalungu ebandla aya ezinikela kwizinto zale mihla,--abambana ngezandla nabantu abangamhloneliyo uThixo kumatheko olonwabo, emidanisweni, kwiziyunguma, njl. njl. . . . Asidingi ngoko ukuba siyandise le meko ibuhlungu. Kwanele ukuba ubungqina buya buqina baye busiza ngamandla phezu kwethu, bubonisa ukuba amabandla jikelele ehla ngendlela elusizi emgangathweni. Amke kakhulu eNkosini, naYo izirhoxisile kuwo.”

Obhala kwiReligious Telescope wangqina wathi: “Asizanga sakubona ukuhla okungaka jikelele kwenkolo njengangoku. Inene, ibandla kufuneka livuke, liphande unobangela wale mbandezelo; kuba wonke oyithandayo iZiyon kufuneka ayibone njengembandezelo. Xa sithi sikhumbule ukuba ‘zimbalwa ziqelelene kangakanani’ iimeko zenguquko yenene, kwakunye nokungabi nokuzohlwaya okungenamlinganiselo, kunye nokuqaqadeka kwaboni, singasuka sizive sesidanduluka sisithi, ‘Angaba ukulibele na uThixo ukuba nemfesane? Okanye, Ingaba ucango lwenceba luvaliwe na?’”

Imeko enje ayizanga yabakho ebandleni ngaphandle kwesizathu. Ubumnyama basemoyeni obufikela izizwe, amabandla, nabantu, abubangelwa kukukhetha ngokuzithandela kokunceda ngenceba yezulukwicala likaThixo, kodwangokutyeshela okanye ukwaliwa kokukhanya okungcwele ngakwicala labantu. Umzekelo ocace kakhulu wale nyaniso yimbali enikiweyo yabantu bakwaYuda ngexesha likaKristu. Ngokuzinikela kwabo ehlabathini nokumlibala uThixo nelizwi laKhe, ingqiqo yabo yenziwa mnyama, iintliziyo zabo zathanda ihlabathi neziyolo. Kungoko bengazange bazi ngokufika kukaMesiya, baza bathi kwikratshi labo nokungakholwa kwabo bamala uMhlanguli. UThixo akazange asuse kwangoko kwisizwe sakwaYuda ulwazi nokuxhamla kwiintsikelelo zosindiso. Phofu ke, bona abo bayalayo inyaniso balahlekwa ngumnqweno wesipho seZulu. Baya "babeka ubumnyama endaweni yokukhanya, nokukhanya endaweni yobumnyama," kwada ukukhanya okwakukubo kwabubumnyama. Hay' indlela obaba bukhulu ngayo obo bumnyama!

Kuhambelana nomgaqo kaSathana ukuba abantu bagcine ukuqhutywa kwenkolo nangona umoya obalulekile kakhulu wokoyika uThixo ungekho. Emva kokwala kwawo igospile, amaYuda aqhubeka ngenzondelelo ukugcina iinkonzo zawo zakudala, akugcina ngamandla ukuba sisizwe esimi sodwa, lo gama wona ngokwawo ayevuma ukuba ubukho bukaThixo babungasabonakali phakathi kwawo. Isiprofeto sikaDaniyeli salatha singaphazami kwixesha lokufika kukaMesiya, sakuxela ngokutsolileyo ukufa kwaKhe, kangangokuba bakuthibaza ukufundwa kwaso, kwathi ekugqibeleni oorabhi bawisa isiqalekiso kubo bonke abazama ukubala ixesha [laso]. Ebumfameni nokungakufuni ukuzohlwaya, abantu bakwaIsrayeli, ngeenkulungwane ezilandelayo, bema bengazihoyanga iimfesane ezinikiweyo zosindiso, bengaziqondi iintsikelelo zegospile, isilumkiso esinendili nesoyikekayo sengozi yokwala ukukhanya okuvela ezulwini.

Naphina apho umsebenzi wenziwayo khona, kulandela iziphumo ezinye. Lowo uthi ngcembe ukucinezela oko afanele ukukwenza kuba kuphazamisa icala akekelele ngakulo, ekugqibeleni uza kulahlekelwa ngamandla okwahlula phakathi kwenyaniso nemposiso. Ingqiqo iyafiphala, isazela sibe lukhuni, intliziyo iqine, uze umphefumlo wahlukane noThixo. Apho isigidimi senyanisoyezulu sithe sacekiswa okanye satshikilelwa,apho ibandla ligutyungelwa bubumnyama; ukholo nothando luye lubande; ukungavaninokulwa kungene. Umdla namandla amalungu ebandla ayezinze ekusukeleni izinto zehlabathi, baye aboni beqaqadeka ekungazohlwayini kwabo.

Isigidimi sengelosi yokuqala yesiTyhilelo 14, esazisa ngelixa lomgwebo kaThixo nesibiza abantu ukuba boyike bamnqule, uThixo, salungiselelwa ukuba sahlule abantu bakaThixo kwiimpembelelo zehlabathi ezonakalisayo, nokubavusa ukuba bayibone eyona meko yabo yokuthanda ihlabathi nokuhlehla [enkolweni]. Kwesi sigidimi, uThixo wayethumela isilumkiso ebandleni, esasiya kuthi, xa samkelwe, sibulungise ububi obababubavalela kude kuYe. Ukuba babesamkele isigidimi esivela ezulwini, bazithoba

iintliziyo zabo phambi kukaYehova, bafuna bezingisile ukulungiselela ukuma phambi kwaKhe, uMoya namandla kaThixo ngewabonakalaliswa phakathi kwabo. Ibandla ngelaphinda lafikelela kuloo ntsikelelo yemo yobunye, nokholo, nothando olwalukho ngemihla yabapostile, xa amakholwa "[aye] ntliziyo-nye, imphefumlo mnye," "[e]lithetha ilizwi likaThixo ngokungafihlisiyo," xa "iNkosi isongeza abasindiswayo imihla ngemihla kulo ibandla." IZenzo 4:32, 31; 2:47.

Ukuba abantu abazibiza ngoThixo bebengamkela ukukhanya njengoko kukhanya kubo kusuka elizwini laKhe, bebengafikelela kobo bunye wakuthandazelayo uKristu, obo abuchazayo umpostile, "ubunye boMoya ngentambo yoxolo." Uthi, "Mnye umzimba, mnye uMoya, njengokuba nabizwayo nokubizwa, naba nathemba linye lobizo lwenu. Inye iNkosi, lunye ukholo, lunye ubhaptizo." Efese 4:3-5.

Zaba njalo iintsikelelo abazifumanayo abo basamkelelayo isigidimi sokufika [kukaYesu]. Babephuma kumahlelo awahlukeneyo, yalahlelwa phantsi imiqobo yamahlelo; iinkolo ezingqubanayo zacolwa zayinkunkuma; ithemba elingekho siBhalweni lewaka leminyaka eza kuchithwa emhlabeni layekwa; iimbono zobuxoki zokubuya kwesibini zalungiswa, ikratshi nokuhambelana nehlabathi kwasuswa; iziphoso zalungiswa; iintliziyo zamanyana kubudlelaneobumnandi; uthandonovuyo lwankqenkqeza phambili. Ukuba le mfundiso yenza oku kwiqaqobana elayamkelayo, yayiza kwenza kwaoko kubo bonke abayamkelayo.

Noko ke, amabandla jikelele awazange asamkele isilumkiso. Abafundisi bawo, ababefanele ukuthi, njengabalindi "kwindlu kaIsrayeli" babe ngabokuqala ukuyiqonda imiqondiso yokuza kukaYesu, basilela ukuyifunda inyaniso mhlawumbi kubungqina babaprofeti okanye kwimiqondiso yamaxesha. Njengoko amathemba omhlaba namabhongo ayezalise intliziyo, ukuthanda uThixo nokukholwa elizwini laKhe kwaya kwabanda; kwathi kwakushunyayelwa imfundiso yokufika kwanela ukuvusa intiyo nokungakholwa. Into yokuba isigidimi, ubukhulu becala, sashunyayelwa ngabazalwana, yabekwa njengengxoxo esisizathu ekusichaseni. Njengakudala, ubungqina obucacileyo belizwi likaThixo bahlangana nombuzo othi: "Ingaba bakho na abaphathi okanye abaFarisi abakholiweyo?" Kwathi kwakubonakala ukuba luxanduva olunzima kangakanani ukuphikisa iingxoxo ezikhutshwa kumaxesha esiprofeto, abaninzi bakutyhafisa ukufundwa kweziprofeto, befundisa ukuba iincwadi zesiprofeto zatywinwa ngoko azingeke ziqondwe. Izihlwele, ezazithembele ngokupheleleyo kubafundisi bazo, zakwala ukusiphulaphula isilumkiso; bathi abanye, nangona boyisakele yinyaniso, ababanako ukuyivuma, hleze "bagxothwe endlwini yesikhungu." Isigidimi uThixo awasithumela ukuvavanya nokuhlanjululwa kwebandla saveza ngokuqiniseke kakhulu indlela elalilikhulu ngayo iqela elalithe tyu uthando lwalo phezu kweli hlabathi endaweni yaphezu kukaKristu. Amaqhina awayebaqamengele emhlabeni ayomelele kunezinto ezinomtsalane ezisingisa ezulwini.

Banyula ukuphulaphula ilizwi lobulumko basemhlabeni, basitshikilela isigidimi senyaniso esiyigocagocayo intliziyo.

Ngokungasamkeli isilumkiso sengelosi yokuqala, bala indlela elungiswe lizulu yokubuyiselwa kwabo. Bamcekisa umthunywa onemfesane owayeza kulungisa ububi obabahlula noThixo, bathi, ngenzondelelo enkulu, bajika baya kufuna ubuhlobo behlabathi. Yayisiso esi isizathu saloo meko yoyikekayo yokuthanda ihlabathi, ukuhlehla, nokufa kwasemoyeni okwakukho emabandleni ngowe-1844.

KwisiTyhilelo 14, ingelosi yokuqala ilandelwa yeyesibini edanduluka isithi: “Iwile, iwile iBhabeli, loo mzi mkhulu! ngokuba iseze zonke iintlanga ngewayini yomsindo wobuhenyu bayo.” IsiTyhilelo 14:8. Isaci “iBhabheli” sisuka ku“Bhabheli,” saye sibonisa isiphithiphithi. Sisetyenziswa esiBhalweni ukubonisa iindlela iimo ezahlukeneyo zobuxoki okanye inkolo yokreqo. KwisiTyhilelo 17, iBhabheli ibekwe njengomfazi—umfanekiso osetyenziswa eBhayibhileni njengomfuziselo webandla, umfazi onesidima emele ibandla elinyulu, umfazi ongcolileyo emele ibandla elikreqileyo.

EBhayihleni isimilo esingcwele nesizinzileyo solwalamano olukhoyo phakathi kukaKristu nebandla laKhe limelwe ngomanyano lomtshato. INkosi imanye abantu baYo ngomnqophiso ozukileyo, Yona ithembisa ukuba nguThixo wabo, baze bona banqophise ukuba baya kuba ngabantu baYo kuphela. Uthi: “Ndokugana ube ngowam ngonaphakade, ndikugane ube ngowam ngobulungisa nangokusesikweni, nangenceba nangemfesane.” Hoseya 2:19. Aphinde athi: “Ndinizekile mna.” Yeremiya 3:14 UPawulos usebenzisa kwalo mfanekiso mnye kwiTestamente eNtsha xa athi: “Ndanendisa ndodeni-nye, ukuze ndinimise phambi koKristu niyintombi enyulu.” 2 Korinte 11:2.

Ukungathembeki kwebandla kuKristu ngokuvumela ukuba ithemba nothando lwalo lususwe kuYe, nokuvumela ukuthanda izinto zehlabathi kuzalise umphefumlo, kufaniswa nokwaphula izifungo zomtshato. Isono sikaIsrayeli ngokumka kuYehova sinikwe ngalo mfanekiso; lwaza uthando olumangalisayo lukaThixo abaludelelayo lwazotywa ngokuchukumisayo, ngolu hlobo: “Ndakufungela, ndanqophisana nawe, itsho iNkosi uYehova; waba ngowam.” “Waba mhle kakhulu kunene, waya uphumelela ebukumkanini. Lwaphuma udumo lobuhle bakho lwagqitha ilizwe lonke; ngokuba bapheleliseka bona ngobungangamela bam, endabubeka phezu kwakho; . . . Wesukawenawakholosangobuhlebakho,wahenyuzangenxa yodumo lwakho.” “Njengoko umfazi atshinizayo kuwabo, nitshinizile ngokunjalo kum, nina ndlu kaIsrayeli, utsho uYehova;” “Mfazindini okrexezayo! Wena ufuna abahambi endaweni yomyeni wakho! [IBHAYIBHILE]” Hezekile 16:8, 13-15, 32; Yeremiya 3:20.

KwiTestamente eNtsha, ulwimi olufana kakhulu lubhekiswe kwabazibiza ngokuba bangamaKristu phofu befuna ubuhlobo nehlabathi ngaphezu kokuthandwa nguThixo. Uthi umpostile uYakobi: “Bakrexezindini, bakrexezikazindini, anazi na ukuba ubuhlobo balo

ihlabathi bubutshaba kuye uThixo? Othe ngoko wanga angaba sisihlobo salo ihlabathi, uzenza utshaba lukaThixo."

Umfazi (iBhabheli) wesiTyhilelo 17 uchazwe njengothiwe "wambu ngengubo ebomvu nemfusa, ihonjiswe ngegolide, nelitye elinqabileyo, neeperile, inendebe yegolide esandleni sayo, izele ngamasikizi nezingcoliso zobuhenyu. . . . ebunzi kubhalwe igama elithi, Imfihlelo, iBhabheli enkulu, unina wamahenyukazi." Uthi umprofeti: "Ndayibona inkazana leyo inxila ligazi labangcwele, naligazi lamangqina kaYesu." IBhabheli ibuya ichazwe ngokuba "nguloo mzi mkhulu, ulawula ookumkani bomhlaba." IsiTyhilelo 17:4-6, 18. Igunya elilawule ngogonyamelo iinkulungwane zeminyaka phezu kwezikumkani zobuKristu yiRoma. Umbala omfusa nobomvu, igolide, amatye anqabileyo neeperile, zibubonisa, ngokucacileyo, ubuhle, nangaphezulu kobuyokoyoko obonakaliswe nguPopi oziphakamisileyo waseRoma. Alikho elinye igunya ekunokuthethwa ngalo kunyanisiwe xa kuthiwa, "linxile ligazi labangcwele," njengelo bandla elabatshutshisa ngenkohlakalo abalandeli bakaKristu. IBhabheli ikwamangalelwa ngesono soqhagamshelano olungekho mthethweni "nookumkani bomhlaba." Kwaba ngokusuka eNkosini, nokuqhogana nabahedeni, okwenza ukuba ibandla lakwaYuda libe lihenyukazi; neRoma, ngokuzonakalisa ngendlela efanayo ngokufuna inkxaso yamagunya omhlaba, ifumana ukugwetywa okufanayo [nokwakwaYuda].

Kuthiwa iBhabheli ingu"ninawamahenyukazi." Ngokuthi iintombi zayo, kunokuba kufuziselwa amabandla abambelele kwiimfundiso nezithethe zayo, alandele umzekelo wokuyincama inyaniso nokwamkelwa nguThixo, ukuze kwenziwe umanyano olungekho mthethweni nehlabathi. Isigidimi sesiTyhilelo 14, esivakalisa ukuwa kweBhabheli, simele ukubhekisa kwiimbumba [kumaqela] awaye enyulu ngaphambili aza abuya onakala, simele ukunikwa ngemihla yokugqibela; ngoko ke, asikwazi ukubhekisa kwiBandla laseRoma kuphela, kuba elo bandla belisoloko likwimo yokuwa iinkulungwane ezininzi. Ngaphezu koko, kwisahluko seshumi elinesibhozo sesiTyhilelo, abantu bakaThixo bayabizwa ukuba baphume eBhabheli. Ngokwesi siBhalo, abantu abaninzi bakaThixo baseseBhabheli. Yeyiphi eyona mizi mikhulu yenkolo enenxenye enkulu yabalandeli bakaKristu efumanekayo ngoku? Ngokungathandabuzekiyo, kumabandla awahlukeneyo azibiza ngenkolo yobuProtestanti. Ngexesha lokuqala kwawo, la mabandla amela uThixo nenyaniso ngesidima, yaza intsikelelo yaKhe yaphezu kwawo. Nehlabathi elingakholwayo lanyanzeleka ukuba lizivume iziphumo ezihle ezalandela ukwamkelwa kwemithetho-siseko yegospile. Ngokwamazwi omprofeti aya kuIsrayeli: "Lwaphuma udumo lobuhle bakho lwagqiba ilizwe lonke; ngokuba bapheleliseka bona ngobungangamela bam, endabubeka phezu kwakho; itsho iNkosi uYehova." Ngelishwa baya bawa ngaloo mnqweno mnye owawusisiqalekiso nentshabalalo kuIsrayeli—ukunqwenela ukulinganisa izenzo nokwamkela ubuhlobo nabantu abangahloneli Thixo. "Wesuka wena wakholosa ngobuhle bakho, wahenyuza ngenxa yodumo lwakho." Hezekile 16:14, 15.

Amaninzi kumabandla obuProtestanti alandela umzekelo weRoma wokuqhogana okunenkohlakalo “nookumkani bomhlaba”—amabandla ezizwe, nangokwalamana noorhulumente basemhlabeni; namanye amahlelo enkolo, nangokufuna ukuthandwa lihlabathi. Sithi ke isaci “iBhabheli” — isiphithiphithi—sinokusetyenziswa ngokufanelekileyo kule mizi [kula mabandla], yonke esithi azithabatha iimfundiso zawo eBhayibhileni, abe ahlukene azinkonzo ezingacacanga ezinani lazo lingenakubalwa, eneenkolo neenkqubo zonqulo neemfundiso eziphikisanayo.

Ngaphandle komanyano nehlabathi oluzele sisono, amabandla awazahlulayo eRoma azigcinile ezinye zeempawu zayo.

Umsebenzi obhaliweyo weBandla laseRoma uxoxa ngelithi: “Ukuba iBandla laseRoma laka lanetyala lokunqula izithixo ngokubhekiselele kwabangcwele, intombi yalo, iBandla laseNgilane [iTshetshi], nayo linetyala elinye, kuba linamabandla alishumi anikezelwe kuMariya apho lilinye elinikezelwe kuKristu.”--Richard Challoner, The Catholic Christian Instructed, Preface, pages 21, 22.

Yena uDr. Hopkins, kwi“A Treatise on the Millennium,” uthi: “Asikho isizathu sokuba ubuchasi-Kristu bubalelwe koko kubizwa ngoku ngokuthi liBandla laseRoma. Amabandla amaProtesanti anobuchasi-Kristu obuninzi ngaphakathi kwawo, kwaye akude ekubeni angahlaziywa ngokupheleleyo kumonakalo nenkohlakalo.”--Samuel Hopkins, Works, vol. 2, p. 328.

Ngokubhekiselele ekwahlukaneni kweBandla lePresbhitari eRoma, uDr. Guthrie ubhala athi: “Kwiminyaka engamakhulu amathathu eyadlulayo, ibandla lethu, lineBhayibhile evuliweyo kwibhanile yalo, nesi saci, ‘Ziphengululeni iziBhalo,” kwincwadi esongiweyo, laphuma lingqawuza kumasango aseRoma.” Ubuya abuze umbuzo obalulekileyo, athi: “Ingaba baphuma bemsulwa na eBhabheli?”--Thomas Guthrie, The Gospel in Ezekiel, page 237.

“IBandla laseNgilane [iTshetshi],” uthi uSpurgeon, “ingathi lidliwe kwaphela yinyambalala yeenkonzo zemithendeleko; phofu, kona ukungavumelani kungathi kudlakaziwe kukunganyaniseki ngokweembono. Abo besicinga okungcono ngabo baphuma ecaleni kuzo ngazinye ngazinye iziseko zenkolo. Ngokupheleleyo, ndiyakholwa, kwaumongo lo weNgilane uzele sisihombiso esifana nekhaphela esikukunganyaniseki okubi kakhulu, okusenesibindi sokukhwela epulpitini kuzibisa ngokuthi kububuKristu.”

Yayisithini imvelaphi yokreqo olukhulu? Laqala ngokuthini ibandla ukumka kubulula beendaba ezilungileyo? Ngokuvumelana nezenzo zobuhedeni, ukulungiselela ukwamkelwa kobuKristu ngabahedeni. Umpostile uPawulos wathi, kwangemihla yakhe, “Imfihlelo yokuchasana nomthetho iselisebenza.” 2 Tesalonika 2:7. Ngexesha lokuphila kwabapostile, ibandla lahlala linako ukubonakala linyulu. Kwathi kodwa, “xa kusiya

ekupheleni kwenkulungwane yesibini, amabandla amaninzi athabatha imo entsha; ubulula bokuqala banyamalala, kwathi, kungaqondakalanga, xa abafundi abadala bephumla emangcwabeni abo, abantwana babo, kunye nabaguqukayo abatsha, . . . bavela bewumisa ngendlela entsha umsebenzi."--Robert Robinson, Ecclesiastical Researches, ch. 6, par. 17, p. 51. Ukuzinzisa abaguqukayo, imigangatho ephakanyisiweyo yenkolo yobuKristu yathotywa, saza isiphumo soko, "umsinga wobuhedeni ubaleka ungena ebandleni, uthwele amasiko awo, izenzo, nezithixo."--Gavazzi, Lectures, page 278. Ngexesha inkolo yobuKristu yaqinisekisa ukuthandwa nenkxaso yabalawuli behlabathi, yamkelwa ngegama zizihlwele; kodwa lo gama ngokwembonakalo ingamaKristu, abaninzi "bahlala ngokwemo yabo bengabahedeni, ngakumbi benqula izithixo zabo [abahedeni] emfihlakalweni."--Gavazzi, page 278.

Akuphindanga kwenzeka oko phantse kuwo onke amabandla azibiza ngokuba angamaProtestanti? Bathi xa abaseki, abo babenomoya wohlaziyo onyanisekileyo, besifa, izizukulwana zabo zavela "zawenza ngendlela entsha umsebenzi." Lo gama bebambelele ngobumfama kwiinkonzo zoyise, besala ukwamkela nayiphi inyaniso engaphambili koko bakubonayo, abantwana babahlaziyi bemka kakhulu kumzekelo wabo wokuthobeka, ukuzilandula, nokulishiya ihlabathi. Ngoko ke, "ubulula bokuqala bathi shwaka." Umsinga wokuthandwa kwehlabathi, wabaleka ungena ebandleni, uthwele "amasiko awo, izenzo, nezithixo."

Yeha ke, ubukhulu oboyikekayo bobuhlobo behlabathi "obubutshaba noThixo," ngoku obuthandwa ngabazibiza ngokuba bangabalandeli bakaKristu! Indlela amabandla awaziwa kakhulu kubo bonke ubuKristu athe emka ngayo kumgangatho wokuthobeka omiselweyo weBhayibhile, ukuzilandula, ukubalula, nokuhlonela uThixo! Wathi uJohn Wesley, ethetha ngendlela efanelekileyo yokusetyenziswa kwemali: "Maze ningachithi nokuba yintwana engakanani yetalente exabiseke kangaka, ngokufuna nje ukwanelisa umnqweno weliso, ngezinxibo ezingadingekiyo okanye ezinexabiso eliphezulu, nangamajikazi angenamsebenzi. Musani ukuchitha nantoni yayo [italente] ngokuhombisa izindlu zenu ngendlela engaqhelekanga; ngemfumba engaphaya komgca okanye impahla yendlu enexabiso elikhulu, imifanekiso edla imali enkulu, imizobo, ukukhazimlisa [izindlu]. . . . Ningaziqwebeli nto yokwanelisa ikratshi lobomi, kuba nifuna ukuzuza ukuxatyiswa okanye ukudunyiswa ngabantu. . . . 'Lo gama usazenzelawenaokulungileyo, abantubayakuthethaokulungileyo ngawe.' Lo gama 'usavathe ilinen ecikiziweyo emfusa,' izinto zikuhambela 'kakuhle yonke imihla,' ngaphandle kwamathandabuzo, baninzi abaya kubuncoma ubuhle bokukwazi kwakho ukukhetha, ububele bokubuka iindwendwe kwakho. Noko kunjalo, musa ukukuthenga ukunconywa kakhulu ngabo. Endaweni yoko, yaneliseka kukuphakanyiswa nguThixo."--Wesley, Works, Sermon 50, "The Use of Money." Kanti ke, kumabandla amaninzi eli xesha lethu, imfundiso enjalo ayikhathalelwe.

Ukuvunywa nje kwenkolo kuqhelekile ehlabathini. Abalawuli, abombuso, abomthetho, oogqirha, abathengisi, bonke bangena enkonzweni ngenjongo yokuzuza ukuhlonitshwa nokuthenjwa ekuhlaleni, nokuhambisela phambili okwabo ukuthanda ihlabathi. Ngaloo ndlela bafuna ukugquma zonke izenzo zabo zokungalungisi phantsi kokubizwa ngobuKristu. Iinkolo ezahlukeneyo, eziqiniswe bubutyebi nempembelelo yaba bathandi behlabathi babhaptiziweyo, isafuna ukuthandwa nokuxhaswa okungaphezulu. Amabhotwe ezakhiwo zeenkonzo, ezihonjiswe ngokuthsafazwa kweemfumba zemali, zakhiwe kwimigaqo ethandwayo. Abanqula khona banxiba iimpahla zexabiso nezexesha elo. Kuhlawulwa umvuzo ophezulu koyena mfundisi unetalente yokonwabisa nokutsala abantu. Iintshumayelo zakhe akufuneki zichukumise izono ezithandwayo, kodwa kufuneka zigude zonwabise iintliziyo zeli xesha. Njalo ke, aboni beli xesha babhalwa kwiincwadi zebandla, zize izono zeli xesha zifihlwe phantsi kokumila kokuhlonela uThixo.

Lithetha ngemo ekhoyo yabantu abazibiza ngokuba bangamaKristu ngasehlabathini, iphepha eliphambili lasehlabathini lithi: “Lithe lingaqondanga ibandla laziyekela kumoya wangoku, lamisela iindlela zonqulo ngokufunwa lixesha langoku.” “Zonke izinto, ngokwenene, ezenza ukuba inkolo ibe nomtsalane, ibandla ngoku liyazisebenzisa njengezixhobo zalo.” Umbhali wephepha iNew York Independent, ethetha ngokubhekiselele kubuMethodi [ubuWisile] ngendlela obuyiyo, uthi: “Umda owahlulayo phakathi kokuhlonela uThixo nabantu abangakholwayo uya ucima, uba sisithunzi, baye abantu abanenzondelelo kumacala omabini besebenza nzima bezama ukucima wonke umahlukho phakathi kweentlobo zokwenziwayo nolonwabo.” “Ukuthandwa kwenkolo kukholise ukwandisa kakhulu amanani abo banga banganenzuzo kokuhle kwayo bengakhange bakufikelele ngokuphandle oko kungumthwalo wayo.”

UHoward Crosby uthi: “Ngumcimbi okhathaza kakhulu owokufumana ibandla likaKristu likuzalisekisa kancinane okucetywe yiNkosi yalo. Kanye njengokuba amaYuda akudala avumela ulwalamano oluqhelekileyo nezizwe ezinqula izithixo ukuba luzibe iintliziyo zawo kuThixo, . . . ngokunjalo ibandla likaYesu ngoku, ngolwalamano lwalo lobuxoki nehlabathi elingakholwayo, liyeka iindlela zobomi benene, liziyekela ekuthandeni imali, nangona kukholisa ngokunconywa, imikhwa yentlalo engenaKristu, kube kusetyenziswa intetho, kufikelelwa kwizigqibo ezinxamnye nesityhilelo sikaThixo, nezichasene ngqo nako konke ukukhula elubabalweni.”-- The Healthy Christian: An Appeal to the Church, pages 141, 142.

Kulo msinga wokuthandwa kwehlabathi nokufunwa kweziyolo, ukuzilandula nokuzincama ngenxa kaKristu, zizinto ezikufuphi ekulahlekeni. “Abanye bamadoda nabafazi abasesemandleni okusebenza abasemabandleni ethu, babefunde, besengabantwana, ukwenza umbingelelo ukuze bakwazi ukunikela okanye ukwenzela into uKristu.” Kuthi kodwa ngoku, xa kufunwa imali, . . . kungabikho mntu kubhenelwa kuye ukuba anikele. Hay’ bo! Kufuneka kuthengiswe, imidlalo yabantu bengathethi

bengashukumi, imidlalo yokuxoxa enkundleni, izidlo zakudala, okanye kubekho into etyiwayo—nantoni na eyonwabisa abantu."

IRhuluneli uWashburn waseWisconsin, kwisigidimi sakhe somnyaka, ngoJanuwari 9, 1873, wathi: "Omnye umthetho ingathi ufunelwa ukuvusa izikolo apho kwenziwa khona abangcakazi. Zifumaneka kuyo yonke indawo. Nebandla (lingaqondi, ngokuqinisekileyo) maxa wambi lifumaneka lisenza umsebenzi kamtyholi. Iikonsathi zezipho, amatheko ezipho, namaqashiso amathamsanqa [raffles] ngamanye amaxesha kuncedwa iinjongo zokuxhaswa kwabahluphekileyo, kanti kakhulukazi iinjongo ezingenaxabiso kangako, iilotho, izipho ezizuzwa ngamaqashiso okanye nokukhuphisana, njl., konke oko ingamacebo okuzuza imali kodwa kungekho okuhle okuzuzekayo. Akukho nto yonakalisa isimilo okanye enxilisayo, ngakumbi kwabatsha, njengokuzuza imali okanye into enje ngendlu kungakhange kusetyenzwe. Abahloniphekileyo bangena kula matheko, bezithomalalisa izazela zabo ngokuthi, imali iza kwenza umsebenzi olungileyo, nto leyo eyenza ukuba kungamangalisi xa ulutsha lwesizwe luthi rhoqo ukuwa kwimikhwa eza nokuthabatheka kwimidlalo eyingozi eqinisekileyo ukuyikhuthaza.

Umoya ohambelana nokuthanda ihlabathi uhlasela amabandla ethu kulo lonke ulawulo lobuKristu. URobert Atkins, kwintshumayelo yakhe yaseLondon, wazoba umfanekiso omnyama wokuhla ngokwasemoyeni okugqubayo eNgilane: "Abanqula ngokunyanisekileyo bacuthekile emhlabeni, kwaye akukho bani ukunakileyo oko. Abathi baya kholwa kule mihla, kuwo onke amabandla, bangabathandi behlabathi, abavumelana nehlabathi, abathanda ulonwabo lwezidalwa, nabaxunele ekuxatyisweni. Kuthiwa beva ubunzima noKristu, kodwa bayayoyika ingcikivo. . . . Lukreqo, lukreqo, lukreqo, oko kukrolwe phambi kwazo zonke iinkonzo; kodwa, yeha! Batsho, 'Sizizityebi, sinento yonke, asidingi nto.'"-- Second Advent Library, tract No. 39.

Isono esikhulu emangalelwa ngaso iBhabheli sesokuba "iseze zonke iintlanga ngewayini yomsindo wobuhenyu bayo." Le ndebe yento enxilisayo eyinika ihlabathi imele iimfundiso zobuxoki ezamkeleyo zisisiphumo soqhagamshelano olungekho mthethweni nezikhulu zomhlaba. Ubuhlobo nehlabathi bulonakalisile ukholo lwayo, nayo kwelinye icala ibe nempembelelo eyonakalisayo ehlabathini ngokufundisa iimfundiso ezichasene neentetho ezicacileyo zeziBhalo Ezingcwele.

IRoma yayibamba iBhayibhile ukuba ingafiki ezandleni zabantu yaza yafuna ukuba bonke abantu bamkele iimfundiso zayo endaweni yayo. Yayingumsebenzi woHlaziyo ukubuyisela abantu elizwini likaThixo; kodwa asiyiyo inyaniso epheleleyo na ukuthi, ebandleni ngeli xesha lethu abantu bafundiswa ukuba inkolo yabo bayixhome kwiinkqubo neemfundiso zenkonzo yabo endaweni yeziBhalo? Wathi uCharles Beecher, ethetha ngamabandla amaProtestanti: "Bayaloyika lonke ilizwi elirhabaxa elichasa iinkonzo ngemvakalelo enye naleyo abo bawo bangcwele babesa koyika ngayo ilizwi elirhabaxa

elichasa ukukhula kokunqulwa kwabangcwele nabafelukholo ababekukhuthaza. . . . Amabandla abizwa ngokuthi ngawovangelo amaProtestanti aziqamangele izandla zamanye kwakunye nezawo, ukuze, ngaphakathi kwawo ewonke, umntu angabi nako ukushumayelakonke,naphi na,engakhange amkele incwadiethile ngaphandle kweBhayibhile. . . . Asinto ecingelwayo intetho ethi amandla enkolo ngoku aqala ukwalela [ukusetyenziswa kwayo] iBhayibhile ngokuqinisekileyo njengoko iRoma yenzayo, nangona oko kusenzeka ngendlela erhubuluzayo."--Sermon on "The Bible a Sufficient Creed," eyashunyayelwa eFort Wayne, Indiana, Feb. 22, 1846.

Xa iititshala ezinyanisekileyo zichaza ilizwi likaThixo, kubakho amadoda afundileyo, abafundisi abathi bayazazi iziBhalo, abahlasela imfundiso ephilileyo njengolahlekiso, baze ngaloo ndlela babagxothe abo basayifunayo inyaniso. Ukuba bekungengakuba ihlabathi linxile ngokungenako ukuzinceda yiwayini yaseBhabheli, izihlwele beziya koyiseka ziguqulwe ziinyaniso ezicacileyo nezihlabayo zelizwi likaThixo. Ngenxa yale meko, ukholo lwenkolo lubonakala luphazamiseke lungenamkhondo kangangokuba abantu abazi nokuba mabakholelwe ntoni njengenyaniso. Isono sokungazohlwayi kwehlabathi silele emnyangweni webandla. Isigidimi sengelosi yesibini yesiTyhilelo 14 saqala ukushunyayelwa ngehlobo lowe-1844, saza ngelo xesha satsola ngokucacileyo ukubhekisa kumabandla eMelika yezizwana eziManyeneyo [iUSA], apho isilumkiso somgwebo savakaliswa khona ngokubanzi nalapho saliwa khona ngokukhulu, nalapho ukuhla kwamabandla kuye kwakhawuleza khona kakhulu. Sona isigidimi sengelosi yesibini asizange sifikelele ekupheleleni kokuzaliseka kwaso ngowe-1844. Amabandla ngelo xesha aba namava okuwa ngasekuziphatheni, isiphumo eso sokwala kwawo ukukhanya kwesigidimi sokubuya; kodwa noko kuwa kwakungaphelelanga. Njengoko eqhubeka nokuzala iinyaniso ezizodwa zeli xesha, aqhubeka nokuwa esiya phantsi ngakumbi. Akukatshiwo ke kodwa ukuthi, "Iwile iwile iBhabheli, . . . kuba iseze zonke iintlanga ngewayini yomsindo wobuhenyu bayo." Ayikazenzi zonke izizwe ukuba zikwenze oku. Umoya wokungavumelani nokungazikhathaleli kwehlabathi iinyaniso zovavanyo zeli xesha ukhona, kwaye uyangenelela kumabandla enkolo yobuProtestanti kuwo wonke amazwe anolawulo lobuKristu; aye la mabandla equkwa ekulahlelweni phantsi okoyikekayo yingelosi yesibini. Wona umsebenzi wokreqo awukafikeleli kuvuthondaba.

IBhayibhile ithi, ngaphambi kokuza kweNkosi, uSathana uya kusebenza "ngayo imisebenzi yonke yamandla, nemiqondiso, nezimanga, zobuxoki, nangako ukulukuhla konke kokungalungisi;" baze bonke abo "bangakwamkelanga ukuyithanda inyaniso, ukuze basindiswe," bayekwe ukuba bamkele "ulahlekiso olusebenza ngamandla ukuze bakholwe bubuxoki." 2 Tesalonika 2:9-11. Kungekade kufikelelwe kule meko, buthi ubunye bebandla nehlabathi bufezekiswe ngokupheleleyo kulo lonke ulawulo lobuKristu, ukuwa kweBhabheli akuyi kuphelela. Inguquko ithabatha ixesha ukwenzeka, kwaye ukuzaliseka okugqibeleleyo kwesiTyhilelo 14:8 kuse kokwexesha elizayo.

Nangona bukho ubumnyama basemoyeni nokumka kuThixo emabandleni awenza iBhabheli, iqela elikhulu labalandeli abanyanisileyo bakaKristu lisafumaneka phakathi kwayo. Baninzi kwaba abangazanga bazibona iinyaniso ezizodwa zeli xesha. Abakho mbalwa abanganelisekanga yimeko yabo yangoku, baye belangazelela ukukhanya okucace kakhulu. Bakhangela ngelize, befuna umfanekiselo kaKristu emabandleni abazihlanganise nawo. Le mizimba iya isimka ngokumka enyanisweni, kwaye iya izayamanisa ngokuzayamanisa nehlabathi, umahluko phakathi kwamaqela amabini uya ubamkhulu, kwaye ekugqibeleni kuza kubakho ukwahlukana. Liza kufika ixesha xa abo bamthanda uThixo ngaphezu kwako konke, bangayi kukwazi ukuhlala behlangene "nabathandi beziyolo kunokuba bathande uThixo; benokumila kokuhlonela uThixo ukanti bayawakhanyela amandla ako."

IsiTyhilelo 18 salatha kwixesha ekuya kuthi, ngenxa yokwaliwa kwesilumkiso esintlantu-ntathu sesiTyhilelo 14:6-12, ibandla liya kuba lifikelele ngokupheleleyo kwimeko exelwe kwangaphambili yingelosi yesibini, baze abantu bakaThixo abaseseBhabheli babizwe ukuba bazahlule kubudlelwane nayo. Esi sigidimi sesokugqibela esiya kuze sinikwe ihlabathi; kwaye siya kuwugqiba umsebenzi waso. Xa abo "bangakholwanga yiyo inyaniso, basuka bakholiswa kuko ukungalungisi" (2 Tesalonika 2:12), beya kuyekwa ukuba bakholelwe lulahlekiso olunamandla nokuba bakholelwe bubuxoki, kuya kuthi ngoko ukukhanya kwenyaniso kukhanye phezu kwabo iintliziyo zabo zivulekileyo ukuba bakwamkele, baze bonke abantwana beNkosi abaseseBhabheli baluve ubizo, oluthi: "Phumani kuyo, bantu bam" (IsiTyhilelo 18:4).

Isahluko 22—Ukuzaliseka kweziprofeto

Lathi lakudlula ixesha elalimisiwe lokuza kweNkosi,--entwasahlobo yowe-1844,--abo babelindele ngokholo ukubonakala kwaYo baya bathi, okwexesha elithile, banokuthandabuza nokungaqiniseki. Nangona ihlabathi lalibathabatha njengaboyiswe kwaphela, kwabonakala ukuba babonwabele ukulahlekiswa, iliso labo lentuthuzelo laliselilo ilizwi likaThixo. Abaninzi baqhubeka bephengulula iziBhalo, behlola ubungqina obutsha bokholo lwabo bekucokisisa ukuzifunda iziprofeto ukuze bazuze ukukhanya okongeziweyo. Ubungqina beBhayibhile ekuxhaseni indawo ababemi kuyo yabonakala icacile igqibelele. Imiqondiso eyayingenako ukuphazanywa yalatha ekuzeni kukaKristu njengokukufuphi. Intsikelelo eyodwa yeNkosi, ekuguqukeni kwaboni nakwimvuselelo yobomi basemoyeni phakathi kwamaKristu, yangqina ukuba isigidimi sasiseseZulu. Nangona amakholwa ayengakwazi ukukuchaza ukudaniswa, aziva eqinisekile ukuba uThixo wayewakhokele kumava wawo adlulileyo.

Ngokuphinyelene nesiprofeto abasithabatha ngokuba sasibhekisa kwixesha lokufika kwesibini, kwakukho imfundiso elungiselelwe ngokukodwa imeko yabo yokungaqiniseki nokulinda, ibakhuthaza ukuba balinde ngomonde elukholweni kuba oko kwakumnyama ngoku kwingqiqo yabo kwakuza kuthi ekuhambeni kwexesha kwenziwe kucace.

Phakathi kwezi ziprofeto, kukho neso sikaHabhakuki 2:1-4: “Ndiya kuma emboniselweni yam, ndizibeke phezu kwenqaba, ndibonisele, ukuba ndiyibone into eya kuyithetha kum, nento endiya kuphendula yona ngenxa yesimangalo sam. Wandiphendula ke uYehova, wathi, Bhala umbono, uwukrole kakuhle emacwecweni, ukuze abaleke owulesayo. Kuba umbono usaya kuba ngowexesha elimisiweyo, ukhawulezela ekupheleni, angathethi wona amanga; kuba uya kuza, awuyi kubuya umva. Yabona, ugxalathelene, awuthe tye, umphefumlo wakhe phakathi kwakhe, ke lona ilungisa liya kudla ubomi ngokholo lwalo.”

Kusesekuqaleni, ngowe-1842, umyalelo onikwe kwesi siprofeto sithi, “Bhala umbono, uwukrole kakuhle emacwecweni, ukuze abaleke owulesayo,” wawucebise uCharles Fitch ukulungiswa komzobo wokubonisa imibono kaDaniyeli nesiTyhilelo. Ukupapashwa kwalo mzobo kwabonwa njengokuzaliseka komyalelo owanikwa nguHabhakuki. Akakho, phofu, owaqaphelayo ngoko ukuba oko kwakubonakala ngokungathi kukulibala ekufezweni kombono--ixesha lokulinda--linikwe kwakweso siprofeto sinye. Emva kodano, esi sibhalo sabonakala sibalulekile: “Umbono usaya kuba ngowexesha elimisiweyo, ukhawulezela ekupheleni, angathethi wona amanga; ukuba uthe wazilazila, wulinde, kuba uya kuza, awuyi kubuya umva. . . . ke lona ilungisa liya kudla ubomi ngokholo lwalo.”

Inxenye yesiprofeto sikaHezekile nayo yaba lithende lamandla nentuthuzelo kumakholwa: “Kwafika ilizwi likaYehova kum, lisithi, Nyana womntu, uyintoni na lo mzekeliso ninawo emhlabeni wakwaIsrayeli, wokuthi, Imihla iyoluka, iyadaka imibono yonke? Ngako oko yithi kubo, Itsho iNkosi uYehova ukuthi, . . . Isondele imihla, nesiphelo semibono. . . . ndiya kuthetha; ilizwi endisukuba ndilithetha liya kwenzeka, lingayi kulibala.” “Indlu kaIsrayeli ithi, Umbono awubonayo yena lo, ngowemihla emininzi; uprofetele amaxesha akude. Ngakookoyithikubo,ItshoiNkosi uYehova ukuthi, Akuyi kuba salityaziswa onke amazwi am; ilizwi endisukuba ndilithetha liya kwenzeka.” Hezekile 12:21-25, 27, 28.

Ababelindile bavuya, bekholelwa ukuba Lowo wazi isiphelo kwasekuqaleni wayekhangele phambili kuzo zonke izizukulwana, ekubone kwangaphambili ukudaniswa kwabo, wabanika amazwi enkuthazo nethemba. Ukuba kwakungengazo iindawo ezinjalo zeziBhalo, ezibacebisa ukuba balinde ngomonde nokuba babambelele baqine kwithemba labo eliselizwini likaThixo, ukholo lwabo lwaluya kusilela ngexesha lokulingwa.

Umzekeliso weentombi ezilishumi kaMateyu 25 ukwabonisa amava aBalindi [abantu ababelindele ukufika]. KuMateyu 24, ukuphendula umbuzo wabafundi baKhe ngokubhekiselele kumqondiso wokuza kwaKhe nowokuphela kwehlabathi, uKristu walatha kwezinye zeziganeko ezibalulekileyo zembali yehlabathi nokwebandla ukususela kokokuqala nokwesibini ukufika kwaKhe; ezinje ngezi: ukutshatyalaliswa kweYerusalem, uvuyo olukhulu lwebandla phantsi kweentshutshiso zobuhedeni nezobupopi, ukwenziwa mnyama kwenyanga nelanga, nokuwa kweenkwenkwezi. Emva kwalo, wathetha ngokuza kobukumkani baKhe, wathetha ngomzekeliso ochaza iindidi ezimbini zabakhonzi abalindele ukubonakala kwaKhe. Isahluko sama-26 sivula ngamazwi athi: “Ngelo xesha ubukumkani bamazulu buya kufanekiswa neentombi ezilishumi.” Apha kuziswe umbono webandla eliya kuba likho ngeentsuku zokugqibela, kwawona lo uboniswe kwisahluko sama-24. Kulo mzekeliso, amava abo abonakalaliswe ngeziganeko zomtshato waseMpuma.

“Ngelo xesha ubukumkani bamazulu buya kufanekiswa neentombi ezilishumi, ezazithabathayo izibane zazo, zaphuma zaya kumkhawulela umyeni. Ezintlanu ke kuzo zaye ziziingqondi, ezintlanu ziziziyatha. Ezo ziziziyatha zaphatha izibane zazo, azaphatha oli nazo; kodwa ezizingqondi zaphatha ioli ezityeni zazo, kwanezibane zazo. Kekaloku, akubon’ ukuba ulibele umyeni, zozela zonke zalala. Phakathi kobusuku ke kwabakho umemezo oluthi, Nanko umyeni, esiza; phumani niye kumkhawulela.”

Ukuza kukaKristu, njengoko kuvakaliswe sisigidimi sengelosiyokuqala, kwakucingwa ukuba kumelwe kukuza komyeni. Ulwazi oluthe lwasasazwa ngokuvakaliswa kokuza kwaKhe okumsinyane, kwasatyelwa ekuphumeni kweentombi, ezinyulu. Kulo mzekeliso, njengakuMateyu 24, iindidi ezimbini zimelwe. Zonke

zathabatha izibane zazo, iBhayibhile, zathi ngokukhanya kwayo zaphuma ukuba ziyokuhlangabeza uMyeni. Kwathi nangona "ezo ziziyatha zaphatha izibane zazo, azaphatha oli nazo," "ezizingqondi zaphatha ioli ezityeni zazo kwanezibane zazo." Udidi lweengqondi lwalulufumene ubabalo lukaThixo, amandla avuselelayo, akhanyiselayo kaMoya Oyingcwele, olibeka ilizwi laKhe libe sisibane seenyawo nokukhanya emendweni. Zinokumoyika uThixo, zazizifundile iziBhalo ukuba zazi inyaniso, zaza zazama zizingisile ubunyulu bentliziyo nobomi. Zazinawo amava azo, ukholo kuThixo nelizwi laKhe, olwalungenako ukoyiswa kukudaniswa nokulibala. Ezinye "zaphatha izibane zazo, azaphatha oli nazo." Zazisuke ngokuthabatheka. Uloyiko lwazo lwaluvuswe sisigidimi esinendili, kodwa zaxhomekeka kukholo lwabazalwana babo, baneliswa kukukhanya okulonzizayo kweemvakalelo ezilungileyo, kungekho ukuyiqonda ngokupheleleyo inyaniso okanye umsebenzi osulungekileyo wobabalo entliziyweni. Ezi zaziphumile ukuya kuhlangabeza iNkosi, zizele lithemba ekulindeleni umvuzo okhawulezileyo; kodwa zazingakulungelanga ukulibala nokudaniswa. Zathi zakufika izilingo, ukholo lwazo lwasilela, izibane zazo zacima.

"Akubon' ukuba ulibele umyeni, zozela zonke zalala." Ngokulibala komyeni, kumelwe ukudlula kwexesha eyayilindelwe ngalo iNkosi, ukudaniswa, nokubonakala kokulibala. Ngeli xesha lokungaqiniseki, umdla wabagwengula phezulu nabantliziyo zingaphelelanga, baqala ukuhexahexa, nemizamo yathi gogololo; kodwa abo balukholo lwabo lwaluzinze kulwazi lwabo lweBhayibhile baba nedwala ngaphantsi kweenyawo zabo, elalingenako ukususwa ngamaza okudaniswa. "Zozela zonke zalala;" olunye udidi, ekungakhathalini nasekushiyweni kwalo lukholo lwalo, olunye udidi, lulinde ngomonde ukuba kude kunikwe ukukhanya okucace ngaphezulu. Kanti ke, kubusuku bezilingo, olu didi lokugqibela lwaba ngathi luyalahlekwa, ngandlela ithile, ngumdlandla nokuzinikela kwalo. Abantliziyo zingaphelelanga nabagwengula phezulu abakwazanga ukwayama ngokholo lwabazalwana babo. Elowo kufuneka ame okanye awe ngokwakhe.

Kweli thuba leli xesha, kwathi gqi isivuthuvuthu somoya wokuzinikela. Abanye ababekholwa ngenzondelelo kwisigidimi balikhanyela ilizwi likaThixo nengesikhokelo esingakwaziyo ukuphazama baza bathi, besithi bakhokelwa nguMoya, bazinikela kulawulo lwezabo iimvakalelo, iimbono, neengcinga. Babakho nabanye ababonakalalisa inzondelelo engaboniyo nephikisanayo, behlasela bonke ababengalivumi ikhondo labo. Iingcamango zabo ezibaxekileyo nezenzo azizange zifumane kwamkeleka kwiqela elikhulu lama-Adventists; kodwa ke zasebenza ukuzisa ingcikivo kumsebenzi wenyaniso.

USathana wayezama ngale ndlela ukuchasa nokutshabalalisa umsebenzi kaThixo. Abantu babephazamiseke kakhulu yintshukumo yokufika, amawaka aboni beguqukile, abantu abathembekileyo bezinikela emsebenzini wokuvakalisa inyaniso, nangexesha lokulibala. Itshawe lobubi lalilahlekwa ngabantu; laza lathi ukuze libuyise ingcikivo phezu komsebenzi kaThixo, lazama ukukhohlisa abanye babo bazibiza ngenkolo nokubatyhalela

kwicala lokuzibaxa izinto. Izithunywa zakhe zazilungele ukuxhakamfula nayiphi imposiso, konke ukusilela, sonke isenzo esingalunganga, ziziphakamise phambi kwabantu ngokona kukhanya kwenziwe kwakukhulu, ukuze awaveze ama-Adventists nenkolo yawo ecekiseka. Yindlela le awayisebenzisayo ngokuthi, atsale iqela elikhulu anokwenza ukuba ligxalathelane ngobuninzi ukuvuma ukukholwa ekubuyeni kwesibini, ngoku inguye olawula iintliziyo zalo, okona kuba kuhle akuzuzayo ngokutsalela ingqalelo kwaba bazibaxayo izinto njengabameli bawo wonke umzimba wamakholwa.

USathana ungu“mmangaleli wabazalwana,” ingumoya wakhe okhuthaza abantu ukuba bakhangele iimpawu neziphako ebantwini beNkosi, nokubenza ukuba baqapheleke, lo gama izenzo zabo ezilungileyo zidlulwa zinganikwa ngqalelo. Usoloko esebenza xa uThixo exakekile kukusindisa imiphefumlo. Bathi xa oonyana bakaThixo bezimisa phambi kukaYehova, uSathana uyeza naye abe phakathi kwabo. Kuyo yonke imvuselelo, ulungela ukuzisa abo bangahlambulukanga entliziyweni, bangazinzanga engqondweni. Xa aba bathe bazamkela iingongoma zenyaniso, bazuza indawo nabakholwayo, usebenza ngabo ukungenisa iimbono ezithi zikhohlise abangalindelanga nto. Akakho umntu ekuqinisekwayo ukuba ungumKristu ngenene kuba efunyanwa kwiqela labantwana bakaThixo, nokuba kusendlwini yonqulo naxa ekwitafile yeNkosi. USathana uthi usoloko ekho kwiziganeko ezinondiliseko olukhulu ekwimo yabo anako ukubasebenzisa njengabathunywa bakhe.

Inkosi yobubi ilwela ukuzuza nowona mncinane umhlaba apho abantu bakaThixo bahambela phambili khona kuhambo lwabo oluya kumzi wasezulwini. Kuyo yonke imbali yebandla, alukho uhlaziyo olwakha lwasiwa phambili lungake lungqubane nezikhubekiso ezibi. Kwakunjalo ngemihla kaPawulos. Naphina apho umpostile wayeqala ibandla khona, babekho ababesithi balwamkele ukholo, kodwa ababesiza nolahlekiso, olwalusithi, ukuba lwamkelwe, ekugqibeleni lukuxine kumke ukuthandwa kwenyaniso. ULutere naye wakha wanokudideka okukhulu noxinzelelo ngenxa yekhondo labantu ababezibaxa izinto ababesithi uThixo uthethe ngqo ngabo, nababesithi ngenxa yoko bamise ezabo iimbono neengcinga ngaphezu kobungqina beziBhalo. Abaninzi ababengenalo ukholo namava, kodwa ababe nokwaneliseka kwabo, nababekuthanda ukuva nokuza nento entsha, bakhohliswa kukuzenzisa kweetitshala ezintsha, baza bazimanya nabathunywa bakaSathana emsebenzini wabo wokudiliza oko uThixo wasusa uLutere ukuba akwakhe. AbakwaWesile, nabanye abalisikelelayo ihlabathi ngempembelelo yabo kunye nokholo lwabo, babehlangana, kwinyathelo ngalinye, namaqhinga kaSathana ekutyhaleleni abadlule emgceni ngenzondelelo, abangazinzanga, nabangengcwele ukuba babe ngabagqithiseleyo ukwenza kwawo nawuphi umgangatho.

UWilliam Miller wayengenanto imtsalayo kwezo mpembelelo zazikhokelela kugqithiso lokwenza izinto. Uthi, enoLutere, wonke umoya kufunekaucikidwe ngelizwi likaThixo. “Ongendawo, watshouMiller, “unamandla amakhulu phezu kweengqondo

zabanye kule mihla yangoku. Singazi njani ukuba ngumoya onjani abanawo? IBhayibhile iyaphendula: ‘Nobaqonda ngeziqhamo zabo.’ . . . Baninzi oomoya abaphume baya ehlabathini; saye siyayalelwa ukubacikida oomoya. Umoya ongasenzi siphile sisezingqodweni, silungisa, simoyika uThixo, kweli hlabathi langoku, asinguye uMoya kaKristu. Ndiqiniseke ngakumbi nangakumbi ukuba uSathana unento yokwenza eninzi kwezi ntshukumo zindlongondlongo. . . . abaninzi phakathi kwethu abenza ngokungathi bangcwaliswe ngokupheleleyo, balandela izithethe zabantu, baze bafumaneke bengazi ngenyaniso njengabanye aba bangakhohlisiyo.”--Bliss, pages 236, 237. “Umoya wemposiso uya kusikhokelela kude nenyaniso; aze uMoya kaThixo asikhokelele kuyo inyaniso. Uthi ke wena, umntu angakuyo imposiso, acinge ukuba unayo inyaniso. Kuthiweni ke ngoko? Siyaphendula, UMoya nelizwi ziyavumelana. Ukuba ubani uzigweba ngelizwi likaThixo, afumane ukuvumelana okugqibeleleyo kulo lonke ilizwi, kufuneka ke ngoko akholwe ukuba unayo inyaniso; kodwa ukuba ufumana umoya akhokelwa nguwo ungavumelani nelizwi lonke lomthetho kaThixo okanye iNcwadi yaKhe, makachule ukunyathela, hleze abanjiswe ngumgibe wongendawo.”--The Advent Herald and Signs of the Times Reporter, vol. 8, No. 23 (Jan. 15, 1845). “Ndisoloko ndizuza ubungqina obongeziweyo bokoyika uThixo okungaphakathi kwiliso elikhanyayo, kwisidlele esimanzi, nakwintetho enesingqala, kunakwingxolo yobuKristu.”--Bliss, page 282.

Ngemihla yoHlaziyo, iintshaba zalo zabeka lonke ityala labo bonke ububi logqithiso kwaba kanye babesebenza ngokuzingisa okukhulu ukulwa nalo. Ikhondo elikwanjalo lalandelwa ngabachasi bentshukumo yokufika. Benganelisekanga kukubekwa gwenxa nokubaxwa kweziphoso ngabaphuma ecaleni kakhulu kunye nababezibaxa izinto, basasaza iingxelo ezingekho ntle ezazingazange zibe nayo nentwana yenyaniso. Aba bantu babeqhutywa likratrshi nentiyo. Uxolo lwabo lwaluphazanyiswe kukuvakaliswa kokuba uKristu usemnyango. Babesoyika ukuba kunokuba kuyinyaniso, babe bethemba ukuthi akungebi njalo, yaye le iyimfihlelo yokulwa kwabo nama-Adventists nenkolo yawo.

Into yokuba abambalwa kubagqithisi basebenza banyuka kumanqwanqwa ama-Adventists ayisesiso isizathu sokwenza isigqibo sokuba intshukumo yayingeyiyo ekaThixo, kunokuba ubukho babagqithi nabakhohlisi ebandleni likaPawulos okanye bemihla kaLutere yayikukuzithethelela okufaneleyo sokugxeka umsebenzi wenguquko nohlaziyo; mabaphengulule iziBhalo ukuze bafunde inyaniso njengoko ifumaneka kuYesu; mabazinikele ngokupheleleyo kuThixo, abusayi kusweleka ubungqina bokuba uSathana usasebenza kwaye uphaphamile. Ngayo yonke inkohliso anokuba nayo, uya kuwabonakalalisa amandla akhe, efuna uncedo kuzo zonke iingelosi ezawayo zobukumkani bakhe.

Yayingekuko kuvakaliswa kokufika kwesibini okwenza kubekho ukugqithisa nokwahlukana. Ezi izinto zabonakala ehlotyeni ngowe-1844, xa ama-

Adventistsayekwimekoyokuthandabuza nokudideka ngokweyona ndawo ekumiwe kuyo. Ukushunyayelwa kwesigidimi sengelosi yokuqala nokwe“ndanduluko enzulwini yobusuku” kwathanda ukuthi ngqo ekucinezeleni ukugqithisa nokungavani. Abo babe nenxaxheba kwezi ntshukumo zizukileyo, babevumelana; iintliziyo zabo zazizaliswe luthando lomnye nomnye kunye noYesu, ababelindele ukumbona kwakamsinyane. Ukholo olunye, ithemba elinoyolo elinye, labaphakamisela ngaphezu kokulawulwa yimpembelelo yomntu, babonisa ikhakha lokulwa nokuhlasela kukaSathana.

“Akubon’ ukuba ulibele umyeni, zozela zonke zalala. Phakathi kobusuku ke kwabakho umemezo oluthi, Nanko umyeni esiza; phumani niye kumkhawulela. Zaza zavuka zonke ezo ntombi, zalungisa izibane zazo.” Mateyu 25:5-7. Ehlotyeni ngowe-1844, phakathi kwexesha ekwaqalwa ukucingwa ukuba ama-2300 eentsuku aya kuphela, nokwindla lwawo loo mnyaka, apho kwafunyanwa kamva ukuba zaya zafika khona, isigidimi savakaliswa kwangamazwi amanye nalawo esiBhalo: “Nanko, uMyeni esiza!”

Oko kwakhokelela kule ntshukumo yayikukufumana ukuba umthetho ka-Artashashta wokubuya kwakhiwe ngokutsha iYerusalem owenza indawo yokuqalelakwexeshaleentsukuezingama-2300, wasebenzaekwindla kumnyaka we-457 B.C., kungekuko ekuqaleni komnyaka, njengoko bekukholelwa njalo ngaphambili. Ukubala kususelwa ekwindla kowe-457, iintsukuezingama-2300 ziphela ekwindla ngowe-1844. (Bona ISIHLOMELO inqaku lephepha lama-329.)

Iintetho ezirhutywa kwimifuziselo kwiTestamente eNdala nazo zazisalatha ekwindla, njengexesha xa isiganeko esibekwe ngokuthi, “ilungiswe ingcwele” kufuneka senzekile. Oku kwenziwa kwacaca ngokunikwa kwengqwalaselo kwindlela imifuziselo ehambelana nokufika kokuqala kukaKristu eyazaliseka ngayo.

Ukuxhelwa kwemvana yePasika kwakusisithunzi sokufa kukaKristu. Uthi uPawulos: “Siyibingelelwe neyethu ipasika, enguKristu.” 1 Korinte 5:7. Isithungu somlibo, esasisithi ngexesha lePasika sitshangatshangiswe phambi kukaYehova, sasifuzisela ukuvuka kukaKristu. Uthi uPawulos, ethetha ngokuvuka kweNkosi kunye nokwabantu bonke baYo: “Intlahlela inguKristu, kamva abakaKristu ekufikeni kwaKhe.” 1 Korinte 15:23. Njengesithungu somnikelo wotshangatshangiso, esasiba sesokuqala ukuqokelelwa ekudleni okuziinkozo, size siziswe kwangaphambi kokuvuna, uKristu unolibo lwesiqhamo sesivuno esingabo bangenakufa abaza kuthi ngovuko oluzayo baqokelelelwe kuvimba kaThixo.

Le mifuziselo yazaliseka, kungekuphela kwisiganeko, kodwa nangokwexesha. Ngomhla weshumi elinesine kwinyanga yesiYuda, kanye umhla nenyanga ekwakusithi, kwiinkulungwane ezinde ezilishumi elinesihlanu, imvana yePasika yayibulawa, uKristu, akuba edle iPasika nabafundi baKhe, wamisela isidlo esasiza kuba sisikhumbuzo sokwaKhe ukufa njenge“Mvana kaThixo ethwala isuse isono sehlabathi.” Kwangabo obo

busuku, wathatyathwa zizandla ezikhohlakeleyo ukuba ayokubethelelwa abulawe. Yathi njengesiqu sotshangatshangiso, iNkosi yethu yavuswa kwabafileyo ngosuku lwesithathu, “intlahlela yabalele ukufa,” ibathwana elimele amalungisa avukileyo, “[aba]mzimba wokuthobeka” wabo uya kuguqulwa kuba uya kuthi “wenziwe ufane nawo umzimba wozuko lwakhe.” Indima 20; Filipi 3:21.

Kwangolu hlobolunye, imifuziselo engokufikakwesibinikufuneka izaliseke ngexesha elimisiweyo yinkonzo yomfuziselo. Phantsi kohlelo lukaMoses, ukulungiswa kwengcwele, okanye iMini enkulu yoCamagushelo, yayisenzeka ngosuku lweshumi kwinyanga yesiYuda (Levitikus 16:29-34), xa umbingeleli omkhulu, akuba elwenzile ucamagushelo lwakhe wonke uIsrayeli, aze azisuse izono zabo engcweleni, wayephuma abasikelele abantu. Ngoko ke, kwakukholelwa ukuba uKristu, uMbingeleli wethu oMkhulu, wayeza kubonakala ukuba awuhlambulule umhlaba ngokutshabalalisa isono naboni, nokusikelela abantu baKhe abalindileyo ngokuba nokungafi. Usuku lweshumi lwenyanga yesixhenxe, iMini enkulu yoCamagushelo, ixesha lokuhlanjululwa kwengcwele, owaba ngomnyaka we-1844 ngomhla wamashumi amabini anambini kaOkthobha, wathatyathwa njengexesha lokuza kweNkosi. Oku kwakuhambelana nokuqinisekiswa okwakusele kunikiwe kokuba, ama-2300 eentsuku ayeza kufikelela ekwindla, saza isigqibo kwabonakala singenako ukuchaswa.

Emzekelisweni kaMateyu 25, ixesha lokulinda nokulala lilandelwa kukuza komyeni. Oku kwakuhambelana neengxoxo ebezisanda kunikwa, zombini, kwisiprofeto nakwimifuziselo. Zazinokuqiniseka ngobunyaniso bazo; yaza “indanduluko enzulwini yobusuku” yavakaliswa ngamawaka amakholwa.

Njengeliza laselwandle, intshukumo yabaleka ngesikhulu isantya phezu komhlaba. Ukusuka kwisixeko ukuya kwesinye, kwilali ukuya kwenye, nakwiindawo ezikude zasemaphandleni, isigidimi saya, bada abantu bakaThixo abalindileyo bavuswa ngokupheleleyo. Abagqithisi banyamalala bakujongana nokuvakaliswa njengombethe wakusasa phambi kwelanga eliphumayo. Abakholwayo bakubona kusuka ukuthandabuza nokudideka kwabo, lathi ithemba nesibindi zanika ubomi kwiintliziyo zabo. Umsebenzi wawungenako okwakubaxwa okwakuye kubonakale xa kukho ukuthababatheka kwabantu obungenayo impembelelo elawulekayo yelizwi noMoya kaThixo. Wawufana ngokwemo yawo naloo maxesha okuthobeka nokubuyela eNkosini okwakuye kuthi kuIsrayeli wakudala alandele izigidimi zokuthethiswa ngabakhonzi baYo. Wawuneempawu eziphawula umsebenzi kaThixo kwizizukulwana zonke. Lwalungeluninzi uvuyo lokuthabatheka, kodwa endaweni yoko kwakukho ukugocwa-gocwa kwentliziyo okunzulu, ukuvunywa kwesono, nokushiyaihlabathi. Ukulungiselela ukuhlangabeza iNkosi yayingumthwalo woomoya abasentlungwini. Kwakukho umthandazo ozingisileyo nokuzinikela kuThixo okungenakuzibamba.

Wathi uMiller xa echaza lo msebenzi: “Akukho kubonakalaliswa kukhulu kovuyo, oko kukuthi, lucinezelelwe isiganeko esizayo, xa lonke izulu nomhlaba kuya kuvuywa kunye ngovuyo olungathethekiyo, oluzikisiweyo. Akukho kukhwaza: nako oko kugcinelwe ukukhwazaxa sisezulwini. Abavumayo bathe cwaka: balindele ukuhlangana nemikhosi yeengelosi, ikwayala evela ezulwini. . . . Akukho kungqubana kwazimvo: bonke bantliziyo-nyenangqondo-nye.” --Bliss, pages 270, 271.

Omnye owayenenxaxheba kwintshukumo wangqina, wathi: “Yaveza kuyo yonke indawo ukugocwagocwa okukhulu nokuzithoba phantsi komphefumlo phambi kukaThixo wasezulwini phezulu. Yenza ukuba kubekho ukulunyulwa ekuthandweni kwezinto zehlabathi, ukuphiliswa kweembambano nobutshaba, ukuvunywa kweziphoso, ukwaphuka phambi kukaThixo, nokuzohlwaya, imithandazo ephuma kwiintliziyo ezaphukileyo yokuba axolele amkele, uThixo. Yenza ukuba kubekho ukuzibeka phantsi nokuthoba komphefumlo, ngendlela engazanga yabonwa ngaphambili. Njengoko uThixo wayalelayo ngoYoweli, xa imini enkulu kaThixo isondele, yaveza ukukrazuka kweentliziyo kungezizo iingubo, nokubuyela kuYehova ngokuzila, nokukhala, kunye nokumbambazela. Njengoko uThixo watshoyo ngoZekariya, umoya wobabalo nokukhunga wathululwa phezu kwabantwana baKhe; bakhangela kuLowo babemhlabile, kwabakho ukukhala okukhulu elizweni, . . . baza abo babelindele iNkosi bayithuthumbisa imiphefumlo yabo phambi kwaYo.”--Bliss, in Advent Shield and Review, vol. I, p. 271 (January, 1845).

Kuzo zonke iintshukumo ezinkulu zenkolo kususela kwimihla yabapostile, azikho ezakha azabi nako ukungagqibeleli komntu namaqhinga kaSathana njengaleyo yasekwindla ngowe-1844. Nangoku, emva kokuba kudlule iminyaka emininzi, bonke ababekho kuloo ntshukumo abasemi beqinile kumgangatho wenyaniso basayiva impembelelo engcwele yaloo msebenzi usikelelekileyo kwaye basangqina ukuba wawungokaThixo.

Kwathi kwakubizwa kusithiwa, “Nanko umyeni esiza; phumani niye kumkhawulela,” ezo zazilindile “zavuka . . . zalungisa izibane zazo;” zafunda ilizwi likaThixo ngomdla omkhulu owawungazanga wakho ngaphambili. Kwathunyelwa iingelosi lizulu ukuba zibavuse abo babetyhafile zabalungiselela ukuba basamkele isigidimi. Umsebenzi awuzange ume ngobulumko nangokufunda kwabantu, kodwa ngamandla kaThixo. Yayingengabona baneetalente ezininzi, kodwa abathobeke kakhulu bezinikele, ababa ngabokuqala ukuluva nokuluthobela ubizo. Abalimi bawashiya amasimi engavunwanga, abakhandi bazibeka phantsi izixhobo zabo, bathi, besezinyembezini, baphuma baya kuvakalisa isilumkiso. Abo babekhokele kulo msebenzi ngaphambili baphakathi kwabokugqibela ukuzihlanganisa nale intshukumo. Amabandla jikelele azivala iingcango zawo ngakwisigidimi, laza iqela elikhulu labo basamkelayo bazirhoxisa ekuhlanganeni

nawo. Ngokubonelela kukaThixo, oku kuvakaliswa kwahlangana nesigidimi sengelosi yesibini kwaza kwawunika amandla loo msebenzi.

Isigidimi, “Nanko, umyeni esiza!” sasingenguwo umcimbi wokuxoxwa kangako, nangona okuboniswa sisiBhalo kwakucacile kwaye kuphelele. Kwabakho kunye naso amandla anyanzelisayo awayewuqhuba umphefumlo. Kwakungekho kuthandabuza, namibuzo. Kwisiganeko sokungena ngoloyiso eYerusalem, abantu ababehlanganisene bevela kwiinkalo ngeenkalo zelizwe ukuza esidlweni, babebuthene kwiNtaba yeMinquma, bathi xa behlangana nesihlwele esasihamba noYesu, bafumana umoya wexesha elo bancedisa ukunyusa ukukhwaza: “Makabongwe lowo uzayo egameni leNkosi!” Mateyu 21:9. Ngokunjalo abangakholwayo abangena ngobuninzi kwiintlanganiso zaBalindi—abanye kuba befuna ulwazi, abanye beze nje ukuba bahlekise—bawava amandla awoyisayo ahamba nesigidimi: “Nanko, uMyeni esiza!”

Ngelo xesha, kwakukho ukholo olwazisa iimpendulo emthandazweni—ukholo olwalinika imbuyekezo yomvuzo. Njengokuhla kwamanzi emvula kumhlabaowomileyo, lo Moyawobabalo wehlaphezukwababefuna benenzondelelo. Abo babelindele ukuma bejongene ubuso ngobuso kwakamsinyane noMhlanguli wabo, baluva uvuyo olunendili engathethekiyo. Amandla athambisayo nawoyisayo kaMoya Oyingcwele ayinyibilikisa intliziyo xa intsikelelo yaKhe wayinikwa ngomlinganiselo omkhulu phezu kwabo bathembekileyo, bekholwa.

Ngobunono nondiliseko, abo basamkelayo isigidimi baphuma bafikelela kwixesha apho bathemba ukuyihlangabeza iNkosi yabo. Kwakusithi rhoqo kusasa bave ngokungathi ngumsebenzi wabo wokuqala ukufumana ubungqina bokwamkelwa kwabo nguThixo. Iintliziyo zabo zazimanyene, baza bathandaza kakhulu kunye bethandazelana. Babekholisa ukuhlangana kwiindawo ezisecaleni ukuba bathethe noThixo, lithi ilizwi lokubongoza linyuke liye ezulwini lisuka kumathafa nasemagcumeni emithi. Isiqinisekiso sokwamkelwa nguMsindisi sasibaluleke kakhulu kubo kunokutya kwemihla ngemihla; kuthi xa kukho into esitha iingqondo zabo, bangaphumli ide isuke. Babesithi xa besiva ubungqina bobabalo oluxolelayo, balangazelele ukumbona Lowo uthandwa yimiphefumo yabo.

Kanti ke babesajongene nokudaniswa okuqinisekileyo. Ixesha elalilindelwe ladlula, akavela uMsindisi. Ngethemba elingagungqiyo, babelindele ukuza kwaKhe, baza ngoku beva njengoko uMariya wayenjalo xa, wathi akufika engcwabeni loMsindisi elifumana lize, wasitsho isikhalo: “Bayisusile iNkosi yam; andazi apho bayibeke khona.” Yohane 20:13.

Imvakalelo yoloyiko, ukoyika hleze kuthi kanti isigidimi siyinyaniso, yaya yasebenza ukuba okwexesha sibe sisithintelo kwihlabathi elingakholwayo. Emva kokuba kudlule ixesha, le meko ayizange ithi shwaka kwangoko; ekuqalekeni alizange [ihlabathi] lizibone

liboyisile ababedanisiwe; kodwa kwathi kuba kungekho miqondiso yangqumbo kaThixo ibonakalayo, baphaphama ekoyikeni kwabo bakuqalisa ukugculela nokuhlekisa kwabo. Udidi olukhulu olwalukuvumile ukukholwa ekuzeni okukhawulezileyo kweNkosi lwalushiya ukholo lwalo. Abanye ababenesibindi kakhulu, balimala kakhulukwikratshi. NjengoYona, bamkhalazela uThixo, banyula ukufa endaweni yobomi. Abo babeyimise inkolo yabo phezu kweengcinga zabanye, kungekuko elizwini likaThixo, ngoku bakulungela ukuziguqula iimbono zabo. Abagxeki bazuzela abangenamandla namagwala kwicala labo, baza bebonke bamanyana ngelithi akusayi kuba sabakho koyika nakulindela ngoku. Ixesha lalidlule, iNkosi ayizange ifike, ilizwe laliya kuhlala liyinto enye amawaka eminyaka.

Amakholwa anenzondelelo nanyanisekileyo ayencame konke ngenxa kaKristu, aza axelela abanye ngobukho baKhe ngaphezu kwangaphambili. Ngokokukholwa kwabo, babelinike ihlabathi isilumkiso sokugqibela; bathi ngokulindela ukwamkelelwa kusapho lweNkosi yabo yaphezulu, kunye nezithunywa zezulu, bazikhupha kangangoko kusapho lwabo bangazange basamkele isigidimi. Ngolangazelelo olukhulu babethandaza bathi: “Yiza, Nkosi Yesu, yiza, kwakamsinyane.” Sekunjalo, akazange aze. Ngoku ke, ukuqala phantsi kwakhona umthwalo onzima wenkathalo nokuphoxeka kwehlabathi, nokunyamezela ukugezelwa nokunyonyozelwa lihlabathi eligxekayo, yayikukucikidwa okunzima kokholo nomonde.

Kanti ke oku kudaniswa kwakungekho kukhulu njengoko kwafunyanwa ngabafundi ngexesha lokufika kukaKristu kokuqala. Xa uYesu wayengena eYerusalem ngokowoyisileyo, abalandeli baKhe bakholelwa ukuba uza kuhlala etroneni kaDavide akhulule uIsrayeli kubacinezeli bakhe. Bathi amathemba ephezulu kwanokulindela ngovuyo, balwa ngokukhuphisana omnye nomnye ngokunika imbeko uKumkani wabo. Abaninzi bazandlala iingubo zabo endleleni yaKhe. Okanye baphosa amasebe amasundu anamagqabi. Ekutshisekeni kwabo luvuyo, babehlangene kulonwabo lokukhwaza: “Hosana kuNyana kaDavide!” Bathi abaFarisi, bephazanyiswa bekwacatshukiswa yile ngxolo yovuyo, banga uYesu angabangxolisa abafundi baKhe, waphendula uYesu wathi: “Kungathi kuthe cwakaaba, kunkqangaze amatye la.” Luka 19:40. Isiprofeto kufuneka sizalisekile. Abafundi babefeza injongo kaThixo; kanti babejongene nokudaniswa. Kwakudlule iintsuku ezimbalwa phambi kokuba babone ukufa kwentlungu koMsindisi, bazabambekaengcwabeni. Ukulindela kwabo akuzange kwenzeke nakancinane, aza amathemba abo afa noYesu. Kwada kwalilixa iNkosi yabo iphuma yoyisile engcwabeni, baqala ukuqonda ukuba konke kwakuxelwe kwangaphambili esiprofetweni, nokuba “uKristu ubemelwe kukuva ubunzima, aze avuke kwabafileyo.” IZenzo 17:3.

Kwiminyaka engamakhulu amahlanu ngaphambili, uYehova wathetha wathi ngomprofeti uZekariya: “Gcoba kunene, ntombi inguZiyon; uKumkani wakho uza kuwe, elilungisa, enosindiso, enentobeko, ekhwele e-esileni, exhamxweni, etholeni lemazi ye-

esile.” Zekariya 9:9. Ukuba abafundi babeqondile ukuba uKristu wayeza kuya ematyaleni nasekufeni, ngebangazanga bakwazi ukusizalisekisa esi siprofeto.

Kwangaloo ndlela, uMiller namahlakani akhe basizalisa isiprofeto basinika isigidimi ekwaxelwa kwangaphambili yiMpefumlelo ukuba siya kunikwa ihlabathi, kodwa ababeya kungasiniki ukuba babeqonde ngokupheleleyo ukuba iziprofeto zalatha ekudanisweni kwabo, nasekunikeni esinye isigidimi kuzo zonke iintlanga ngaphambi kokuba iNkosi ize. Izigidimi zengelosi yokuqala neyesibini zanikwa ngexesha elililo zafeza umsebenzi uThixo awayelungiselele ukuba ufezwe zizo.

Ihlabathi libe libukele, lilindele ukuba, ukuba ixesha liye ladlula uKristu akabonakala, lonke uhlelo lobuLindi [lokushumayela ngoYesu ozayo] luya kuyekwa. Kwathi ke, nangona abaninzi, phantsi kokulingeka okunamandla, baluyeka ukholo lwabo, babakho abama baqina. Iziqhamo zentshukumo yokufika, umoya wokuthobeka nokugocwagocwa kwentliziyo, ukushiywa kwehlabathi nokuhlaziywa kobomi, izinto ezazihamba nomsebenzi, zangqina ukuba wawungokaThixo. Abazange bakwazi ukukhanyela ukuba yayingamandla kaMoya Oyingcwele awayengqina ekushunyayelweni kokufika kwesibini, abafumana mpazamo ekubaleni kwabo amaxesha esiprofeto. Nezona ncutshe zabachasi azizange zikwazi ukuyoyisa indlela yokuchaza kwabo isiprofeto. Babengakwazi ukuvuma, kungekho nto ibonakalayo ephuma eBhayibhileni, ukusuka kwindawo ababemi kuyo, ekwakufikelelwekuyongokuphengululwakweziBhalongokuthandaza ngenzondelelo, ziingqondo ezazikhanyiselwe nguMoya kaThixo neentliziyo ezazivutha ngamandla awo aphilileyo; iindawo ezamelana nokona kugxekwa okuphengululayo neyona nkcaso ikrakra yeetitshala zenkolo namadoda anobulumko ngokwasehlabathini, zamelana zaqina zakuba ziqubisene nemikhosi emanyeneyo yemfundo nobuciko, nokuchukushwa nokugezelwa ngabahloniphekileyo nabaphantsi.

Ngokwenene, kwakukho ukuwa phantsi ngokweziganeko ezazilindelwe, kodwa nale into yayingakwazi ukulugungqisa ukholo lwabo elizwini likaThixo. Wathi akuba uYona evakalise ezitratweni zaseNineve ukuba ngesithuba zamashumi amane eentsuku isixeko sasiza kutshatyalaliswa, uYehova wakwamkela ukuzithoba kwabantu baseNineve walandisa ixesha labo lokwenzelwa inceba; kanti ke, sona isigidimi sikaYona sasithunyelwe nguThixo, yaza neNineve yacikidwa ngokwentando yaKhe. ABalindi babekholelwa kwindlela uThixo abakhokele ngayo ukunika isilumkiso somgwebo. “Iye yazicikida iintliziyo zabo bonke abasivayo,” batsho, “savusa ukuthandwa kokubonakala kweNkosi; okanye kuvuse intiyo, ephantse ukubonakala, kodwa eyaziwayo nguThixo, ngokuza kwaKhe. Iye yakrwela umgca, . . . ukuze abo babeza kuzihlola iintliziyo zabo, bazi ukuba bakweliphi icala layo ababeza kufunyanwa bekulo, ukuba iNkosi ibithe yafika ngelo xesha—nokuba mhlawumbi bebeya kukhala, ‘Yabona, lo nguThixo wethu; besithembele kuye, ukuba asisindise;’ okanye nokuba babeya kukhala emaweni nasezintabeni ukuba zibawele zibafihle ebusweni balowo uhleli phezu kwetrone,

nakwingqumbo yeMvana. UThixo ngoko, ngokwethu ukukholwa, ubacikidile abantu baKhe, uluvavanyile ukholo lwabo, ubalingile, wabona ukuba bangoyika na, ngelixa lokulingwa, kwindawo anokubona kufanelekile ukuba ababeke kuyo; nokuba bangalishiya na eli hlabathi baxhomekeke, ngethemba elingagungqiyo, elizwini likaThixo."-- The Advent Herald and Signs of the Times Reporter, vol. 8, No. 14 (Nov 13, 1844).

Ukuziva kwabo babesakholelwa kuThixo kwakubakhokele kumava awadlulayo athethwe ngamazwi kaWilliamMiller:"Ukuba bendinokuphila ubomi bam kwakhona, kuna le miqondiso minye ebendinayo ngelo xesha, ukuze ndibe nokunyaniseka kuThixo nakubantu, bekuya kufuneka ndenze njengoko bendenzile." "Ndiyathemba ukuba ndizihlambulule iingubo zam kwigazi lemiphefumlo. Ndiva ukuba, ngokwamandla am, ndizikhulule kulo lonke ityala ekugwetyweni kwabo." "Nangona ndiye ndadaniswa kabini," yabhala yathi le ndoda kaThixo, "andikakhahlelwa phantsi okanye ndityhafiswe. . . . Ithemba lam ekubuyeni kukaKristu linamandla njengakuqala. Ndiye ndenza nje kuphela oko, emva kweminyaka yokucingisisa, ndakuva kungumthwalo wam ukuba ndikwenze. Ukuba ndiye ndaphazama, kube kungecala lobubele, ukuthanda abazalwana bam, nokuthinjwa ngumthwalo kuThixo." "Inye into endiyaziyo, andishumayelanga nto ingeyiyo endayikholelwayo; kwaye uThixo ube enam; amandla aKhe aye abonakalaliswa emsebenzini wam, kwaza kwenzeka okuninzi okulungileyo." "Amawaka amaninzi, ngokubonakala ebantwini, aye akhuthazelwa ukuba aziphengulule iziBhalo ngokushunyayelwa kwexesha; kwaza kwathi ngaloo ndlela, ngokholo ngokutshizwa kwegazi likaKristu, baxolelaniswa noThixo."--Bliss, pages 256, 255, 277, 280, 281. "Andizanga ndalucenga uncumo lwabanekratshi, ndingazanga ndankwantya xa ihlabathi lisineka. Andisokuze ngoku ndithenge ukuthandwa lilo, ndingasayi kudlula ngaphaya komsebenzi ndilihende ukuba lindithiye. Andisokuze ndifune ubomi bam ezandleni zalo, ndingazi koyika, ndiyathemba, ukubulahla, ukuba uthe uThixo, ngokubonelela kwaKhe okulungileyo, wayalela oko."--J. White, Life of Wm. Miller, page 315.

UThixo akazange abashiye abantu baKhe; uMoya waKhe usahleli kwabo bangazange badyuduzele ukukukhanyela ukukhanya ababekufumene, bayichase intshukumo yokufika. Kwincwadi yamaHebhere kukho amazwi enkuthazo nesilumkiso kwabo bacikidiweyo, abalindileyo kule ntlekele: "Musani ukukulahla ngoko ukungafihlisi kwenu, kona kunokwamkela umvuzo omkhulu. Kuba kufuneka ukuba nibe nomonde, ukuze nithi, nakuba nikwenzile ukuthanda kukaThixo, nizuzane nalo idinga. Kuba kusaya kuba mzuzwana mncinanana, athi lowo uzayo afike, angalibali. Ke lowo ulilungisa uya kudla ubomi obuphuma elukholweni; ukuba ke uthe wahlehla, awuyi kukholwa nguye umphefumlo wam.Kethina asingabahlehla baye entshabalalweni; singabokholo olusa ekuzuzeni umphefumlo. Hebhere 10:35-39.

Into yokuba esi silumkiso sibhekisa kwibandla lemihla yokugqibela ibonakala kwakumazwi awalatha ukuba kufuphi kokuza kweNkosi: "Kuba kusaya kuba mzuzwana

mncinanana, athi lowo uzayo afike, angalibali.” Ibekwe ngendlela ecacileyo into yokuba kuya kubakho ukubonakala kokulibala nokuba iNkosi iya kubonakala ilibala. Imfundiso enikwayo apha, ilungiselwe ngendlela eyodwa aBalindi [ama-Adventists] ngeli xesha. Abantu ekuthethwa nabo apha babesengozini yokuqhekekelwa ngumkhombe wokholo. Babeyenzile intando kaThixo ekulandeleni inkokelo kaMoya waKhe nelizwi laKhe; kodwa abakwazi ukuyiqonda injongo kumava abo adlulileyo, abayiqonda nendlela ephambi kwabo, baza balingeka ukuba bathandabuze ukuba angaba uThixo uyabakhokela na. Ngeli xesha, amazwi ayesebenza: “Ilungisa liya kudla ubomi ngokholo lwalo.” Kuthe xa ukukhanya okuqaqambileyo be“ndanduluko yasebusuku” kukhanya endleleni yabo, bazibona iziprofeto zityhileka nemiqondiso izaliseka ngokukhawuleza, izizinto ezixela ukuba ukuza kukaKristu kukufuphi, bahamba, ngelo xesha, ngokubona. Ngoku, kodwa, beqotywe ngamathemba adanisiweyo, banokuma kuphela ngokholo kuThixo naselizwini laKhe. Ilizwe eligxekayo lalisithi: “Nikhohlisiwe. Luyekeni ukholo lwenu, nithi intshukumo yokuza yayiyekaSathana.” Kanti ke, ilizwi likaThixo lalithe: “Ukuba ke [ubani] uthe wahlehla, awuyi kukholwa nguye umphefumlo wam.” Ukulahla ukholo lwabo ngoku, kwakuya kuba kukuhlehlela emva entshabalalweni. Bakhuthazwa ukuba bame baqine ngamazwi kaPawulos: “Musani ukukulahla ngoko ukungafihlisi kwenu;” “kufuneka ukuba nibe nomonde,” “kuba kusaya kuba mzuzwana mncinanana, athi lowo uzayo afike, angalibali.” Indlela yabo ekuphela kwayo ekhuselekileyo yayikukuba bonwabele ukukhanya ababesele bekufumene kuThixo, babambelele baqine kumadinga aKhe, baqhubeke nokuphengulula iziBhalo, balinde bakhangele ngomonde ukuba bazuze okunye ukukhanya.

Isahluko 23—Iyintoni ingcwele?

IsiBhalo esasingaphezu kwazo zonke ezinye saba sisiseko nentsika yenkolo yokuza kwesibini sasikukuvakalisa ukuthi: “Koda kube kukuhlwa kusisa okungamawaka amabini anamakhulu amathathu; yandule ukuhlanjululwa ingcwele.” Daniyeli 8:14, KJV. La yayingamazwi aqhelekileyo kuye wonke okholelwa ekuzeni kweNkosi kwesibini okukhawulezileyo. Ngemilebe yamawaka esi siprofeto saphindaphindwa njengesaci esisisikhuzo sokholo lwabo. Bonke babesiva ukuba, phezu kwazo zonke iziganeko ezixeliweyo apho kwakulele okona kulindela okuqaqambileyo kwamathemba ababenawo. Ezi ntsuku zesiprofeto zaziboniswa njengezaziza kuphela ekwindla ngowe-1844. Ngokuqondwa kunye nehlabathi lobuKristu liphela, ama-Adventists ngoko ayebambe ukuthi umhlaba, okanye indawo ethile yawo, wawuyingcwele. Babesazi ukuba ukuhlanjululwa kwengcwele yayikukwenziwa nyulu komhlaba ngemililo yomhla wokugqibela, nokuba oku kwakuza kwenzeka ekufikeni kwesibini, Kungoko kwagqitywa ekuthini uKristu wayeza kubuya aze emhlabeni ngowe-1844.

Lona ixesha elalibekiwe lalidlule, iNkosi ingabonakalanga. Abakholwayo babesazi ukuba ilizwi likaThixo alinako ukusilela; inokuba kukusichaza kwabo isiprofeto okwakuphazamile; kodwa yayiphi impazamo? Abaninzi batyhuthuzela baliqhawula ikhonkco lobunzima ngokukhanyela ukuba iintsuku ezingama-2300 zaziphela ngowe-1844. Kwakungekho sizathu sinokunikwa ngoku ngaphandle kokuba uKristu wayengazange afike ngexesha awayelindeleke ngalo. Baxoxa besithi, ukuba iintsuku zesiprofeto zaziphelile ngowe-1844, uKristu ngewayebuyile ukuza kuhlambulula ingcwele ngokuhlambulula umhlaba ngomlilo; nokuthi, kususela ukuba engabuyanga, iintsuku zazingenako ukuba ziphelile.

Ukwamkela esi sigqibo yayikukulahla indlela yokuqala yokubala amaxesha esiprofeto. Iintsuku ezingama-2300 zafunyanwa ukuba zazibalelwe ekuqalekeni kwexesha xa umthetho ka-Artashashta wokubuyiselwa kwakhiwe iYerusalem waqala ukusebenza, ekwindla ngowama-457 B.C. Ukuthabatha le njengendawo ekuqalwa kuyo, kwakukho ukuvumelana okugqibeleleyo ekusebenziseni zonke iziganeko ezaxelwa kwangaphambili kwinkcazo yelo xesha likuDaniyeli 9:25-27. Iiveki ezimashumi mathandathu anethoba, ezokuqala kwiminyaka engama-2300, zaziza kufikelela kuMesiya, Lowo Othanjisiweyo; nakubhaptizo lukaKristu nokuthanjiswa nguMoya Oyingcwele ngowama-A.D. 27, konke kwathi gingci ukuzizalisekisa iinkcukacha zesiprofeto. Esazulwini seveki yamashumi asixhenxe, uMesiya wayeza kunqanyulwa angabikho. Kwiminyaka emithathu enesiqingatha emva kokubhaptizwa kwaKhe, uKristu wabethelelwa emnqamlezweni, entlakohlaza ngowama-A.D. 31. Iveki ezingamashumi asixhenxe, okanye ama-490 eminyaka, ayejonge ngokukodwa kumaYuda. Ekupheleni kweli xesha, isizwe sakutywina ukwala kwaso uKristu ngokutshutshisa abafundi baKhe, baza abapostile babhenela

eziNtlangeni, ngowama-A.D. 34. Ama-490 yeminyaka yokuqala yama-2300 eminyaka akuba ephelile, iminyaka eli-1810 yayiza kusala. Ukususela kowama-34, iminyaka eli-1810 ifikelela kowe-1844. “Yandule,” yatsho ingelosi, “ukulungiswa [ukuhlanjululwa] ingcwele.” Zonke iinkcukacha ezikhokelayo zesiprofeto zazaliseka ngapha kwengxoxo ngexesha elimiselweyo.

Ngoku kubala, konke kwakucacile kuvumelana, ngaphandle kokuba kwakungabonwanga ukuba nasiphi isiganeko esiphendula ukuhlanjululwa kwengcwele sasenzekile ngowe-1844. Ukwala ukuba iintsuku zaphela ngelo xesha yayikukuyiphosa yonke lengxaki kwisiphithiphithi, nokushiya indawo eyayimiswe ngokuzaliseka kweziprofeto ngendlela engenako ukuphazanywa.

UThixo Yena wayebakhokele abantu baKhe kwintshukumo enkulu yokufika; amandla aKhe nozuko zazikho kulo msebenzi, waza akavuma ukuba uphele ngobumnyama nokudaniswa, ukuba ufumane ingcikivo njengokuthabathekisa okububuxoki nobubaxekileyo. Wayengayi kulishiya ilizwi laKhe kwintandabuzo nokungaqiniseki. Nangona abaninzi bayishiya indlela yangaphambili yokubala amaxesha esiprofeto akukhanyela ukulunga kwentshukumo okwakusekwe kuyo loo ndlela yokubala, abanye babengenayo intumekelelo yokushiya iindawo zokholo namava awayexhaswa ziziBhalo nabubungqina bukaMoya kaThixo. Bakholwa ukuba basebenzise imithetho-siseko ephilileyo ekufundeni kwabo iziprofeto, nokuba yayiluxanduva lwabo ukuzibamba ngokuqinileyo iinyaniso ezazisele zifunyenwe, nokuqhubeka kwangelo khondo ukuphanda iBhayibhile. Benomthanzazo onenzondelelo, bakuphinda ukuyijonga indawo abakuyo, bazifunda iziBhalo ukuba bafumane impazamo yabo. Njengoko babengaboni mpazamo ekubaleni kwabo amaxesha esiprofeto, kwanyanzeleka ukuba bahlole ngakumbi umxholo wengcwele.

Ekuphengululeni kwabo, bafumanisa ukuba akukho nto esiBhalweni ebonakalayo exhasa imbono eqhelekileyo yokuba umhlaba uyingcwele; kodwa bafumana eBhayibhileni inkcazelo ezeleyo ngomcimbi wengcwele, ubume bayo, indawo, neenkonzo; ubungqina bababhali abangcwele bucacile bubuninzi kangangokuba bunako ukuwubeka umcimbi ngaphaya kwayo yonke intandabuzo. Umpostile uPawulos, kwiNcwadi eya kumaHebhere, uthi: “Ke ngoko nowokuqala umnqophiso wawunezimiselo zombuso, kwanendawo engcwele yehlabathi. Kuba kwakhiwa umnquba lowo. Igumbi lokuqala lalinesiphatho sezibane, kwanetafile, nesiboniso sezonka; lona kuthiwa yingcwele. Emva ke kwesesibini isikhuselo kwabakho umnquba lo kuthiwa yingcwele kangcwele; unesibingelelo segolide sokuqhumisa; nayo ityeya yomnqophiso, yalekwe ngegolide ngeenxa zonke, inesitya segolide ngaphakathi esinemana, inentonga ka-Aron eyadubulayo, inawo amacwecwe omnqophiso. Ke ngaphezu kwayo kwema iikerubhi zobuqaqawuli, zisibekele isicamagushelo; izinto ezo esinganakuthetha ngazo ngazinye ngoku.” Hebhere 9:1-5.

Ingcwele uPawulos abhekisa kuyo apha yayingumnquba owakhiwa nguMoses ngokuyalelwa nguThixo njengendawo yaKhe yasemhlabeni yokuhlala Osenyangweni. “Bandenzele indawo engcwele, ndihlale phakathi kwabo”(Eksodus 25:8),yayingumyalelo owanikwauMosesngexesha wayesentabeni noThixo. AmaIsrayeli ayecandaentlango, waza umnquba wakhiwa ngendlela yokuba ukwazi ukususwa ukuya kwiindawo ngeendawo; kanti ke, wawusisakhiwo esihle kakhulu. Iindonga zawo zazenziwe ngeebhodi ezimisiweyo zigqunywe ngqindilili ngegolide zigangxwe kwiimbobo zesilivere, lube lona uphahla lwenziwe ngodederhu lwemidiyadiya, okanye izinto zokugquma, ngaphandle izizikhumba, ngaphakathi iyilinen ecikizekileyo eyenziwe kakuhle ngezinto ezimilise okweekherubhi. Ngaphandle kwentendelezo yangaphandle, eyayinesibingelelo somnikelo onyuswayo, umnquba wona wawunamagumbi amabini abizwa ngokuthi yingcwele nengcwele kangcwele, ahlulwe ngomdiyadiya onexabiso nomhle, okanye ikhuselo esasivale umnyango ongena kwigumbi lokuqala.

Endaweni engcwele kwakukho isiphatho samakhandlela, ngasezantsi, sinesibane sazo ezisixhenxe ezikhanyisa kwindawo engcwele imini nobusuku; ngasentla kwakumi itafile yesonka sokubonisa; phambi kwekhuselo elahlula ingcwele kwingcwele kangcwele kwakumi isibingelelo segolide sesiqhumiso, ekwakusithi kulo kunyuke ilifu levumba elimnandi, nemithandazo kaIsrayeli, liye phambi kukaThixo, yonke imihla.

Kwingcwele kangcwele kwakumi ityeya, ibhokisi eyenziwe ngomthi onexabiso ngaphezulu egqunywe ngegolide, apho kwakugcinwe amacwecwe amabini amatye ekwakukrolwe kuwo nguThixo imiThetho eliShumi. Ngaphezu kwetyeya, kukho isigqubuthelo sale bhokisi ingcwele, kwakukho isihlalo senceba, umsebenzi omhle wezandla, ekukho phezu kwaso, kumacala omabini, iikherubhi ezimbini, enye ikwelinye nenye kwelinye, zonke zenziwe ngegolide. Kweli gumbi, ubukho bukaThixo babubonakalaliswa elifini lobuqaqawuli phakathi kweekherubhi.

Emva kokuhlala kwamaHebhere eKanan, kwenziwa itempile kaSolomon endaweni yomnquba, eyathi, nangona yayisisakhiwo esisigxina sisikhulu, kwalandelwa izinto ezifanayo, kwafakwa iimpahla ezifanayo. Yahlala ikule mo ingcwele—ngaphandle kokuba yayiziindonga zodwa ngexesha likaDaniyeli—yada yatshatyalaliswa ngamaRoma, ngowama--A.D. 70.

Kuphelakwengcwele eyayikhoemhlabeni iBhayibhile enika ulwazi ngayo. Yile wathi uPawulos yingcwele yomnqophiso wokuqala. Ingaba ke umnqophiso omtsha wona awunayo ingcwele?

Bebuyela kwakhona kwincwadi yamaHebhere, abaphengululi benyaniso bafumana ukuba ubukho beyesibini, okanye ingcwele yomnqophiso omtsha, kwakuthethwa ngayo ngamazwi kaPawulos asele ecatshulwe: “Ke ngoko nowokuqala umnqophiso wawu[kwa]nezimiselo zombuso, kwanendawo engcwele yehlabathi.” [Fumana ingcaciso

ngalo ‘kwa’ ekupheleni kwesi sahluko.] Ukuthi “kwa” ku“wawu [kwa] nemimiselo” kurhesha ukuba uPawulos ebekhe wayikhankanya le ngcwele. Bebuyela ekuqalekeni kwesahluko esidlulileyo, bafunda: “Eyona nto iyintloko kwezizinto zithethwayo yile: Sinombingeleli omkhulu onje, othe wahlala phantsi ngasekunene kwetrone yobuKhulu emazulwini, onguMbusi wengcwele, nowomnquba wenyaniso owamiswayo yiNkosi, awamiswa ngumntu.” Hebhere 8:1, 2.

Apha kutyhilwe ingcwele yomnqophiso omtsha. Ingcwele yomnqophiso wokuqala yayimiswe ngumntu, yakhiwa nguMoses; le imiswe nguYehova, hayi ngumntu. Kuloo ngcwele ababingeleli basemhlabeni benza inkonzo yabo; kule, uKristu, umbingeleli wethu omKhulu, ulungiselela ekunene kukaThixo. Enye ingcwele yayisemhlabeni, enye isezulwini.

Ngapha koko, umnquba owawenziwe nguMoses, wenziwa ngokomfanekiso. UYehova wamyalela: “Njengako konke endikubonisa kona: ngokomfanekiso womnquba, nomfanekiso weempahla zawo zonke, ize nenjenjalo ukuwenza.” Kwaphindwa kwanikwa umyalelo, “Khangela ke, uzenze ngokomfuziselo wazo, owawubona entabeni.” Eksodus 25:9, 40. Kanti uPawulos uthi, umnquba wokuqala waye “ungumzekeliso ozise exesheni elingeneyo, ekuthi ngalo kusondezwe iminikelo kwanamadini;” oko kukuthi iindawo ezingcwele “[zaziyi]mizekelo yezinto ezisemazulwini;” nokuba ababingeleli ababenikela izipho ngokusemthethweni babekhonza “umzekelo nesithunzi sezinto zasemazulwini,” nokuba “uKristu akangenanga kweyona ngcwele inokwenziwa ngezandla, engumfuziselo weyenyaniso; ungene kuwo amazulu ngokwawo, ukuba abonakale ngoku ebusweni bukaThixo ngenxa yethu.” Hebhere 9:9, 23; 8:5; 9:24.

Ingcwele esezulwini, apho uYesu alungiselela khona ngenxa yethu, yenkulu yemveli, eyenziwa yangumfanekiso wayo eyayakhiwe nguMoses. UThixo wabeka uMoya waKhe kubakhi bengcwele yasemhlabeni. Ubuchule bokwenza obaboniswayo ekwakhiweni kwayo kwakubonakalalisa ubulumko bezulu. Iindonga zazinembonakalo yegolide eninzi, iphosa macal’ onke ukukhanya kwezibane ezisixhenxe ezazikwiziphatho zegolide. Itafile yesonka sokubonisa nesibingelelo sesiqhumiso zazibengezela okwegolide epolishiweyo. Umdiyadiya omhle kakhulu owawenze isilingi, unemifanekiso yengelosi yemibala oluhlaza okwezibhakabhaka, omfusa, nobomvu, yongeza kubuhle baloo mboniso. Ngaphaya kwekhuselo lesibini kwakukho iShekina engcwele, ukubonakalaliswa okubonwayo kobuqaqawuli bukaThixo, ekwakungekho namnye, ngaphandle kukambingeleli omkhulu owayenako ukungena phambi kwako aze aphile.

Ubumenyemenye obungenamlinganiso bomnquba wasemhlabeni babubonisa emehlweni abantu ubuqaqawuli baloo tempile yasezulwini apho uKristu umanduleli wethu alungiselela thina phambi kwetrone kaThixo. Indawo yokuhlala uKumkani wookumkani, apho amawaka amawaka aphindwe ngamawaka amawaka amiyo phambi kwaKhe

(Daniyeli 7:10); loo tempile, ezaliswe bubuqaqawuli betrone kanaphakade, apho iiserafim, abalindi bayo ababengezelayo, zibugqumayo ubuso bazo ngokunika imbeko, zithi zifumane, kwesona sakhiwo sihle ngendlela emangalisayo esakha senziwa ngezandla zabantu, umfanekiso oluzizi wobubanzi nobuqaqawuli bayo. Kanti iinyaniso ezibalulekileyo ezingengcwele yasezulwini kunye nomsebenzi omkhulu owenziwayo apho ngenxa yokuhlangulwa komntu zazifundiswa ngengcwele yasemhlabeni neenkonzo zayo.

Iindawo ezingcwele zengcwele yasezulwini zimelwe ngamagumbi amabini engcwele yasemhlabeni. Njengokuba embonweni umpostile uYohane wanikwa umbono wetempile kaThixo ezulwini, wabona apho "izibane ezisixhenxe zomlilo zivutha phambi kwetrone." IsiTyhilelo 4:5. Wabona isithunywa "sinesiqhumiselo segolide, sanikwa iziqhumiso zazininzi, ukuze sizinikele, kunye nemithandazo yabangcwele bonke, phezu kwesibingelelo segolide esiphambi kwetrone." IsiTyhilelo 8:3. Apha kwavunywa ukuba abone igumbi lokuqala lengcwele yasezulwini; waza wabona apho "izibane ezisixhenxe zomlilo" kunye "nesibingelelo segolide," ezazimelwe sisiphatho samakhandlela segolide nesibingelelo sesiqhumiso engcweleni yasemhlabeni. Kwakhona, "itempile kaThixo yayivuliwe" (IsiTyhilelo 11:19), waza wakhangela okungaphakathi kwesikhuselo sangaphakathi, kwingcwele kangcwele. Apha wabona "ityeya yomnqophiso," emelwe yityeya engcwele eyayakhiwe nguMoses ukuba ihlale umthetho kaThixo.

Ngaloo ndlela, abo babefunda umxholo wengcwele, bafumana ubungqina obungenakuphikwa bobukho bengcwele ezulwini. UMoses wenza ingcwele yasemhlabeni ngokomzekelo awayewubonisiwe. UPawulos ufundisa ukuba loo mzekelo wawuyingcwele yenene esemazulwini. NoYohane ungqina ukuba wayibona ezulwini.

Etempileni esezulwini, indawo yokuhlala kaThixo, itrone yaKhe imiswe ngobulungisa nogwebo. Kwingcwele kangcwele kukho umthetho waKhe, umgaqo omkhulu wokulungileyo oluthi lucikidwa ngawo lonke uluntu. Ityeya ehlala amacwecwe omthetho igqunywe sisihlalo senceba, athi phambi kwaso uKristu abongoze ngegazi laKhe ngenxa yomoni. Ngoko ke, kuboniswa umanyano phakathi kobulungisa nenceba kwicebo lokuhlangulwa komntu. Olu manyano, bubulumko obungenamda kuphela obunokuluceba ibe ngamandla angenamda anokulufeza; bubunye obuzalise lonke izulu ngomnqa nokudumisa. Iikherubi zengcwele yasemhlabeni, zikhangele phantsi ngembeko kwisihlalo senceba, zimele unandipho ethi wonke umkhosi wasezulwini ucamngce umsebenzi wokuhlangulwa. Yimfihlakalo le yenceba ezinga zingayibona—ukuba uThixo unako ukuba lilungisa ngeli xesha egwebela umoni oguqukayo enze lutsha ulwalamano nohlanga oluwileyo; nokuba uKristu athobe kangaka ukuba aphakamise izihlwele ezingako zabantu ezinganako ukubalwa ezikhupha kumhadi wentshabalalo abambathise ngeengubo ezingenalo nechaphaza zobaKhe ubulungisa ukuze abamanye neengelosi ezingazanga zawa ukuba bahlale ngonaphakade ebusweni bukaThixo.

Umsebenzi kaKristu njengommeli womntu ubekwe kwisiprofeto esihle sikaZekariyaesingaLowo“ogama laKhe linguHlumelo.” Uthi umprofeti: “Iya kuyakha ke yona itempile kaYehova, ithweswe uzuko, ihlale ilawule etroneni yayo [kaYise]; ibe ngumbingeleli etroneni yayo, icebo loxolo libe phakathi kwabo bobabini.” Zekariya 6:12, 13.

“Iya kuyakha ke yona itempile kaYehova.” Ngombingelelo waKhe nokuthethelela kwaKhe, uKristu usisiseko, ekwa ngumakhi webandla likaThixo. Umpostile uPawulos walatha kuYe esithi “[uli]litye lembombo; esithi kuye sonke isakhiwo, sihlangene kakuhle, sikhule, sibe yitempile engcwele eNkosini, enithi,” uthi,” nakhelwe ndawonye kuye, ukuze nibe yindawo yokuhlala kaThixo ngaye uMoya.” Efese 2:20-22.

“Uya kuba nobuqaqawuli.” KuKristu kukho ubuqaqawuli bokuhlangula uhlanga oluwileyo. Emaphakadeni, ingoma yabahlangulweyo iya kuthi: “Kulowo wasithandayo, wasikhulula ezonweni zethu ngelilelakhe igazi, . . . kuye makubekho uzuko namandla, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 1:5, 6.

[Yikumkani] eya kuthi “ihlale ilawule etroneni yayo, ibe ngumbingeleli etroneni yayo.” Ayikho ngoku “phezu kwetrone yobuqaqawuli baYo;” [kuba] ubukumkani bozuko abukangeniswa. Koda kube ngexa umsebenzi waKhe wokuba ngumthetheleli uya kuba uphelile, xa iNkosi uThixo “iya kumnika itrone kaDavide,” ubukumkani “[obungayi kuba] nasiphelo.” Luka 1:32, 33. Njengombingeleli, uKristu uhleli phantsi ngoku noYise etroneni yaKhe.” IsiTyhilelo 3:21. Phezu kwetrone naLowo wamandulo, kukho Lowo “uzithabathele phezu kwakhe izifo zethu, wathwala umvandedwa wethu,” “nowahendwayo ngeento zonke, ngokokufana nathi, engenasono,” ukuze “[abe nako] ukubasiza abahendwayo.” “Ukuba kukho othe wona, sinoMthetheleli kuye uYise.” Isaya 53:4; Hebrews 4:15; 2:18; 1 Yohane 2:1. Ukuthethelela kwaKhe koko komzimba owahlatywayo waphulwa, nobomi obungenabala. Izandla ezenziwa amanxeba, icala elahlatywayo, iinyawo ezonakaliswayo, ziyabongoza ngenxa yomntu owileyo, okuhlangulwa kwakhe kwathengwa ngexabiso elikhulu kangako elingenamda.

“Icebo loxolo libe phakathi kwaBo bobabini.” Uthando lukaYise, olungekho ngaphantsi kolukaNyana, lungumthombo wosindiso lohlanga olulahlekileyo.WathiuYesukubafundi baKhephambi kokuba emke: “Anditsho kuni ukuthi ndiya kunicelela kuBawo; kuba uBawo ngokwakhe uyanithanda.” Yohane 16:26, 27. UThixo “waye ekuKristu, elixolelanisa naye ngokwakhe ihlabathi.” 2 Korinte 5:19. Ekulungiseleleni engcweleni engasentla, “icebo loxolo libe phakathi kwabo bobabini.” “Wenjenje uThixo ukulithanda kwakhe ihlabathi, ude wancama uNyana wakhe okuphela kwamzeleyo, ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade.” Yohane 3:16.

Umbuzo othi, Iyintoni ingcwele? Uphendulwe ngokucacileyo eziBhalweni. Isaci, “ingcwele,” njengoko sisetyenzisiwe eBhayibhileni, sibhekisa, kuqala, kumnquba owakhiwa nguMoses, ngokomfanekiso wezinto zasezulwini; okwesibini, “kumnquba wenyaniso” ezulwini, eyayisalatha kuwo ingcwele yasemhlabeni. Ekufeni kukaKristu, inkonzo yemifuziselo yaphela. “Umnquba wenyaniso” ezulwini owawusalatha kuwo yingcwele yomnqophiso omtsha. Ekupheleni kwama-2300 eentsuku, ngowe-1844, yayingekho ingcwele emhlabeni iinkulungwane ezininzi. Kungoko isiprofeto esithi, “Koda kube ziintsuku ezimawaka mabini anantathu, yandule ukulungiswa ingcwele,” sisalatha, ngaphandle kwamathandabuzo, kwingcwele esezulwini.

Sekunjalo, owona mbuzo ubaluleke kakhulu usasele ungaphendulwanga: Kukuthini ukuhlanjululwa [ukulungiswa] kwengcwele? Into yokuba kwakukho inkonzo enjalo ngokuhlangene nengcwele yasemhlabeni, ixeliwe kwizibhalo zeTestamene eNdala. Phofu ke, ingaba ikho into ezulwini ekufuneka ihlanjululwe? KumaHebhere 9, ukuhlanjululwa kwazo zombini iingcwele, eyasemhlabeni neyasezulwini, kufundiswe ngokucacileyo. “Zonke izinto ziphantse ukuba zihlanjuluwe ngegazi; kungaphalalanga gazi akubikho kuxolelwa. Kwakufuneka ngoko, ukuba okunene izisekelo zezinto ezisemazulwini zihlanjululwe ngezinto ezinjalo, kodwa zona iziqu zazo ezasemazulwini zihlanjululwe ngamadini alungileyo kunalawo” (Hebhere 9:22, 23), igazi elinexabiso likaKristu.

Ukuhlanjululwa, ngomfuziselo nangokwenene, kufunekakugqitywe ngegazi: kumfuziselo, ngegazi lezilwanyana; kokwenene, ngegazi likaKristu. UPawulos uthi, enika isizathu sokuba kungani oku kuhlanjululwa kufuneka kwenziwe ngegazi, nokuba, ngaphandle kokuphalala kwegazi alukho uxolelo. Uxolelo, okanye ukususwa kwesono, kungumsebenzi ekufuneka ugqityiwe. Phofu, sihlangana njani isono nengcwele, nokuba isezulwini okanye emhlabeni? Oku kungafundwa ngokukhangela kwinkonzo yomfuziselo; kuba ababingeleli ababekhonza emhlabeni, babe khonza “umzekelo nesithunzi sezinto zasemazulwini.” Hebhere 8:5.

Ulungiselelo kwingcwele yasemhlabeni kwakunamahlelo amabini; ababingeleli belungiselela yonke imihla endaweni engcwele, lo gama, kanye ngomnyaka, umbingeleli omkhulu wayesenza umsebenzi owodwa wocamagushelo kwingcwele kangcwele, ukuze kuhlanjululwe ingcwele. Imihla ngemihla umoni oguqukayo wayezisa umnikelo wakhe emnyango womnquba aze, akuba ebeke isandla sakhe phezu kwentloko yexhoba, avume izono zakhe, ngaloo ndlela esenza umfuziselo wokuzisusa kuye azise kwidini elimsulwa. Isilwanyana sasiye sibulawe. “Kungaphalalanga gazi,” uthi umpostile, akubikho ukuxolelwa kwesono. “Umphefumlo wenyama usegazini wona.” Levitikus 17:11. Umthetho owaphukileyo kaThixo wawufuna ubomi bowaphukileyo. Igazi, limele ubomi obuncanyiweyo bomoni, otyala lakhe lithwalwa lixhoba, lisiwe ngumbingeleli kwindawo engcwele litshizwe phambi kwekhuselo, apho emva kwalo kwakukho ityeya enomthetho lowo wawaphulwe ngumoni. Ngale nkonzo, isono, ngalo igazi, sasisiwe, ngokomfuziselo,

engcweleni. Kwezinye iimeko, igazi lalingasiwa kwindawo engcwele; kodwa inyama yayityiwa ngumbingeleli, njengoko wabayalelayo uMoses oonyana baka-Aron, esithi: "[UThixo] uninike lona ukuze nibuthwale ubugwenxa bebandla." Levitikus 10:17. Zombini ezi nkonzo, ngokufanayo, zazifuzisela ukususwa kwesono koguqukayo sisiwe engcweleni.

Wawuqhuba ngolo hlobo umsebenzi, imihla ngemihla, kuwo wonke umnyaka. Izono zikaIsrayeli zazisuswa ngolo hlobo ukusiwa engcweleni, waza umsebenzi ofuneka ngokukhethekileyo wadingeka ukwenza oko. UThixo wayalela ukuba igumbi ngalinye elingcwele lenzelwe ucamagushelo. "Ayicamagushele ingcwele ngenxa yobunqambi boonyana bakaSirayeli, nangenxa yezikreqo zabo ngokubhekisele ezonweni zabo zonke; enjenjalo kwintente yokuhlangana ehleliyo nabo phakathi kobunqambi babo." Ucamagushelo lwalusenzelwa nesibingelelo, umbingeleli waye "asihlambulule, asingcwalise, ebunqambini boonyana bakaSirayeli." Levitikus 16:16, 19.

Kanye ngomnyaka, ngeMini yoCamagushelo, umbingeleli wayengena kwingcwele kangcwele ukuhlambulula ingcwele. Umsebenzi owawusenziwa apho wawufeza umjikelo wolungiselelo, minyaka yonke. NgeMini yoCamagushelo amaxhwane amabini ebhokhwe ayeziswa emnyangweni womnquba, kwenziwe amaqashiso phezu kwawo, "elinye iqashiso libe lelikaYehova, elinye iqashiso libe lelika-Azazele." Indima 8. Ibhokhwe eliwe kuyo iqashiso likaYehova yayibulawa ibe ngumnikelo wesono sabantu. Umbingeleli wayelizisa igazi layo ngaphakathi kwekhuselo alifefe phezu kwesihlalo senceba naphambi kwesihlalo senceba. Igazi lalikwafefwa phezu kwesibingelelo sesiqhumiso esasiphambi kwekhuselo.

"Acinezele uAron ngezandla zakhe zozibini entlokweni yenkunzi yebhokhwe ephilileyo, abuvume phezu kwayo ubugwenxa boonyana bakaSirayeli, nezikreqo zabo zonke ngokubhekisele ezonweni zabo zonke, azibeke ke phezu kwentloko yenkunzi leyo yebhokhwe, ayithumele entlango ngendoda ezilungisele oko. Inkunzi leyo yebhokhwe yobuthwala ke phezu kwayo bonke ubugwenxa babo, iye ezweni eliqhiwukileyo." Iindima 21, 22. UAzazele wayengabuyeli enkampini yakwaIsrayeli, nendoda eyayimse kude kwakufuneka izihlambe, yona neempahla zayo, ngamanzi ngaphambi kokuba ibuyele enkampini.

Iyonke inkonzo yalungiselwa ukunika amaIsrayeli umbono wobungcwele bukaThixo nokusithiya kwaKhe isono; ukudlula apho, ukuwabonisa ukuba abakwazi ukuhlangana nesono baze bangangcoli. Wonke umntu kwakufuneka awuthuthumbise umphefumlo wakhe lo gama umsebenzi wokucanyagushelwa ubhekaphambili. Wonke umsebenzi kwakufuneka ubekwe bucala, lize ngaphezu koko, lonke ibandla lakwaIsrayeli lichithe imini ngokuzithoba okunendili phambi kukaThixo, lithandaza, lizila, lizigocagoca ngokunzulu intliziyo.

Iinyaniso ezibalulekileyo ezingocamagushelo zifundiswa ngenkonzo yomfuziselo. Kwamkelwa isibambiso endaweni yomoni; kodwa sona isono sasingacinywa ngegazi lexhoba. Ngenxa yoko, indlela yenziwa ekwakuthi ngayo isono sisuswe engcweleni. Ngokunikela igazi, umoni wayevuma igunya lomthetho, evuma ityala lakhe ngokuwugqitha, ebonisa ulangazelelo lwakhe lokuxolelwa ngokholo kuMhlanguli ozayo; kodwa wayengekakhululeki ngokupheleleyo ekugwetyweni ngumthetho. NgeMini yoCamagushelo umbingeleli omkhulu, akuba ewuthabathile umnikelo ebandleni, wayengena kwingcwele kangcwele negazi lalo mnikelo, ukuba anelise amabango awo. Emva koko, ngokohlobo lomthetheleli, wayezithabathela phezu kwakhe izono azithwale zisuke engcweleni. Ebeka izandla zakhe phezu kwentloko ka-Azazele, wayezivuma phezu kwakhe zonke ezi zono, ngaloo ndlela ngokomfuziselo, zazizidlulisa kuye ziye phezu kwebhokwe. Ibhokhwe yayizithwala imke nazo, zize zithatyathwe njengezisuswe ngonaphakade ebantwini.

Yayinjalo inkonzo eyayisenziwa “ngokomzekelo nesithunzi sezinto zasezulwini.” Oko ke kwakusenziwa kungumfuziselo ekulungiseleleni kwingcwele yasemhlabeni kwenziwa ngokuyinene kulungiselelo kwingcwele yasezulwini. Emva kokunyuka kwaKhe, uMsindisi wethu waqala umsebenzi waKhe wombingeleli omkhulu. Uthi uPawulos: “UKristu akangenanga kweyona ngcwele inokwenziwa ngezandla, engumfuziselo weyenyaniso; ungene kuwo amazulu ngokwawo, ukuba abonakale ngoku ebusweni bukaThixo ngenxa yethu.” Hebhere 9:24.

Ulungiselelo lombingeleli kumnyaka wonke kwigumbi lokuqala lengcwele, “ngaphaya kwekhuselo” elalilucango elahlula indawo engcwele kwintendelezo yangaphandle, lumele umsebenzi wolungiselelo atheuKristu wangena kuwo ekunyukeni kwaKhe. Yayingumsebenzi wombingeleli kulungiselelo lwemihla ngemihla ukubeka phambi kukaThixo igazi lomnikelo wesono, nesiqhumiso esasinyuka nemithandazo kaIsrayeli. Ngokunjalo, uKristu ucenga ngegazi laKhe phambi kukaYise ngenxa yaboni, aze abeke kwaphambi kwaKhe, ngevumba eliqholiweyo lobaKhe ubulungisa, imithandazo yabakholwayo abazohlwayayo. Wawunjalo umsebenzi wokulungiselela kwigumbi lokuqala kwingcwele yasezulwini.

Kulapho ukholo lwabafundi bakaKristu lwamlandela lusiya khona xa wayenyuka esithela emehlweni abo. Apha, amathemba abo ayemile khona, “ithemba ke esinalo,” ngokutsho kukaPawulos, “ngokweankile yomphefumlo, linqabile likwaqinile, lingena liye ngaphaya kwesikhuselo; apho umanduleli uYesu wangena khona ngenxa yethu, . . . waba ngumbingeleli omkhulu osa ephakadeni.” “Kungengalo igazi leebhokhwe nelamathole, kungegazi elilelakhe; wafumana inkululo engunaphakade ngokusihlawulela.” Hebhere 6:19, 20; 9:12.

Kwaba ziinkulungwane ezilishumi elinesibhozo lo msebenzi wolungiselelo uqhuba kwigumbi lokuqala lengcwele. Igazi likaKristu, licengela abakholwayo abazohlwayayo, lakufumana ukuxolelwa kwabo nokwamkelwa nguBawo, kanti ke izono zabo zisahleli kwiincwadi zengxelo. Njengoko inkonzo yomfuziselo yayingumsebenzi wocamagushelo ekupheleni komnyaka, ngokunjalo, phambi kokuba umsebenzi kaKristu wokuhlambulula abantu ugqitywe, kukho umsebenzi wocamagushelo wokususwa kwesono engcweleni. Le yinkonzo eyaqala xa kwakuphela ama-2300 eentsuku. Ngelo xesha, njengoku kwakuxelwe kwangaphambili nguDaniyeli umprofeti, umBingeleli wethu omKhulu wangena kwingcwele kangcwele, ukuba enze icandelo lokugqibela lomsebenzi waKhe onendili—ukuhlambulula ingcwele.

Njengakudala, izono zabantu, ngokholo, zazibekwa phezu komnikelo wesono, kuze kuthi, ngegazi lawo, zifuduselwe, ngokomfuziselo, kwingcwele yasemhlabeni; ngokunjalo nasemnqophisweni omtsha, izono zoguqukayo zithi, ngokholo, zibekwe phezu kukaKristu, zize zidluliselwe kwingcwele yasezulwini. Njengoko ukungcwaliswa kweyasemhlabeni itempile okungumfuziselo kwakufezwa ngokususwa kwezono ezaziyingcolisile, ngokunjalo okona kuhlanjululwa kweyasezulwini kuya kufezwa ngokususwa, okanye ukucinywa, kwezono ezibhalwe apho. Ngaphambi kokuba oku kufezwe, kufuneka kubekho ukuhlolwa kweencwadi zengxelo ukugqiba ukuba ngoobani abathe ngokuguquka esonweni nokukholwa kuKristu, bafumana ilungelo locamagushelo lwaKhe. Ukuhlanjululwa kwengcwele, ke ngoko kubandakanya uphengululo—umsebenzi womgwebo. Lo msebenzi kufuneka wenziwe ngaphambi kokuza kukaKrisu ukuza kuhlangula abantu baKhe; kuba xa esiza, umvuzo waKhe unaYe ukuba anike wonke umntu ngokwemisebenzi yakhe. IsiTyhilelo 22: 12.

Ngoko ke, abo balandela ekukhanyeni kwelizwi lesiprofeto babona ukuba, endaweni yokuza emhlabeni ekupheleni kwama-2300 eentsuku ngowe-1844, uKristu ngelo xesha wangena kwingcwele kangcwele yengcwele yasezulwini ukuya kwenza umsebenzi wokuqoshelisa ucamagushelo olulungiselela ukuza kwaKhe.

Kwaya kwabonwa, kwakhona ukuba, lo gama umnikelo wesono wawusalatha kuKristu njengombingelelo, aze umbingeleli omkhulu amele uKristu njengomthetheleli, ibhokhwe uAzazele yayifuzisela uSathana, imbangi yesono, ekuya kuthi ekugqibeleni kubekwe phezu kwakhe izono zabazohlwaye ngenene. Xa umbingeleli omkhulu, ngenxa yegazi lomnikelo wesono, ebezisusa izono kwingcwele, azibeka phezu kwebhokhwe uAzazele. Xa uKristu, ngelilelaKhe igazi, ezisusile izono zabantu baKhe kwingcwele yasezulwini ekupheleni kolungiselelo lwaKhe, uya kuzibeka phezu kukaSathana, oya kuthi, ekwenziweni kwesigwebo [esiya kuba siwisiwe], kufuneke athwale isohlwayo sokugqibela. Ibhokhwe uAzazele wayethunyelwa kwindawo engamiwanga bantu, angaze aphinde abuyele kwintlanganiso kaIsrayeli. Kuya kuba njalo, kuba uSathana uya

kugxothwa ngonaphakade phambi kukaThixo nabantu baKhe, aze acinywe angabikho ngentshabalalo yokugqibela nesono kunye naboni.

{Kwiphepha [413] kukho u[kwa] ofakelweyo. KwisiGrike ngu-kai; kwisiNgesi ngu-also. Umelwe ukufakwa kuba umbhali uyathetha ngaye.}

Isahluko 24—kwingcwele kangcwele

Umcimbi wengcwele wawusisitshixo esavula imfihlakalo yodaniso lowe-1844. Saveza uhlelo olupheleleyo lwenyaniso, luhlangene luvumelana, lubonisa isandla sikaThixo esakhokela intshukumo enkulu yokuza satyhila umsebenzi weli xesha njengoko uveze indawo nomsebenzi wabantu baKhe. Njengabafundi bakaYesu, emva kobusuku bentlungu nokudaniswa, "BAVUYA BAKUYIBONA INKOSI," bavuya ngokunjalo ngoku abo babekhangele ngokholo ekubuyeni kwaYo kwesibini. Babelindele ukuba uya kuvela esebuqaqawulini ukunika umvuzo kubakhonzi baKhe. Athi akudaniswa amathemba abo, bengamboni uYesu, benoMariya engcwabeni, bakhala, bathi: "Bayisusile iNkosi engcwabeni; asazi nalapho bayibeke khona." Ngoku kwingcwele kangcwele, baqala ukuyibona, uMbingeleli wabo omKhulu onovelwano, oza kuthi kungekudala abonakale engukumkani nomhlanguli. Ukukhanya kwasengcweleni kwakhanyisa ixesha eladlulayo, elimiyo, nelizayo. Bazi ukuba uThixo wayebakhokela ngokubonelela kwaKhe okungaphazamiyo. Nangona, njengabafundi basekuqaleni, nabo ngokwabo basilela ukusiqonda isigidimi ababesithwele, kanti sasilungile ngeenxa zonke. Ekusivakaliseni babezalise injongo kaThixo, kwaza ukusebenza kwabo akwabi lilize eNkosini. Bezelwe "ngokutsha [ukuba babe] nethemba eliphilileyo," bagcoba "ngovuyo olungathethekiyo, oluzukisiweyo."

Zozibini, isiprofeto sikaDaniyeli 8:14, "Koda kube kukuhlwa, kusisa, okungamawaka amabini anamakhulu amathathu; yandule ukulungiswa ingcwele," kunye nesigidimi sengelosi yokuqala, "Moyikeni uThixo nimzukise, ngokuba lifikile ixa lokugweba kwakhe," zalatha kulungiselelo lukaKristu engcweleni kangcwele, kumgwebo wophengululo, kungekuko ekubuyeni kukaKristu ukuza kuhlangula abantu baKhe nokutshabalalisa abakhohlakeleyo. Impazamo yayingekho ekubaleni amaxesha esiprofeto, kodwa kwisiganeko esasiza kwenzeka ekupheleni kweentsuku ezingama-2300. Ngale mpazamo, amakholwa ayefumene ukudaniswa, kanti konke kwakuxelwe kwangaphambili esiprofetweni, kanti konke okwakuxelwe kwangaphambili sisiprofeto, nako konke ababenako okwakuqinisekiswa sisiBhalo ukuba bakulindele, konke kwenzeka. Ngexesha kanye xa babekhalela ukuwa kwamathemba abo, kwakwenzeke isiganeko esasixelwe kwangaphambili sisigidimi, nekwakufuneka zizalisekile ngaphambi kokubonakala kweNkosi ukuza kunika imivuzo kubakhonzi baYo.

UKristu wayezile, hayi emhlabeni, njengoko babelindele, kodwa, njengoko kwakuboniswe emfuziselweni, kwingcwele kangcwele yetempile kaThixo ezulwini. Uboniswe ngumprofeti uDaniyeli esiza ngeli xesha kuNyangelemihla: "Ndabona emibonweni yasebusuku, nanko kusiza, ngamafu ezulu,"—hayi emhlabeni, kodwa—"kuNyangelemihla, wasondezwa phambi kwakhe." Daniyeli 7:13.

Oku kuza kuxelwe kwangaphambili ngumprofeti uMalaki: “Iya kuza ke ngesiquphe etempileni yayo iNkosi leyo niyifunayo; kwaumthunywa womnqophiso enimlangazelelayo, yabona uyeza; utsho uYehova wemikhosi.” Malaki 3:1. Ukufika kweNkosi etempileni kwakuqubulisile, kungalindelekanga kubantu baYo. Babengayilindelanga apho. Babeyilindele ukuba iza kuza emhlabeni, “inomlilo odangazelayo, ibaphindezela abangamaziyo uThixo, nabangazilulameliyo iindaba ezilungileyo.” 2 Tesaloninika 1:8.

Abantu bona babengakulungelanga ukuyihlangabeza iNkosi yabo. Kwakusekhoumsebenziwokulungiselelaekwakufunekabewenzelwe. Babeza kunikwa ukukhanya, kukhokelele iingqondo zabo etempileni kaThixo ezulwini; kuze kuthi, njengoko babeza kumlandela, ngokholo uMbingeleli oMkhulu kulungiselelo lwaKhe apho, kutyhilwe imisebenzi emitsha. Esinye isigidimi sokulumkisa nokufundisa sasiza kunikwa ibandla.

Uthi umprofeti: ngubani na ke onokuyinyamezela imini yokuza kwakhe? Ngubani na ke onokuma ekubonakaleni kwakhe? Ngokuba unje ngomlilo womnyibilikisi, unjengesoda yabaxovuli beengubo. Uya kuhlala ke engumnyibilikisi, engumcoci wesilivere; babe ngabazisa umnikelo kaYehova benobulungisa.” Malaki 3:2, 3. Abo baphila phezu komhlaba, xa ukuthethelela kukaKristu kuyeka, baya kuma phambi koThixo ongcwele bengenaye umthetheleli. Iingubo zabo kufuneka zibe zingenabala, izimilo zabo zihlanjiwe kwisono ngegazi lokutshizwa. Ngobabalo lukaThixo kunye namalinge abo akhutheleyo kufuneka babe ngaboyisi edabini lokulwa nobubi. Ngeli xesha umgwebo wophengululo uqhuba ezulwini, kufuneka kukho umsebenzi owodwa wohlambululo, ukususwa kwesono, phakathi kwabantu bakaThixo emhlabeni. Lo msebenzi unikwe ngokucace kakhulu kwizigidimi zesiTyhilelo 14.

Uya kuthi wakuba ufeziwe lo msebenzi, abalandeli bakaKristu baya kuba bekulungele ukubonakala kwaKhe. “Woba mnandi ke kuYehova umnikelo wakwaYuda nowaseYerusalem, ngokwemini zasephakadeni, ngokweminyaka yamandulo.” Malaki 3:4. Ngelo xesha, ibandla iNkosi yethu eza kulamkelela kuYo, liya kuba “linobuqaqawuli, lilibandla elingenabala, elingenamibimbi nanye into enjalo.” Efese 5:27. Liya kubonakala “njengesifingo, [lili]hle njengenyanga, [li]nyulu njengemikhosi eneebhanile.” Ingoma Yazo Iingoma 6:10.

Ngaphandle kokuza kweNkosi etempileni yayo, uMalaki ukwaxela kwangaphambiliukufika kwaYo kwesibini,ukuzakokwenza umgwebo, ngamazwi athi: “Ndiya kusondela kuni ukuba ndigwebe, ndibe lingqina elikhawulezayo kubakhafuli, nakubakrexezi, nakubafundi bobuxoki; nakwabacudisa umqeshwa ekumvuzeni, nomhlolokazi, nenkedama; nakwabathoba owasemzini, bangandoyiki mna, utsho uYehova wemikhosi.” Malaki 3:5. UYuda ubhekisa kwakulo mboniso mnye xa athi, “Yabonani,

[i]yeza iNkosi namawakawaka abangcwele bayo, ukuba ibagwebe bonke, ibohlwaye bonke abangahloneli Thixo kubo, ngenxa yemisebenzi yabo yonke yokungahloneli Thixo." Yuda 14, 15. Oku kuza, nokuza kukaYehova etempileni, kucacile kwaye kuziziganeko ezahlukeneyo.

Ukuza kukaKristu kwingcwele kangcwele njengombingeleli wethu omkhulu, ukuza kuhlambulula ingcwele, kwavezwa kuDaniyeli 8:14; ukuza koNyana woMntu kuNyangelemihla, njengoko kunikiwe kuDaniyeli 7:13; nokuza kweNkosi etempileni, okwaxelwa ngaphambili nguMalaki, ziinkcazo zesiganeko esinye; kwaye noku nako kumelwe kukuza komyeni emtshatweni, okuchazwe kumzekeliso weentombi ezilishumi zikaMateyu 25.

Ehlotyeni nasekwindla ngowe-1844 kwenziwa ukukhwaza: "Nanko, umyeni esiza." Iindidi ezimbini ezazimelwe ziintombi ezizingqondi neziziyatha zaya zabonakala—olunye udidi ezazikulindele ngovuyo ukubonakala kweNkosi, ezazikulungiselela ngenkuthalo ukuyihlangabeza; olunye udidi, olwaluqhutywa kukoyika lusebenza ngokothuka, lwaneliswa kukuthethwa kwenyaniso, kodwa lwalungenalo ubabalo lukaThxo. Apha kumzekeliso, xa umyeni esiza, "ezo bezisezilungile zangena naye emsithweni." Ukuza komyeni, okuboniswayo apha, kwenzeka phambi komtshato. Umtshato umele ukwamkela kukaKristu ubukumkani baKhe. UMzi Ongcwele, iYerusalem eNtsha, esisixeko esiyintloko nesimele ubukumkani, sibizwa ngokuthi ngu"mtshakazi, umfazi weMvana." Yathi ingelosi kuYohane: "Yiza apha, ndikubonise umtshakazi, umfazi wayo iMvana." "Sandisa ndikuMoya," uthi umprofeti, "sandibonisa umzi omkhulu,iYerusalemengcwele,usihlauphumaemazulwini,uvela kuThixo." IsiTyhilelo 21:9, 10. Ngokucacileyo, ngoko, umtshakazi umele uMzi Ongcwele, zize iintombi eziphuma ukuba zihlangabeze umyeni zibe ngumfuziselo webandla. KwisiTyhilelo abantu bakaThixo kuthiwa ngabamenywa kwisidlo somtshato. IsiTyhilelo 19:9. Ukuba bangabamenyiweyo, abanako ukuvezwa kwanjengokuba bangumtshakazi. UKristu, njengoko exelile umprofeti uDaniyeli, uza kwamkela kuNyangelemihla ezulwini, "igunya, nobuhandiba, nobukumkani;" uya kwamkela iYerusalem eNtsha, isixeko esiyintloko, "silungisiwe njengomtshakazi elungiselwe indoda yakhe." Daniyeli 7:14; IsiTyhilelo 21:2. Akuba ebamkele ubukumkani, uya kuza esebuqaqawulini, enguKumkani wookumkani, uNkosi kankosi, ukuza kuhlangula abantu baKhe, abaza "kungqengqa ndawonye noAbraham noIsake noYakobi," esithebeni saKhe ebukumkanini baKhe. (Mateyu 8:11; Luka 22:30), ukuba badle esidlweni somtshato weMvana.

Isaziso, "Nanko, uMyeni esiza," ehlotyeni ngowe-1844, senza ukuba amawaka alindele ukufika kwangoko kweNkosi. Ngexesha elalilindelwe, kodwa kuNyangelemihla ezulwini, emtshatweni, ukwamkelwa kobukumkani baKhe. "Ezo bezisezilungile zangena naye emsithweni, lwavalwa ke ucango." Zazingayi kubakho iziqu emsithweni; kuba uqhubeka ezulwini, ngoku zona zisemhlabeni. Abalandeli bakaKristu baza "[kuyilindela]

iNkosi yabo, xeshikweni iya kubuya emsithweni.” Luka 12:36. Kuza kufuneka kodwa ukuba bawuqonde umsebenzi wabo baze bayilandele ngokholo xa ingena phambi kukaThixo. Kungale ndlela ke ekuthiwa bangena emsithweni.

Emzekelisweni, yayingabo babeneoli emaqhageni abo kunye nezibane zabo abangena emsithweni. Abo, ababe nolwazi lwenyaniso yeziBhalo, bekwanawo noMoya nobabalo lukaThixo, abathi, kubusuku bokulingwa okubi, balinda ngomonde, beyiphengulula iBhayibhile befuna ukukhanya okucace ngaphezulu—aba abayibonayo inyaniso engengcwele ezulwini nokuguquka kolungiselelo loMsindisi, baza ngokholo bamlandela emsebenzini waKhekwingcweleyaphezulu. Bonke abathi ngobungqina beziBhalo bazamkela ezo nyaniso zinye, belandela uKristu ngokholo xa engena phambi koThixo ukuya kwenza umsebenzi waKhe wokugqibela wokuthethelela, ekuza kuthi ekupheleni kwawo afumane ubukumkani baKhe—konke oku kufaniswe nokungena emsithweni.

Emzekelisweni kaMateyu 22, kwawona lo mfanekiso womsitho uveziwe, kanti nomgwebo wophengululo ubekwe ngokucacileyo njengowenzeka phambi komtshato. Ngaphambi komtshato, ukumkani uyeza ukuba abone abamenywa, abone ukuba bonke banxibe ingubo yomsitho, ingubo esisimilo esihlanjwe senziwa mhlophe egazini leMvana. Mateyu 22:11; IsiTyhilelo 7:14. Lowo ufunyenwe esilele ulahlelwa phandle, kodwa bonke abathe bakuhlolwa bafunyanwa benayo ingubo yomtshato bamkelwa nguThixo babalwe njengabakufaneleyo ukubuxhamla ubukumkani baKhe bahlale phezu kwetrone yaKhe. Lo msebenzi wokuhlolwa kwesimilo, wokwenza isigqibo sokuba ngubani obulungeleyo ubukumkani bukaThixo, ngulo womgwebo wophengululo, ongumsebenzi wokugqibela engcweleni yaphezulu.

Wakuba umsebenzi wophengululo ugqityiwe, xa onke amatyala abo, kuzo zonke izizukulwana, bathi bangabalandeli bakaKristu, aya kuba ehloliwe kwagqitywa ngayo, ngelo xesha, xa kude kwangoko, inceba iya kuvalwa, luze ucango lwenceba luvalwe. Ngoko, ngentetho nje enye emfutshane, ” Ezo bezisezilungile zangena naye emsithweni, lwavalwa ke ucango,” sikhokelelwa ekupheleni kolungiselelo loMsindisi lokugqibela, kwixesha xa umsebenzi omkhulu wokusindiswa komntu uya kuba ugqityiwe.

Kwinkonzo yengcwele yasemhlabeni, njengoko sesibonile, eyayingumfuziselo wenkozo esezulwini, xa umbingeleli omkhulu ngeMini yoCamagushelo wayengena kwingcwele kangcwele, ulungiselelo kwigumbi lokuqala luphele. UThixo wayalela: “Makungabikho mntu ententeni yokuhlangana, ekungeneni kwakhe ukuya kucamagusha engcweleni, kude kube sekuphumeni kwakhe.” Levitikus 16:17. Ngokunjalo, xa uKristu engene kwingcwele kangcwele ukuba enze umsebenzi waKhe wokugqibela wokucamagushela,waluyekaulungiselelo lwaKhekwigumbilokuqala. Lwathi lwakuphela ulungiselelo kwigumbi lokuqala, lwaqala ulungiselelo kwigumbi lesibini. Wayesithi kwinkonzo yemifuziselo akuyishiya umbingeleli omkhulu ingcwele ngeMini

yoCamagushelo, aye phambi kukaThixo ukuya kubeka igazi lomnikelo wesono ngenxa yakhe wonke uIsrayeli owayeguquke ngenyaniso ezonweni zabo. Kwangokunjalo, uKristu wayegqibe kuphela inxenye yomsebenzi waKhe njengomthetheleli wethu, ukuze angene kwenye inxenye yomsebenzi, kwaye usacenga ngegazi laKhe phambi kukaYise ngenxa yaboni.

Lo mcimbi wawungaqondwa ngama-Adventists ngowe-1844. Lakuba lidlule ixesha lokulindelwa koMsindisi, ayesakholelwa ukuba ukuza kwaKhe kwakukufuphi; ayebambe ukuba afike kwinkohla ebalulekileyo nokuba umsebenzi kaKristu njengomthetheleli womntu phambi kukaThixo wawuphelile. Kwabonakala kuwo ukuba kwakufundiswa yiBhayibhile ukuba inceba yomntu yayiza kuvalwa kufutshane ngaphambi kokuza kweNkosi emafini ezulu. Kwabonakala kucacile oku ngokokubhaliweyo ukuba kwalatha kwixesha xa abantu beya kufuna, bankqonkqoze, bakhale emnyango wenceba, kodwa kungavulwa. Into eyaba ngumbuzo kubo yeyokuba, mhlawumbi, umhla ababelindele ukuza kukaKristu ngawo wawungazi kuphawula ukuqala kweli xesha lalikufuphi kanye ngaphambi kokuza kwaKhe. Kuba babenike isilumkiso sokuba umgwebo ukufuphi, bacinga ukuba umsebenzi wabo ehlabathini ugqityiwe, baza balahlekwa ngumsebenzi womphefumlo wabo wokusindiswa kwaboni, lo gama ukugxeka kwabanesibindi abanyelisayo bangahloneli Thixo kwakungathi kubo bobunye ubungqina bokuba uMoya kaThixo ubuyisiwe kwabo bayalayo inceba yaKhe. Konke oku kwaqinisekisa kubo inkolo yokuba inceba ivaliwe, okanye, ngokutsho kwabo ngelo xesha, “ucango lwenceba lwavalwa.”

Kwaya kwafika ukukhanya okwakhanya kakhulu nophengululo kumcimbi wengcwele. Baya babona ngoku ukuba babelungisa ekukholweni ukuba ukuphela kwama-2300 eentsuku, ngowe-1844 kwakuphawula isiganeko esibalulekileyo. Phofu, nangona kwakuyinyaniso ukuba ucango lwethemba nenceba, abathi abantu ngalo bafumana indlela yokuya kuThixo iminyaka eliwaka elinamakhulu asibhozo, lwaluvaliwe, kwavulwa olunye ucango, kwaza ukuxolelwa kwezono kwanikwa abantu ngokuthethelela kukaKristu kwingcwele kangcwele. Enye indawo yokulungiselela kwaKhe yavalwa, ukuze kuvulwe enye. Lwalusekho “ucango oluvuliweyo” olungena kwingcwele yasezulwini, apho uKristu wayelungiselela khona ngenxa yaboni.

Ngoku kwabonakala ukusebenza kwaloo mazwi kaKristu akwisiTyhilelo, abhekiswa ebandleni kanye ngeli xesha: “Utsho Oyingcwele, oyiNyaniso, lowo unaso isitshixo sikaDavide; lowo uvulayo kungavali namnye, avale kungavuli namnye, ukuthi: Ndiyayazi imisebenzi yakho. Yabona, ndimise phambi kwakho ucango oluvulekileyo, akukho namnye unako ukuluvala.” IsiTyhilelo 3:7, 8.

Ngabo bathi ngokholo bamlandele uYesu kumsebenzi omkhulu wocamagusho abazuza okuhle ngokuthethelela kwaKhe ngenxa yabo, lo gama abo bakwalayo ukukhanya

okuveza lo msebenzi wolungiselelo bengazuzi nto ngawo. AmaYuda awakwalayo ukukhanya okwakunikwe kukufika kokuqala kukaKristu, ala ukukholelwa kuYe njengoMsindisi womhlaba, awazange akwazi ukwamkelwa ukuxolelwa ngaYe. Xa uYesu ekunyukeni kwaKhe wangena ngelilelaKhe igazi engcweleni yasezulwini ukuba athulule iintsikelelo zokuthethelela kwaKhe phezu kwabafundi baKhe , amaYuda ashiywa esebumnyameni obupheleleyo ukuba aqhubeke namadini neminikelo yawo engenamsebenzi. Ulungiselelo lwemifuziselo nezithunzi lwayekwa. Olo cango ababefumana ngalo abantu ukungena kuThixo ngaphambili, lalingasavuliwe. AmaYuda ala ukumfuna ekuphela kwayo indlela anokuthi ngayo abe nokufunyanwa, ngolungiselelo kwingcwele yasezulwini. Ngoko ke, awazange alufumane uqhagamshelwano noThixo. Kuwo ucango lwaluvaliwe. Ayengamazi uKristu njengombingelelo oyinyaniso nomthetheleli ekuphela kwaKhe phambi kukaThixo; kungoko engazange akwamkele okuhle ngokuthethelela kwaKhe.

Imeko yamaYuda angakholwayo ibonisa imeko yabangakhathaliyo abangakholwayo kwabazibiza ngoKristu, abangazinto ngokuzithandela ngomsebenziwoMbingeleliwethuoMkhuluonovelwano. Kwinkonzo yemifuziselo, xa umbingeleli omkhulu wayengena kwingcwele kangcwele, wonke uIsrayeli kwakufuneka ayirhangqe ingcwele enokundiliseka okukhulu kokuzithoba phambi kukaThixo, ukuze bafumane ukuxolelwa kwezono zabo baze banganqanyulwa ebandleni. Kufuneka kakhulu ukuba, kule yenyaniso iMini yoCamagushelo, siwuqonde umsebenzi woMbingeleli oMkhulu wethu nokuba sikwazi ekufuneka sikwenzile.

Abantu abanako ukwala baze bangagwetywa isilumkiso atheuThixo ngenceba yaKhe wabathumela sona. Isigidimi sathunyelwa sivela ezulwini ngemihla kaNowa, lwaye usindiso lwabo luxhomekeke kwindlela abasiphatha ngayo isigidimi eso. Ngenxa yokuba basala isilumkiso, uMoya kaThxo watsalwa kuhlanga olunesono, batshabalala ngamanzi kanogumbe. Ngexesha lika-Abhraham, inceba yayeka ukucenga abemi abanetyala baseSodom, baza bonke, ngaphandle kukaLote nomfazi neentombi ezimbini bagqitywa ngumlilo owehla uvela ezulwini. Ngokunjalo nangemihla kaKristu. UNyana kaThixo wathi kumaYuda anga kholwayo eso sizukulwana: “Indlu yenu ishiywa nani ize.” Mateyu 23:38. Ikhangele kwimihla yokugqibela, kwalona eli gunya lingenamida lithi, ngabo “[ba] ngakwamkelanga ukuyithanda inyaniso ukuze basindiswe”: “Ngenxa yoko, uThixo uya kubathumela ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakholwanga yiyo inyaniso, basuka bakholiswa kuko ukungalungisi.” 2 Tesalonika 2:10-12. Njengoko bezala iimfundiso zelizwi laKhe, uThixo uyawubuyisa uMoya waKhe abashiye kwiinkohliso abazithandayo.

Nangoku uKristu usathethelela ngenxa yomntu, kanti nokukhanya kuza kunikwa abo bakufunayo. Nangona oku kwakungaqondwa kuqala ngama-Adventists, emva koko

kwenziwa kwacaca xa iziBhalo ezichaza indawo yawo eyinyaniso zathi zaqala ukutyhileka phambi kwawo.

Ukudlula kwexesha ngowe-1844 kwalandelwa lucikido olukhulu kwabo babesabambelele kwinkolo yokufika. Into ekuphela kwayo eyabakhululayo, ngokuqinisekiswakwendawo eyinyaniso abakuyo, yabakukukhanya okwakhokelela iingqondo zabo kwingcwele esezulwini. Abanye bakushiya ukukholelwa kwabo kwangaphambili kwindlela yokubala amaxesha eziprofeto, bayibiza ngokuthi ngumsebenzi wezenzeleli ezingabantu okanye ezikhohlakeleyo impembelelo enamandla kaMoya Oyingcwele, lowo yayinawo intshukumo yokufika.Olunye udidi, labambelela ngokuqinileyo kwinto ethi, iNkosi yabakhokela kumava adlulileyo; kwathi nangoku belindile bekhangele bethandaza ukuba bazi intando kaThixo, babona ukuba uMbingeleli wabo oMkhulu wangena komnye umsebenzi wolungiselelo, baza, ngokumlandela ngokholo, benziwa ukuba bakubone nokuvalwa komsebenzi webandla. Baba nokuziqonda ngokucace kakhulu izigidimi zeengelosi, eyokuqala neyesibini, baza balungela ukwamkela nokunika ihlabathi isilumkiso sengelosi yesithathu yesiTyhilelo 14.

Isahluko 25—Umthetho Kathixo Awunakuguqulwa

“Yavulwa itempile kaThixo emazulwini, yabonakala ityeya yomnqophiso wakhe etempileni yakhe.” IsiTyhilelo 11:19. Ityeya yomnqophiso ikwigumbi lesibini leNgcwele kaNgcwele. Kulungiselelo lomnquba wasemhlabeni, eyayingu“mzekelo nesithunzi sezinto zasemazulwini,” eli gumbi lalivulwa kuphela ngoMhla woCamagushelo ukuze kuhlanjululwe ingcwele. Ngoko ke, ukwaziswa kokuba itempile kaThixo yavulwa emazulwini yaza ityeya yomnqophiso waKhe yabonwa, kwalatha ekuvulweni kweyona ndawo ingcwele yasemazulwini ngowe-1844 xa uKristu wayengena apho ukuba enze umsebenzi wokugqibela wocamagushelo. Abo bathe ngokholo balandela uMbingeleli oMkhulu wabo xa engena kulungiselelo lwaKhe kweyona ndawo ingcwele, bayibona ityeya yomnqophiso waKhe. Njengoko babefundile ngomsebenzi wasengcweleni, bafikelela ngoku ekuluqondeni utshintsho kulungiselelo loMsindisi, baza babona ukuba ngoku wayesebenza phambi kwetyeya kaThixo, ebongoza ngegazi laKhe ngenxa yaboni.

Ityeya ekumnquba wasemhlabeni yayinamacwecwe amabini amatye, ekwakubhalwe kuwo imiyalelo yomthetho kaThixo. Ityeya le yayisisiphatho samacwecwe omthetho, kwaye ubukho bale miyalelo ingcwele kwayinika ixabiso layo lobungcwele. Yakuba itempile kaThixo ivuliwe emazulwini, ityeya yomnqophiso yabonwa. Ngaphakathi kwingcwele kaNgcwele, kwingcwele esezulwini, umthetho wezulu ugcinwe apho ungcwele—umthetho owathethwa nguThixo ngokwaKhe phakathi kweendudumo waza wabhalwa ngowaKhe umnwe emacwecweni amatye.

Umthetho kaThixo osengcweleni ezulwini ungomkhulu nowokuqala, ekubhalwe kuwo umyalelo emacwecweni amatye yaza yabhalwa kwiiNcwadi eziNtlanu zikaMoses ingumbhalo ongenampazamo. Abo bafikelela ekuyiqondeni ingongoma ebalulekileyo benziwa ukuba basibone isimo esingcwele nesingaguqukiyo somthetho ongcwele kaThixo. Babona, ngendlela abangazanga babona ngayo, igunya lamazwi oMsindisi, athi, “Koda kudlule izulu nehlabathi, kungakhanga kudlule nalinye iganyana nokuba lisuntswana emthethweni.” Mateyu 5:18. Umthetho kaThixo ukukutyhilwa kwentando kaThixo, umbhalo wesimilo saKhe, kuya kufuneka umi ngonaphakade, “ube lingqina elithembekileyo.” Akususwanga nowodwa umthetho; akukho nesuntwana eliguqulweyo. Uthi umdumisi: “Lingunaphakade Yehova, limi emazulwini ilizwi lakho.” “Zithembekile zonke iziyalezo zakhe. Zizimasekile nanini nangonaphakade.” Ndumiso 119:89; 111:7, 8.

Embindini kanye wemiThetho eliShumi, kukho umthetho wesine, unjengoko wawuvakaliswe kwasekuqalekeni: “Khumbula umhla wesabatha, ukuba uwungcwalise. Wosebenza imihla emithandathu, uwenze wonke umsebenzi wakho; ke wona umhla wesixhenxe uyisabatha kaYehova uThixo wakho. Uze ungenzi namnye umsebenzi nawo, wena, nonyana wakho, nentombi yakho, nesicaka sakho, nesicakakazi sakho, nezinto ezizitho zine, nowasemzini osemasangweni akho: kuba ngemihla emithandathu uYehova

wenza izulu nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungcwalisa." Eksodus 20:8-11.

UMoya kaThixo wachanana neentliziyo zabo bafundi beLizwi laKhe. Ingqondo yafika kubo yokuba bawugqitha lo mthetho bengazi baza abayikhathalela imini yoMdali yophumlo. Baqala ukuzihlola izizathu zokugcina umhla wokuqala weveki endaweni yomhla uThixo awawungcwalisayo. Abakwazanga kufumana nto ibonisayo eziBhalweni ukuba umthetho wesine wachithwa okanye ukuba iSabatha yaguqulwa; intsikelelo eyaqala ngokungcwalisa umhla wesixhenxe ayizanga yasuswa. Babekufuna ngokunyanisekileyo ukuyazi nokuyenza intando kaThixo; ngoku, bathi bakuzibona bengabagqithi bomthetho waKhe, iintliziyo zabo zazaliswa yintlungu, baza babonakalalisa ukunyaniseka kuThixo ngokuyigcina ngcwele iSabatha yaKhe.

Maninzi enyanisekile amalinge awenziwayo ukubhukuqa ukholo lwabo. Akakho owayengaboni ukuba ingcwele yasemhlabeni yayingumfanekiso okanye umzekelo weyasezulwini, umthetho owawufakwe etyeyeni yasemhlabeni wawufana, ungumceph' ucandiwe nomthetho osetyeyeni esezulwini; nokuba, ukwamkelwa kwenyaniso engengcwele yasezulwini kwakubandakanya ukuvuma ibango lomthetho kaThixo nokunyanzeleka kweSabatha yomthetho wesine. Yayilapha imfihlo yenkcaso ekrakra nezimiseleyo ekuchazweni kweziBhalo ngokuvumelana okwaveza ulungiselelo lukaKristu kwingcwele yasezulwini. Abantu bazama ukuluvala ucango awaluvulayo uThixo, baze bavule ucango awaluvalayo. Phofu ke, "Lowo uvulayo kungavali namnye, avale kungavuli namnye," wathi: "Yabona, ndimise phambi kwakho ucango oluvulekileyo, akukho namnye unako ukuluvala." IsiTyhilelo 3:7, 8. UKristu wayeluvulile ucango, okanye ulungiselelo, lweyona ndawo ingcwele, ukukhanya kwakubonakala kumnyango ovulekileyo wengcwele yasezulwini, waza umthetho wesine waboniswa ungoyinxalenye yomthetho ovalelwe apho; oko kwakumiselwe nguThixo, kungekho mntu ungakwazi ukukususa.

Abo bakwamkeleyo ukukhanya okungokuthethelela kukaKristu kunye nokuba ngunaphakade komthetho kaThixo bafumana ukuba ezi yayiziinyaniso ezinikiweyo kwisiTyhilelo 14. Izigidimi zesi sahluko zenziwe ngesilumkiso esintlantlu-ntathu. (Khangela kwiSIHLOMELO), ekufuneka zilungiselele abemi basemhlabeni ukufika kwesibini kweNkosi. Isibhengezo esithi, "Lifikile ixa lokugweba kwaKhe," salatha ekupheleni komsebenziwolungiselelolukaKristuojongenenokusindiswakwabantu.Kwazisa ngenyaniso ekufuneka ivakalisiwe kude kuphele ukuthethelela koMsindisi aze abuyele eMhlabeni ukuza kuthabathela abantu baKhe kuYe. Umsebenzi womgwebo owaqala ngowe-1844 kufuneka uqhube ade abe amatyala onke agqityiwe, awabaphilileyo nawabafileyo; kungoko uya kuqhuba kude kuvalwe inceba ngasebantwini. Ukuze abantu bakulungele ukuma emgwebeni, isigidimi siza kubo sisithi, "Moyikeni uThixo nimzukise, . . . nimnqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi." Isiphumo

sokwamkelwa kwezi zigidimi sinikiwe elizwini: “Nalu unyamezelo lwabangcwele; naba abayigcinayo imithetho kaThixo nokukholwa kuYesu.” Ukuze kulungelwe umgwebo, kuyafuneka ukuba abantu bawugcine umthetho kaThixo. Lo mthetho uza kuba ngumgangatho wesimilo ekugwebeni. Umpostile uPawulos uthi: “[Kuba] . . . bonke abonileyo benomthetho, baya kugwetywa ngomthetho, . . . mhlenikweni uThixo aya kuzigweba izinto ezifihlakeleyo zabantu . . . ngoYesu Kristu.” Abuye athi, “Ngabenzi bawo umthetho abaya kugwetyelwa.” Roma 2:12-16. Ukholo luyafuneka ukuze kubekho ukugcinwa komthetho kaThixo; kuba “lungekhoukholo, akunakubakho ukumkholisa kakuhle.” “Konke ke okungekokwaselukholweni kusisono.” Hebhere 11:6; Roma 14:23.

Ngengelosi yokuqala, abantu babizelwa ukuba “[bamoyike] uThixo bamzukise” baze bamnqule njengoMdali wezulu nomhlaba. Ukuze bakwazi ukwenza oku, kufuneka bathobele umthetho. Ithi indoda esisilumko: “Yoyika uThixo, ugcine imithetho yakhe; ngokuba indawo leyo yimfanelo yoluntu lonke.” Intshumayeli 12:13. Ngaphandle kokuthobela imithetho yaKhe, akukho ukunqula okuya kuze kumkholise uThixo. “Kuba ukumthanda uThixo kuko ukuthi, siyigcine imithetho yakhe.” “Osusa indlebe yakhe ekusiphulaphuleni isiyalo, kwanomthandazo wakhe ulisikizi.” 1 Yohane 5:3; IMizekeliso 28:9.

Uxanduva lokunqula uThixo lwakhelwe phezu kwenyaniso yokuba unguMdali, nokuba zonke ezinye izidalwa zixhomekeke kuYe ngobukho bazo. Kuyo yonke ke indawo eBhayibhileni apho kubekwa ibango laKhe lokunikwa imbeko nokunqulwa,ngaphezukoothixobabahedeni, kunikwa ubungqina bamandla aKhe okudala. “Ngokuba bonke oothixo bezizwe abanto zanto; uYehova yena wenza amazulu.” INdumiso 96:5. “Niya kundifanisa nabani na, ndilingane naye? Utsho Oyingcwele. Phakamiselani amehlo enu phezulu, nibone: ngubani na owadala ezi zinto.” “Utsho uYehova, uMdali wezulu; nguYe uThixo, uMenzi wehlabathi uMseki walo, . . . NdinguYehova, akukho wumbi.” Isaya 40:25, 26; 45:18. Uthi umdumisi: “Yazini ukuba uYehova nguThixo yena; wasenza yena, asisithi.” “Yizani, masiqubude, siguqe, sithobe phambi koYehova umenzi wethu.” Ndumiso 100:3; 95:6. Izidalwa ezingcwele ezinqula uThixo ezulwini zixela isizathu sokuba zinike imbeko efanele Yena: “Ufanele, Nkosi, ukwamkela uzuko, nembeko, namandla; ngokuba inguwe owadala zonke izinto.” IsiTyhilelo 4:11.

KwisiTyhilelo 14, abantu babizelwa kunqulo loMdali; saye isiprofeto siveza udidi oluthe, ngokusisiphumo sesigidimi esintlantlu-ntathu, lwayigcina imithetho kaThixo. Omnye wale mithetho walatha ngqo kuThixo njengoMdali. Umthetho wesine uthi: “Wona umhla wesixhenxe uyisabatha kaYehova uThixo wakho: . . . kuba ngemihla emithandathu uYehova wenza izulu, nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungcwalisa.” Eksodus 20:10, 11. Ngokubhekiselele kwiSabatha, uYehova uqhubeka

athi, “[ingu]mqondiso, . . . ukuze nazi ukuba ndinguYehova uThixo wenu.” Hezekile 20:20. Sinikiwe ke nesizathu, esithi: “Kuba imihla emithandathu uYehova wenza izulu nomhlaba, waphumla ngomhla wesixhenxe, waphefumla.” Eksodus 31:17.

“Ukubaluleka kweSabatha njengesikhumbuzo sendalo sesokuba isoloko isigcine sikhona njalo isizathu sokuba unqulo lumfanele uThixo”—kuba unguMdali, kwaye thina sizizidalwa zaKhe. “ISabatha ke ngoko, izinze kanye kwisiseko sonqulo olungcwele, kuba ifundisa le nyaniso inkulu ngeyona ndlela inika umdla, kwaye asikho esinye isimisoesikwenzayo oku. Umhlaba wenene wonqulo olungcwele, kungelulo nje olwangosuku lwesixhenxe kuphela, kodwa walo lonke unqulo, ufumaneka kumahluko phakathi koMdali nezidalwa zaKhe. Le nyaniso inkulu ayisokuze iphele, kwaye akufuneki ize ilityalwe.”—J. N. Andrews, History of the Sabbath, chapter 27. Yayikukufuna ukugcina le nyaniso ihlale ihleli ezingqondweni zabantu, okwenza ukuba uThixo amisele iSabatha e-Eden; kanti ke lo gama isemi inyaniso yokuba unguMdali wethu isisizathu sokuba simnqule, ngokunjalo iya kuqhuba iSabatha ingumqondiso wayo nesikhumbuzo sayo, inyaniso leyo. Ukuba iSabatha yayigcinwe kuyo yonke indalo (iyunivesi) iingcinga zomntu nothando lwakhe zaziya kukhokelelwa kuMdali njengekufuneka enikwe imbeko nonqulo, kwaye kwakungasayi kubakho onqula izithixo, ongakholelwayo kubukho bukaThixo, okanye umntu ongakholwayo. Ukugcinwa kweSabatha ngumqondiso wokunyaniseka kuThixo oyinyaniso, “Lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.” Kuyenzeka ke ukuba isigidimi esiyalela abantu ukuba banqule uThixo bagcine imithetho yaKhe siya kuthi ngendlela eyodwa sifune ukuba bawugcine umthetho wesine.

Ngokungafaniyo nakwabo bagcina imithetho kaThixo nabanokholo lukaYesu, ingelosi yesithathu yalatha kolunye udidi, oluthi, ngenxa yeziphoso zalo, lunikwe isilumkiso esinendili nesoyikekayo, esithi: “Ukuba umntu uyalinqula irhamncwa nomfanekiselo walo, amkele uphawu lwalo ebunzini lakhe, nokuba kusesandleni sakhe: yena wosela iwayini yomsindo kaThixo.” IsiTyhilelo 14:9, 10. Inkcazo efanelekileyo yemifuziselo esetyenzisiweyo iyafuneka ukuze siqondwe esi sigidimi. Yintoni emelwe lirhamncwa, umfanekiselo, nophawu?

Umgca olandelwa sisiprofeto apho le mifuziselo ifumaneka khona uqala kwisiTyhilelo 12, ngenamba eyazama ukutshabalalisa uKristu ekuzalweni kwaKhe. Inamba kuthiwa nguSathana (IsiTy. 12:9); nguye owayesebenza kuHerode ukuba abulale uMsindisi. Umthunywa oyintloko kaSathana ekulweni noKristu nabantu baKhe ngenkulungwane yokuqala yeXesha lobuKristu yayibubukumkani baseRoma, apho ubuhedeni babuyinkolo egqubayo. Ngoku ke, nangona inamba kakhulu imele uSathana, ngeyona ndlela iyiyo eyeyesibini, ingumfuziselo weRoma yobuhedeni.

Kwisahluko 13 (iindima 1-10) kuchazwe elinye irhamncwa, “lifana nengwe [ihlosi],” ethe inamba yalinika “amandla ayo, netrone yayo, negunya elikhulu.” Lo mfuziselo,

ngokukholwa kwamaProtrestanti amaninzi, umele ubupopi, obalandelayo ukuba bube semandleni nasesihlalweni negunya elalibanjwe bubukumkani beRoma yakudala. Ngerhamncwa elifana nehlosi kuthiwa: “Lanikwa umlomo othetha izinto ezinkulu, nezinyeliso. . . . Lawuvulela umlomo walo ekumnyeliseni uThixo, ukuba lilinyelise igama lakhe, nomnquba wakhe, nabo bahleli emazulwini. Lanikwa igunya lokulwa nabangcwele, liboyise; lanikwa igunya kuzo zonke izizwe, neelwimi, neentlanga.” Esi siprofeto esiphantse ukufana twatse nenkcazo yophondo oluncinane lukaDaniyeli 7, salatha kubupopi ngokungathandabuzekiyo.

“Lanikwa igunya lokulwa iinyanga ezimashumi mane anesibini.” Uthi umprofeti, “Ndabona enye yazo iintloko zalo, ingathi ixatyelwe yafa.” Uphinda athi: “Ukuba ubani uhlanganisela abanye ekuthinjweni, naye uya kusiwa ekuthinjweni; ukuba ubani ubulala ngekrele, umelwe kukubulawa naye ngekrele.” Iinyanga ezingamashumi amane anesibini akwa“lixesha, amaxesha, nesiqingatha sexesha, iminyaka emithathu enesiqingatha, okanye iintsuku ezili-1260 zikaDaniyeli 7—ixesha elathi ngalo igunya lobupopi lacinezela abantu bakaThixo. Eli xesha, njengoko lixeliwe kwizahluko ezingaphambili, laqala ngokuba ubupopi bube semandleni ngowe-A.D. 538, laya kuphela ngowe-1798. Ngelo xesha uPopi wabanjwa ngumkhosi waseFrance, amandla obupopi afumana inxeba elibanga ukufa, kwaba kuyazaliseka okwakuxelwe kwangaphambili, “Ukuba ubani uhlanganisela abanye ekuthinjweni, naye uya kusiwa ekuthinjweni.”

Kwesi sigaba kuvezwa omnye umfuziselo. Uthi umprofeti: “Ndabona elinye irhamncwa linyuka liphuma emhlabeni; laye lineempondo ezimbini zifana nezemvana.” Indima 11. Kokubini, inkangeleko yeli rhamncwa nendlela elivela ngayo, kubonisa ukuba isizwe elisimeleyo sifana nezo beziveziwe kwimifuziselo engaphambi kwalo. Izikumkani ezikhulu ezilawule umhlabazazivezwengumprofetiuDaniyeli njengamarhamncwa adla inyama, awayenyuka xa “imimoya yomine yasezulwini, ityhobozela kulwandle olukhulu.” Daniyeli 7:2. KwisiTyhilelo 17 ingelosi yachaza ukuba amanzi “ngabantu, nezihlwele, neentlanga neelwimi.” IsiTyhilelo 17:15. Imimoya ngumfuziselo wemfazwe. Imimoya emine yezulu ilwa kulwandle olumele imiboniso eyoyikekayo yokoyisa nokuvukela ezithi izikumkani zizuze ngako igunya.

Lona irhamncwa elineempondo ezifana nezemvana labonwa “liphuma emhlabeni” Endaweni yokoyisa amanye amagunya ukuze lizimise, isizwe esimelwe lilo siya kunyuka kummandla obungamiwanga ngaphambili size siye sikhula kancinane nangoxolo. Besingenako, ke ngoko, ukukhula phakathi kwengxinano zeliZwe eliDala—ulwandle oluxubayeleyo, “abantu, nezihlwele, neentlanga, neelwimi.” Kufuneka likhangelwe kwizwekazi eliseNtshona.

Sesiphi isizwe seliZwe eliTsha esathi ngowe-1728 sanyuka emandleni, sathembisa ukuba namandla nobukhulu, satsala ingqondo yehlabathi? Ukusetyenziswa kwalo

mfuziselo akufuni ukuthandabuzwa. Isizwe sinye, kwaye sinye esifikelelayo kwimiqathango yesi siprofeto; yalatha ngokungathandabuzekiyo kwiMelika Emanyeneyo [iU.S.A.]. Iphindwe kaninzi, phantse ngamazwi amanye, ingcamango yombhali esetyenziswe ngokungaqondi yimbongi nombhali wembali ekuchazeni ukunyuka nokuhla kwesi sizwe. Irhamncwa labonwa “linyuka liphuma emhlabeni;” kwaye, ngokwabaguquli bentetho, igama eliguqulwe ngokuthi “linyuka” libonisa “ukukhula okanye ukuntshula njengesityalo.” Njengokuba ke sibonile, isizwe kufuneka siphume kwindawo engummandla obungamiwanga ngaphambili. Umbhali otshatsheleyo wakwiMelika eManyeneyo, uthetha nge“mfihlakalo yokuphuma kwaso kwindawo engenanto,” aze athi: “Njengembewu ezolileyo, sakhula saba bubukumkani.”—G. A. Townsend, The New World Compared With the Old, page 462.

Iphepha laseYurophu lowe-1850 lathetha ngeMelika eManyeneyo njengobukumkani obumangalisayo, “obabuvela,” baza bathi, “phakathi kwenzolo yomhlaba, bongeza igunya nokupha kamakwabo imihla ngemihla.”-- The Dublin Nation. UEdward Everett, kwintetho yakhe engabakhi ababengaBafuduki besi sizwe, wathi: “Ingaba babefuna indawo esecaleni, engenankathazo ngokusithela kwayo, nekhuselekileyo kuba ikude, apho ibandla elincinane likaLeyden laliya kuxhamla inkululeko yesazela khona? Khangela imimandla enamandla abathe kuyo, ngokuhlasela okunoxolo, . . . baphakamisa ibhanile yomnqamlezo!” --Intetho eyenziwa ePlymouth, Massachusetts, Deis. 22, 1824, iph. 11.

“Laye lineempondo ezimbini zifana nezemvana.” Iimpondo ezifana nezemvana zibonisa ubutsha, ubumsulwa, nokululama, okuhambelana kakuhle nento eyiyo iMelika eManyeneyo xa iziswa kwisiprofeto njenge“vela” ngowe-1798. Phakathi kweembacu zamaKristu ezabalekela kuqala eMelika zafuna indawo yokhuseleko kwingcinezelo yokukhosi nokungabi nakunyamezeleka kobubingeleli, kwakukho abaninzi abazimisela ukumisa uburhulumente phezu kwesiseko esibanzi solawulo nenkolo ezikhululekileyo. Iimbono zabo zakhelwa kwi-IsiBhengezo seNkululeko [Declaration of Independence], esiqulathe inyaniso enkulu yokuba “bonke abantu badalwa balingana” nesiphethe ilungelo elingenakususwa “kubomi, kwinkululeko, nokusebenzela ukonwaba.” UMgaqo ubaqinisekisa abantu ngelungelo lokuzilawula, ubanika abameli abanyuliweyo ngokukhethwa ngabantu ukuba bayile imithetho baze balawule ngayo. Inkululeko yenkolo yokunqula nayo yanikwa, wonke umntu evunyelwe ukuba anqule uThixo ngokokuyalelwa sisazela sakhe. Ulawulo lwezwe nobuProtestanti baba sisiseko semithetho-siseko yesizwe. Le mithetho siseko iyimfihlakalo yegunya nempumelelo yaso. Abacinezelweyo nabaxinzelelwe phantsi kuyo yonke imbali yobuKristu baze kulo mhlaba benomdla nethemba. Izigidi zifikile kunxweme lwesi sizwe, yaza iMelika eManyeneyo yakhula yafikelela kweyona ndawo iphezulu kwizizwe ezizezona zinamandla emhlabeni.

Lona irhamncwa elineempondo ezifana nezemvana “laye lithetha njengenamba. Lenza lonke igunya lelokuqala irhamncwa, elalingaphambi kwalo; lenza umhlaba, nabo

bawumiyo, ukuba balinqule irhamncwa lokuqala, elaphiliswayo inxeba lalo elibangaukufa; . . .lisithi kwabo bemiyophezukomhlaba,mabalenzele umfanekiselo irhamncwa, elibe linenxeba lalo ikrele, laphila." IsiTyhilelo 13:11-14.

Iimpondo ezifana nezemvana kunye nelizwi lenamba lomfuziselo zizinto ezalatha ekwahlukaneni okukhulu phakathi koko kuthiwa kuyenziwa kunye noko kwenziwa sisizwe esimelweyo. "Ukuthetha" kwesizwe sisenzo sokulawula kunye namagunya okugweba kwaso. Ngesenzo esinjalo, liya kunika ubuxoki kuloo mithetho-siseko yokukhululeka noxolo eliyibekileyo ukuba ibe sisiseko somthetho waso. Ukuxelwa kwangaphambili kokuba siya kuthetha "njengenamba" size sisebenzise "lonke igunya lelokuqala irhamncwa" kuyazisa kwangaphambili indlela yokukhula komoya wokungabi nako ukunyamezela kwakunye nokutshutshisa okwakubonakalaliswa zizizwe ezimelwe yinamba kunye nerhamncwa elifana nehlosi. Intetho yokuba irhamncwa elineempondo ezimbini "lenza umhlaba, nabo bawumiyo, ukuba balinqule irhamncwa lokuqala" ibonisa ukuba igunya lesi sizwe liza kusetyenziswa ekunyanzeliseni ukugcinwa okuthile okuza kuba kusisenzo sokunika intlonipho nembeko kubupopi.

Isenzo esinjalo siza kuba sichasene ngokutsolileyo nemithetho-siseko yobu burhulumente, nengqondo yezimiso zabo ezikhululekileyo, kwizifungo ezitsolileyo nezinendili zeziPhakamiso Zokuzilawula) (Declaration of Independence), kunye noMgaqo [uMthetho olawula isizwe]. Abaseki besizwe, ngobulumko, bazama ukukhusela ukusetyenziswa kwegunya lolawulo lwehlabathi endaweni yebandla, kwaneziphumo zako eziqinisekileyo—ukungabikho kokunyamezela kwakunye nentshutshiso. UMgaqo uthi "iQumrhu [lolawulo] aliyi kwenza mthetho ngokubhekiselele ekusekweni kwenkolo, okanye owalela ukwenziwa ngokukhululekileyo kwayo inkolo," nokuba "akukho luvavanyo lwayame enkolweni oluya kuze lufuneke njengolwenza ubani afaneleke ukuba kwisikhundla sokuphatha phantsi kweMbumba Yezizwana ZeMelika." Kuya kuba kuphela ngokuchaswa ngokuphandle kwale mithetho-siseko ekunokuthi nakuphi ukugcinwa kwenkolo kunyanzeliswe ligunya lolawulo lwabantu. Kona ukungahambi ngokungqalileyo kwesenzo esinjalo akungaphezulu koko kumelwe kuko kulo mfuziselo. Lirhamncwa elineempomdo ezifana nezemvana—ekuzibizeni ngokuba linyulu, linobulali, laye lingenangozi—kodwa lithetha ngokwenamba.

[Eli rhamncwalithetha]"lisithikwabobemiyophezukomhlaba, mabalenzele umfanekiselo irhamncwa." Ngokucacileyo apha kunikwa uhlobo lolawulo apho igunya lokuwisa umthetho lilele ebantwini, into ecace kakhulu ukubonakalalisa ukuba iMbumba Yezizwana ZeMelika yiyo isizwe ekuthethwa ngaso esiprofetweni.

Uyintoni ke ngoko "umfanekiselo werhamncwa"? kwaye uza kwenziwa njani? Umfanekiselo wenziwa lirhamncwa elimpondo zimbini, kwaye ngumfanekiselo walo irhamncwa. Ukwabizwa ngokuba ngumfanekiselo walo irhamncwa. Ukufunda, ke ngoko,

ukuba umfanekiselo unjani nokuba uza kwenziwa njani, kufuneka sifunde iimpawu zerhamncwa ngokwalo—ubupopi.

Lathi ibandla lasemhlabeni lakonakaliswa kukusuka kubulula beendaba ezilungileyo laza lamkela iinkonzo namasiko obuhedeni, lalahlekwa nguMoya namandla kaThixo; laza lathi, ukuze likwazi ukulawula izazela zabantu, lafuna inkxaso kwigunya lelizwe. Isiphumo saba bubupopi, ibandla elalawula igunya lesizwe lalisebenzisa ukufezekisa iimfuno zalo, ngakumbi ekohlwayeni "ukreqo." Ukuze ikwazi iMbumba Yezizwana ZeMelika ukwenza umfanekiselo werhamncwa, igunya lenkolo kufuneka liluphathe ngqongqo ululawulo lwabantu ukuze igunya lesizwe libe nokusetyenziswa libandla ukufeza iinjongo zalo.

Ngalo lonke ixesha elithe ibandla lazuza igunya lehlabathi, lilisebenzise ekohlwayeni ukushiywa kweemfundiso zalo. Amabandla amaProtestanti awalandela emanyathelweni eRoma ngokuzimanya namagunya ehlabathi aya abonakalalisa umnqweno ofanayo ukubeka imiqathango kwinkululeko yesazela. Umzekelo woku unikiwe kwintshutshiso eqhube ixesha elide, kuliwa abo bazikhwebulayo kwibandla laseTshetshi (Church of England). Ngexesha leenkulungwane ye-16 neye-17, amawaka abafundisi abangavumiyo ukuhambelana nemfundiso banyanzeleka ukuba babaleke bawashiye amabandla abo, baza abaninzi, abafundisi namarhamente, kwafuneka bahlawule iimali, bavalelwe ezintolongweni, bathuthunjiswe, okanye babe ngabafelukholo.

Yayilukreqo olwakhokelela ibandla lokuqala ukuba lifune uncedo lwabaphathi bomhlaba, kwaza oku kwavula indlela yokuhluma kobupopi—irhamncwa. Uthi uPawulos: "[Kuya kufika] ulahlo kuqala, atyhileke umntu wesono." 2 Tesalonika 2:3. Ngoko ke, ukreqo ebandleni luya kulungiselela indlela umfanekiselo werhamncwa.

IBhayibhile iyaxela ukuba, phambi kokufika kweNkosi, kuya kubakho imeko yokuhla enkolweni efana naleyo yayikho kwiinkulungwane zokuqala. "Ngemihla yokugqibela kuya kufika amaxesha anomngcipheko. Kuba abantu baya kuba ngabazithandayo, abathandi bemali, abaqhankqalazi, abakratshi, abanyelisi, abangeva bazali, abangabuleliyo, abangengcwele, abangenabubele, abangenatarhu, abatyholi, abangenakuzeyisa, izibhoja, abangenakuthanda kulunga, abancethezi, izityhuthutyhuthu, abathiwe lwale likratshi, abathandi beziyolo kunokuba bathande uThixo; benokumila kokuhlonela uThixo, ukanti bayawakhanyela amandla ako." 2 Timoti 3:1-5. "Ke kaloku uMoya uthi ngokucacileyo inxenye iya kumka elukholweni ngamaxesha asemva, inyamekele oomoya abalahlekisayo, neemfundiso zeedemon." 1 Timoti 4:1. USathana uya kusebenza ngawo "[onke amandla], nemiqondiso, nezimanga zobuxoki." Abo "[ngakwamkelanga ukuyithanda inyaniso, ukuze basindiswe," baya kuyekelwa ukuba bamkele "ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki." 2 Tesalonika 2:9-

11. Xa kuthe kwafikelelwa kule meko ekungahlonelini uThixo, kuya kubakho iziphumo ezifana nezo zabakho ngeenkulungwane zokuqala.

Umsantsa omkhulu phakathi kwenkolo yamabandla amaProtestanti ubonwa ngabaninzi njengento ebonakalalisa ukuba awukho umzamo onokwenza ukuba kubekho ubunye okanye ukufana [phakathi kwawo]. Noko kunjalo, kusele kuyiminyaka, kumabandla enkolo yobuProtestanti, kukho umoya onamandla nokhulayo ohambelana nobunye obakhelwe phezu kweengongoma zemfundiso efanayo. Ukuze kubekho ubunye, ukubonisana ngeengongoma ekungabonwa ngasonye kuzo—nokuba zingaba zibaluleke kangakanani ngokweBhayibhile—kuza kufuneka zibekelwe bucala.

UCharles Beecher, kwintshumayelo yakhe yowe-1846, wavakalisa ukuba, isifundisi "samabandla amaProtestanti ame ngovangelo asanelanga nje ukuma phantsi koxinzelelo olukhulu loloyiko lomntu kuphela, kodwa siphila, sishukuma, siphefumla phantsi kwemeko yezinto ezonakele kakhulu, nezithi, ngalo lonke ixesha,zitsalele kwizinto eziphantsi zendalo yazo ezithi ziyithulise inyaniso, kuthotywe amadolo kwigunya lokreqo. Ingaba zazingenje kakade izinto eRoma? Ingaba asiphili kwakhona ubomi bayo iRoma? Yintoni esiyibonayo phaya phambili? Enye intlanganiso enkulu! Intlanganiso yomhlaba wonke! Ubumbano lwabovangelo, nenkolo yezwe lonke!"--Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. Xa oku kuthe kwenzeka, kwimizamo yokuzuza ubunye obupheleleyo, kuya kuba kusele inyathelo elinye kuphela, ukubhenela ekunyanzeliseni.

Xa amabandla aphambili eMbumba Yezizwana ZeMelika, ehlangana, evumelana kwiingongoma zemfundiso, aze abe nempembelelo esizweni ukuba sinyanzelise imithetho yawo sixhase izimiso zawo, ngelo xesha, iMelika yobuProtestanti iya kuba yenze umfanekiselo wolawulo lweRoma. Ngoko ke, kuya kuqiniseka ukohlwaywa ngokomthetho kwabaphuma ecaleni.

Irhamncwa elineempondo ezimbini "lenza [liyalela] bonke, abancinane nabakhulu, abazizityebi, nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba baphawulwe lilo esandleni sabo sokunene, nokuba kusemabunzini abo; nokuze kungabikho mntu unako ukuthenga nokuthengisa, ingenguye lowo unophawu, nokuba ligama lerhamncwa, nokuba linani legama lalo." IsiTyhilelo 13:16, 17. Isilumkiso sengelosi yesithathu sithi: "Ukuba umntu uyalinqula irhamncwa nomfanekiselo walo, amkele uphawu lwalo ebunzini lakhe, nokuba kusesandleni sakhe: yena wosela iwayini yomsindo kaThixo." "Irhamncwa" elikhankanywe kule ndawo, elunqulo lwalo lunyanzeliswa lirhamncwa elineempondo ezimbini, lelokuqala, okanye lirhamncwa elifana nehlosi lesiTyhilelo 13—ubupopi. "Umfanekiselo werhamncwa" umele uhlobo lobuProtestanti oluya kuthi luphuhliswe xa amabandla obuProstestanti eya kufuna uncedo

lwegunya lolawulo ukunyanzelisa iimfundiso zawo. “Uphawu lwerhamncwa” kusafuneka ukuba luchazwe.

Emva kwesilumkiso ngasekunqulweni kwerhamncwa nomfanekiselo walo, isiprofeto sithi: “Naba abayigcinayo imithetho kaThixo nokukholwa kuYesu.” Kususela ukuba abo bagcina umthetho kaThixo bethelekiswa nabo banqula irhamncwa nomfanekiselo walobaze bamkele uphawu [446] lwalo, kuyabonakala ukuba, kwelinye icala, ukugcina umthetho kaThixo, nokuwaphula kwelinye, kuya kwenza umahluko phakathi kwabanquli bakaThixo nabanquli berhamncwa.

Iimpawu ezizodwa zerhamncwa, ngokunjalo nezomfanekiselo walo, kukwaphula imithetho kaThixo. Uthi uDaniyeli, xa ethetha ngophondo oluncinane, ubupopi: “acamange ngokuwenza wambi amathuba nomthetho.” Daniyeli 7:25. UPawulos waliveza eli gunya linye ngokuthi “ngumntu wesono,” owayeza kuziphakamisa ngaphezu kukaThixo. Esinye isiprofeto sigqibezela okanye songeza esinye. Kuphela ngokuguqula umthetho kaThixo obunokuthi ubupopi buziphakamise ngaphezu kukaThixo; kwaye, wonke onokuthi eqonda awugcine umthetho ulolo hlobo uguqulwe walulo uza kuba unika intlonipho enkulu kwelo gunya lithe lawuguqula umthetho lowo. Isenzo esinjalo sokuthobela imithetho yobupopi siza kuba siluphawu lokunyaniseka kwabantu kupopi endaweni kaThixo.

Ubupopi buzamile ukuwuguqula umthetho kaThixo. Umthetho wesibini owalela ukunqulwa kwemifanekiselo, uye wasuswa emthethweni, waza umthetho wesine waguqulwa ngendlela apha ethi igunyazise ukugcinwa komhla wokuqala endaweni yowesixhenxe njengeSabatha. Phofu ubupopi bubeka, njengesizathu sokuwususa umthetho wesibini, ukuthi, awunyanzelekanga, njengoko uqukiwe kowokuqala, nokuba bawunika umthetho kanye njengoko uThixo amisele ukuba uqondwe. Le ayinako ukuba ibe lutshintsho oluxelwa kwangaphambili ngumprofeti. Kunikwa utshintsho olunenjongo nolwangabom: “[Uya kucinga] ukuwenza wambi amathuba nomthetho.” Utshintsho kumthetho wesine luzalisekisa kanye ngokutsolileyo isiprofeto. Ngokwenza oku, igunya ekuphela kwalo elinikwayo lelebandla. Kule ndawo, igunya lobupopi luzimisa ngokuphandle ngaphezu kukaThixo.

Nangona abanquli bakaThixo beya kubonakala ngendlela eyodwa ngokuhlonipha umthetho wesine,--njengoko olu ingumqondiso wamandla aKhe okudala nobungqina bebango laKhe kwintlonipho nembeko yomntu,--abanquli berhamncwa baya kubonakala ngemizamo yabo yokuwisela phantsi isikhumbuzo soMdali, baphakamise isimiso seRoma. Kwakungenxa yosuku iCawa obathi ubupopi babonakalisa amabango abo okuziphakamisa (bona kwiSIHLOMELO); kwaye ukubhenela kwabo [ubupopi] kwigunya lomthetho wesizwe yayikukunyanzelisa ukugcinwa kweCawa “[njenge]Mini yeNkosi.” Yona iBhayibhile yalatha kumhla wesixhenxe, hayi owokuqala, njengeMini yeNkosi. UYesu

wathi, “UNyana woMntu uyinkosi yayo neSabatha.” Umthetho wesine uthi: “Umhla wesixhenxe uyiSabatha kaYehova.” Ngomprofeti uIsaya, uYehova uyinika isihlonipho esithi: “Ingcwele kaYehova.” Marko 2:28; Isaya 58:13.

Ibango elikholisa ukwenziwa, lokuba uKristu wayeguqula iSabatha liphikiswa ngamazwi aKhe. KwiNtshumayelo yaseNtabeni wathi: “Ningabi ndize kuchitha umthetho, nokuba ngabaprofeti; andize kuchitha, ndize kuzalisekisa. Kuba inene ndithi kuni, Koda kudlule izulu nehlabathi kungakhanga kudlule nalinye iganyana nokuba lisuntswana emthethweni, kude kwenzeke konke. Othe ngoko wachitha noko umnye kule mithetho mincinanana, wabafundisa abantu ngokunjalo, kothiwa ungomncinanana ebukumkanini bamazulu; othe wenza wafundisa ngayo, kothiwa ngomkhulu ebukumkanini bamazulu,” Mateyu 5:17-19.

Yinyaniso evunywayo ngamaProtestanti jikelele ukuba iziBhalo aziniki gunya lakuguqulwa kweSabatha. Oku kubekwe kwacaca kwimibhalo ekhutshwa yiAmerican Tract Society kunye neAmerican Sunday School Union. Omnye wale misebenzi uya kuvuma “ukuthula okupheleleyo kweTestamente eNtsha ngokubhekiselele kumyalelo ocace gca weSabatha [iCawa, usuku lokuqala lweveki] okanye imigaqo ecacileyo yokugcinwa kwayo.”--George Elliott, The Abiding Sabbath, page 184.

Omnye uthi: “Ukuza kufika kwixesha lokufa kukaKristu, akukho nguquko [okanye lutshintsho] olwenziwayo elusukwini;” kwaye, “ngokokubonisa kwengxelo, bona [abapostile] abazange . . . banike myalelo ucace ngokuphandle oyalela ukuyekwa kweSabatha yomhla wesixhenxe, nokugcinwa komhla wokuqala weveki.”--A. E. Waffle, The Lord’s Day, pages 186-188.

AmaRoma Katolika ayavuma ukuba ukutshintshwa kweSabatha kwenziwa libandla lawo, atsho ukuthi, amaProtestanti, ngokugcina iCawa [usuku], avuma igunya lalo [ibandla leRoma Katolika]. Encwadini efundisa ngenkolo yobuRoma Katolika, iCatholic Catechism of Christian Religion, ekuphenduleni umbuzo ongosuku olumelwe ukugcinwa ekuthobeleni umthetho wesine, kwenziwe le ntetho: “Ngexesha lomthetho omdala, uMgqibelo lusuku olwangcwaliswayo; kodwa ibandla, liyalelwe nguYesu Kristu, lakhokelwa nguMoya kaThixo, liye lamisa iCawa [usuku] endaweni yoMgqibelo; ngoko ke, ngoku singcwalisa olokuqala, hayi olwesixhenxe usuku. [Ngoko ke,] iCawa [usuku] ithetha, kwaye ngoku iyiyo, iMini yeNkosi.”

Njengophawu lwegunya leBandla iKatolika, ababhali bobupopi bayacaphula intetho ethi: “. . . esi senzo kanye sokuguqula iSabatha [usuku] lube ngeCawa [usuku], nto leyo amaProtestanti ayivumelayo; . . . kuba ngokugcina iCawa [usuku] amkela igunya lebandla lokumisela izidlo, nokuyiyalela phantsi kokuba nesono [xa zingathotyelwanga].”--Henry Tuberville, An Abridgment of the Christian Doctrine, page 58. Kuyintoni na ke ngoko

ukuguqulwa kweSabatha, xa kungenguwo umqondiso, okanye uphawu, lwegunya leBandla laseRoma—"uphawu lwerhamncwa"?

IBandla laseRoma aliliyekanga ibango lalo lobukhulu; kwaye xa ihlabathi namabandla amaProtestanti esamkela isabatha eyenziwe lilo, lo gama eyala iSabatha yeBhayibhile, ayayamkela ngokupheleleyo le ngcamango [yeBandla laseRoma]. Angalibanga wona igunya lesithethe sooBawo sotshintsho; kodwa ngokwenza oko atyeshela inkqu yomthetho-siseko owahlula wona neRoma—othi "iBhayibhile, iBhayibhile kuphela yinkolo yamaProtestanti." Umpopi uyabona ukuba ayazikhohlisa, bewavala ngokuzithandela amehlo kwiinyaniso zalo mba. Ithi xa iya ithandwa intshukumo yokunyanzeliswa kokugcinwa kweCawa [usuku] yena [umpopi] avuye, azive eqinisekile ukuba ekugqibeleni iza kulizisa lonke ilizwe lobuProtestanti phantsi kwebhanile ye[Bandla] laseRoma.

AmaRoma athi, "ukugcinwa kweCawa ngamaProtestanti kukunika intlonipho, ngokunxamnye nokuthanda kwawo, kwigunya leBandla [leKatolika]."--Mgr. Segur, Plain Talk About the Protestantism of Today, iphepha 213. Ukunyanzeliswa kokugcinwa kweCawa ngamabandla amaProtestanti kukunyanzeliswa kokunqulwa kobupopi—kwerhamncwa. Abo bathi, nangona beliqondaibango lomthetho wesine, basuka bakhethe ukugcina [iSabatha] yobuxoki, endaweni yeSabatha yenyaniso, ngokwenza njalo, banika imbeko kwelo gunya elikuphela kwalo eliyiyaleleyo. Kuko konke ukunyanzelisa koxanduva lwenkolo ngegunya lolawulo lwezwe, amabandla, wona ngokwawo, aza kuba enza umfanekiselo werhamncwa; ngoko ke ukunyanzeliswa kokugcinwa kweCawa yiUnited States kuya kuba kukunyanzeliswa konqulo lwerhamncwa nomfanekiselo walo.

Sekunjalo, amaKristu ezizukulwana ezidlulileyo ayigcina iCawa, ecinga ukuba, ngokwenza njalo ayegcina iSabatha yeBhayibhile; kwaye nangoku, akho amaKristu anyanisekileyo kumabandla onke, nakwiRoma Katolika ngokwayo, abakholelwa ngokwenene ukuba iCawa iyiSabatha engummiselo ongcwele. UThixo uyakwamkela ukunyaniseka kwenjongo nokuthembeka kwabo phambi kwaKhe. Kanti ke, xa kuthe ukugcinwa kweCawa kwamiselwa ngomthetho [woburhulumente], nehlabathi lakhanyiselwa ngokubhekiselele kunyanzeleko lokugcinwa kweSabatha yenyaniso, ngelo xesha, wonke odlula kumyalelo kaThixo, athobele umthetho ongenagunya likhulu liwumiseleyo ingelilo elaseRoma, uya kuthobela ubupopi ngaphezu kukaThixo. Unika imbeko kwiRoma nakwigunya elinyanzelisa isimiso esisikelelwe yiRoma. Unqula irhamncwa nomfanekiselo walo. Xa, ke ngoko, abantu besala isimiselo athe uThixo waxela ukuba singumqondiso wegunya laKhe, basuke bona bahloniphe endaweni yaso oko iRoma enyule ukuba kube ngumqondiso wobukhulu bayo, ngokwenza njalo baya kuba bamkela uphawu lokuthobela iRoma—"uphawu lwerhamncwa." Kuya kuba ngelo xesha ke, xa umcimbi uya kuba ucaciswe ngokupheleleyo phambi kwabantu, baze benziwe ukuba

bakhethe phakathi kwemithetho kaThixo nemithetho yabantu, abaya kuthi, abo baqhubeka nokuwugqitha umthetho [kaThixo], bamkele “uphawu lwerhamncwa.”

Esona soyikiso sikhulu esakha sanikwa uluntu siqulathwe kwisigidimi sengelosi yesithathu. Kunokuba sesona sono sibi esirholela emhlabeni ingqumbo kaThixo engaphithikezwanga nenceba. Abantu abasayi kushiywa bengazi okanye besebumnyameni ngokubhekiselele kulo mcimbi ubalulekileyo; isilumkiso ngakwesi sono siza kunikwa umhlaba phambi kokuba ufikelwe zizigwebo zikaThixo; ukuze bonke abantu basazi isizathu sokubandezelwa kwabo, baze babe nethuba lokuziphepha izigwebo ezo. Isiprofeto sixela ukuba isithunywa sezulu sokuqala senza isaziso “kwiintlanga zonke, nezizwe, neelwimi, nabantu.” Isilumkiso sesithunywa sezulu sesithathu, nesiyinxalenye yesigidimi esintlantlu-ntathu, naso siza kusasazwa ngokufanayo. Sinikwe esiprofetweni njengesivakaliswa ngelizwi elikhulu, yingelosi ephaphazela esazulwimi sezulu; saye siza kuyitsala ingqondo yehlabathi lonke.

Kumcimbi wembambano, ubuKristu buza kwahlukana bube ngamaqela amabini amakhulu—abo bagcina imithetho kaThixo nokukholwa kuYesu, kunye nabo banqula irhamncwa nomfanekiselo walo, bamkele uphawu lwalo. Nangona kuya kumanyana ibandla noburhulumente ukunyanzela “bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka” (IsiTyhilelo 13:16), ukuba bamkele “uphawu lwerhamncwa,” bona abantu bakaThixo abasayi kulwamkela. Umprofeti wasePatimo wabona “nabo bavela beloyisile irhamncwa nomfanekiselo walo, nophawu lwalo, nenani legama lalo, bemi ngaselwandle lwegilasi, beneehadi zikaThixo” bevuma ingoma kaMoses neMvana. IsiTyhilelo 15:2, 3.

Isahluko 26—Umsebenzi Wohlaziyo

Umsebenzi wokuhlaziywa kweSabatha ekufuneka ufeziwe kwimihla yokugqibela waxelwa kwangaphambili nguIsaya: “Utsho uYehova ukuthi, Gcinani isiko, nenze ubulungisa; kuba lusondele ukuba luze usindiso lwam, nobulungisa bam ukuba butyhileke. Hayi, uyolo lomntu okwenzayo oku, nonyana womntu obambelela kuko oku; ogcina isabatha ukuba angayihlambeli; ogcina isandla sakhe ukuba singenzi nanye into embi.” “Ke oonyana bolunye uhlanga, abanamathele kuYehova, ukuze balungiselele kuye, balithande igama likaYehova, ukuba babe ngabakhonzi kuye, bonke abayigcinayo isabatha bangayihlambeli, ababambelela emnqophisweni wam: ndobazisa entabeni yam engcwele, ndibavuyise endlwini yam yokuthandaza.” Isaya 56:1, 2, 6, 7.

La mazwi abhekisa kwixesha lobuKristu, njengoko kubonisiwe apha embhalweni: “UYehova uThixo obabuthayo abagxothiweyo bakaIsrayeli, uthi, Ndisaya kubutha nabanye ngaphaya kwakhe, ngaphaya kwababuthiweyo.” Indima 8, NKJV. Apha kuboniswe kwangaphambili ukubuthelana kweeNtlanga ngenxa yegospile. Kanti kwabo ngelo xesha babeyihlonela iSabatha, kuvakaliswe intsikelelo. Ngoko ke, ukunyanzeleka komthetho wesine kuhamba kudlule ekubethelelweni, ekuvukeni nasekunyukeni kukaKristu, kuse kwixesha xa abakhonzi baKhe beya kushumayela kuzo zonke izizwe isigidimi seendaba zovuyo.

UYehova uyalela kwalo mprofeti: “Bopha isingqino, tywina uqinise isiyalo kubafundi bam.” Isaya 8:16. Itywina lomthetho kaThixo lifunyanwa kumthetho wesine. Ngulo kuphela, kuyo yonke elishumi, oveza kokubini, igama nesihlonipho soMniki-mthetho. Uxela ukuba unguMdali wamazulu nomhlaba, ngenxa yoko, ubonisa ibango laKhe lokuhlonitshwa nokunqulwa ngaphezu kwabo bonke abanye. Ngaphandle kwalo mthetho, ayikho enye into kwimiThetho eliShumi ebonisa ukuba kungegunya likabani othe wanikwa umthetho. Xa iSabatha yathi yaguqulwa ngegunya lobupopi, itywina lasuswa emthethweni. Abafundi bakaYesu kuthiwa kufuneka balibuyisele ngokuyiphakamisa iSabatha yomthetho wesine kwindawo yayo efaneleyo njengesikhumbuzo soMdali nomqondiso wegunya laKhe.

“Bhekani esiyalweni, esingqinweni!.” Ngeli xesha kusanda iimfundiso neengcamango eziphikisanayo, umthetho kaThixo nguwo ongumgaqo ongaphosisiyo ekuthi ngawo zonke iingcamango, iimfundiso, neentetho zihlolwe. Uthi umprofeti: “Ukuba bathe abathetha ngokwelo lizwi, boba abanakukhanya kubo.” Indima 20, NKJV.

Kwakhona, kunikwa umyalelo: “Danduluka uphimisele, ungathinteleki; phakamisa izwi lakho njengexilongo, ubaxelele abantu bam ukreqo lwabo, uyixelele indlu kaYakobi izono zayo,” [Isaya 58:1]. Asilolizwe elikhohlakeleyo, kodwa abo uYehova athi “ngabantu baKhe,” ekufuneka bethethisiwe ngokreqo lwabo. Uqhubeka athi: “Kaloku bona bafunana

nam mihla le, ngathi bayazithanda iindlela zam. Sebengathi basisizwe esindithobelayo, ngathi babambelele kwizimiso zoThixo wabo." Isaya 58:2, IBHAYIBHILE. Apha kuvezwa udidi lwabantu abacinga ukuba balungile nokuba babonakala beveza umdla omkhulu emsebenzini kaThixo; kodwa ukuthethisa okungqongqo nokoyikekayo koMphengululi weentliziyo kubabonisa benyhasha imiyalelo engcwele.

Ngenxa yoko, umprofeti walatha ummiselo oshiyiweyo: "Baya kwakha amanxuwa angunaphakade abakowenu, uvuse iziseko zezizukulwana ngezizukulwana;bathi ukukubizanguMvingci-wamathuba,nguMbuyisi-womendo-wokuhlala. Ukuba uthe walubuyisa unyawo lwakho kwisabatha, ukuba ungayihlambeli ukuba ungenzi okunanzileyo ngomhla wam ongcwele; wathi ukuyibiza isabatha isisonwabiso, ingcwele kaYehova; wathi inozuko; wayizukisa ke ngokungenzi iindlela zakho, ngokungafumani okunanzileyo, uthethe iintetho ezingeni: uya kwandula ukuziyolisa ngoYehova, ndikukhwelise emimangweni yomhlaba, ndikudlise ilifa likaYakobi uyihlo; kuba umlomo kaYehova uthethile." Iindima 12-14. Esi siprofeto sikwabhekisa kwixesha lethu. Kwabakho ukusuka emthethweni kaThixo ngokuguqulwa kweSabatha ligunya laseRoma. Ixesha phofu lifikile lokuba eso simiso singcwele sibuyiselwe. Kufuneka utenxo lulungisiwe size isiseko sezizukulwana ezininzi siphakanyiswe.

Njengoko yangcwaliswa kukuphumla nokusikelelwa nguMdali, iSabatha yagcinwa nguAdam kubumsulwa bakhe kwiEden engcwele; nguAdam, ewile kodwa eguqukile, ngexesha wayegxothiwe kumzi wakhe wolonwabo. Yagcinwa ngawo onke amanyange, ukususela kuAbheli ukuya kwilungisa uNowa, kuAbraham, nakuYakobi. Xa abantu abanyuliweyo babesekuthinjweni eYiputa, abaninzi, phakathi kokunqulwa kwezithixo okwakugquba, balahlekwa lulwazi lomthetho kaThixo; kodwa xa uYehova wayemhlangula uIsrayeli, wawubuyisa umthetho waKhe ngobuhle oboyikekayo kwisihlwele esasihlangene, ukuze bayazi intando yakhe, bamoyike, bamthobele ngonaphakade.

Ukususela ngaloo mini, ukwaziwa komthetho kaThixo kuye kwagcinwa emhlabeni, yathi iSabatha yomthetho wesine yagcinwa. Nangona "umntu wesono" eye waphumelela ukunyathela ngaphantsi kweenyawo umhla ongcwele kaThixo, kanti naphakathi kwexesha lokongama kwakhe, yayikho, kwiindawo ezifihlakeleyo, imiphefumlo eyayiyihlonipha. Kususela kuHlaziyo, babekho abanye kuzo zonke izizukulwana ababeyigcinile. Nangona kwakuye kuthi phakathi kongcikivo nentshutshiso, ubungqina obuthe rhoqo babuye bunikwe ekuqhubekeni okungasayi kuze kuphele komthetho kaThixo, nesibophelelo esingcwele seSabatha yendalo.

Ezi nyaniso, njengoko zinikiwe kwisiTyhilelo 14 ngokuhlangene "nendaba ezilungileyo ezingunaphakade," ziza kuba luphawu lwebandla likaKristu ngexeshalokubonakalakwaKhe.Kuba,ngokwesiphumosesigidimi esintlantlu-ntathu,

kwaziswe kwathiwa: “Naba abayigcinayo imithetho kaThixo, nokholo lukaYesu.” Saye esi sigidimi sisesokugqibela ukunikwa phambi kokuza kweNkosi. Kwakamsinyane emva kokuvakaliswa kwaso, uNyana woMntu ubonwa ngumprofeti, esiza esebuqaqawulini ukuza kuvuna isivuno somhlaba.

Abo bakwamkelayo ukukhanya okungengcwele nokungaguquki komthetho kaThixo, bazaliswa luvuyo nokukhwankqiswa xa bebona ubuhle nokuhambelana kohlelo lwenyaniso okwavula ingqiqo yabo. Babelangazelela ukuba ukukhanya okwabonakala kubo kuxabiseke kakhulu kungadluliselwa kuwo onke amaKristu; baza abakwazi ukungakholwa ukuba kuya kwamkelwa ngovuyo. Zona iinyaniso ezabenza bahlukana nehlabathi azizange zamkeleke kwabaninzi ababesithi bangabalandeli bakaKristu. Ukuthobela umthetho wesine kwafuna umbingelelo abaninzi abaya barhoxa kuwo.

Ngexesha kwakubekwa amabango eSabatha, abaninzi bazathuza bemi ngakwicala labathandi behlabathi. Bathi: “Kukade sayigcina iCawa, oobawo bethu bayigcina, nabaninzi abalungileyo ababemoyika uThixo bafa bonwabile beyigcina. Ukuba babelungisa, nathi sinjalo. Ukugcinwa kwale Sabatha intsha kuza kusenza singavumelani nehlabathi, kwaye asiyi kuba nampembelelo phezu kwabo. Lingafeza ntoni iqela elincinane eligcina usuku lwesixhenxe ngokuchasa ihlabathi lonke eligcina iCawa?” Kwakungeengxoxo ezifana nezo awathi amaYuda azama ukuthethelela ukwala kwawo uKristu. Ooyise bamkelwa nguThixo ekunikeleni iminikelo yombingelelo, kungani ke ngoko ukuba abantwana bangabi nako ukulufumana usindiso xa belandela kwaelo khondo linye? Ngokunjalo, nakwixesha likaLutere, abobupopi bazathuza besithi, amaKristu enyaniso afela kwinkolo yobuKatolika, ngoko ke, loo nkolo yayilwanele usindiso. Ukuzathuza okunjalo kwakubonisa umqobo owawusebenza kuko konke ukuhanjiselwa phambili kokholo okanye ukuluphila.

Abaninzi babexoxa besithi ukugcinwa kweCawa kwakuyimfundiso eyamiselwa kudala nesiko lebandla elasasazeka kwiinkulungwane ezininzi. Ukumelana nale ngxoxo, kwaboniswa ukuba iSabatha, ukugcinwa nokusasazeka kwayo kwakukudala njengomhlaba ngokwawo, kwaye kunemvume yeengelosi nekaThixo. Ukubekwa kweziseko zomhlaba, xa amakhwezi ayevuma iingoma ehlangene, bonke oonyana bakaThixo bekhwaza ngovuyo, ngelo xesha, sabekwa isiseko seSabatha. Yobhi 38:6, 7; Genesis 2:1-3. Siso esi isimiso esifanelwe kukuhlonelwa sithi; asizange singcwaliswe ligunya lomntu, saye singemanga phezu kwezithethe zabantu; samiswa nguNyangelemihla, sayalelwa lilizwi laKhe elimi naphakade.

Xa ingqalelo yabantu yayibizelwa kumxholo nohlaziyo lweSabatha, abafundisi abahloniphekileyo baligqwetha ilizwi likaThixo, bebeka phezu kobungqina balo, iinkcazo ezilungele ukuthulisa ingqondo zabo ezinemibuzo. Abo ke bangazange baziphengulule ngokwabo iziBhalo, baneliswa kukwamkela izigqibo ezazihambelana neminqweno yabo.

Ngengxoxo, ngobuqhopholololo, izithethe zooBawo, negunya lebandla, abaninzi bazama ukuyibhukuqa inyaniso. Abavakalisi bayo babuyela eziBhalweni zabo ukuze bakhusele ubunyaniso bomthetho wesine. Amadoda athobekileyo, exhobe ngelizwi lenyaniso kuphela, amelana nohlaselo lwamadoda afundileyo, awathi, ngokudana nomsindo, afumanisa ukuba ubuciko bamaqhinga awo awanawo amandla okumelana nokuzathuza okulula, nokungqalileyo kwamadoda awayefunde iindima zeziBhalo kunobugcisa bezikolo.

Ngokungabikho kobungqina beBhayibhile okuvumelana nabo, abaninzi, ngokuzingisa okungadinwayo, banyanzelisa—beyilibala indlela eyasetyenziswa ngayo le ngxoxo ukuchasa uKristu nabafundi baKhe: “Kungani ukuba amadoda amakhulu ethu angawuqondi lo mcimbi weSabatha? Bambalwa kodwa abakholelwa njengoko nina nisenza. Akunako ukwenzeka ukuba nina niyichane [inyaniso] baze bonke abanye abantu abafundileyo emhlabeni bayiphose.”

Ukuphika iingxoxo ezinjalo kwakudingeka kuphela ukucaphula kwiimfundiso zeziBhalo kunye nembali yokuphatha kweNkosi abantu baYo kuzo zonke izizukulwana. UThixo usebenza ngabo balivayo balithobele ilizwi laKhe, abo baya kuzithetha, xa kukho isidingo, iinyaniso ezingenancasa, abo bangoyikiyo ukukhalimela izono ezithandwayo. Isizathu esibangela ukuba angasoloko ekhetha abantu abafundileyo nabakwizikhundla eziphezulu ukuba bakhokele kwiintshukumo zohlaziyo kungokuba bathembela kwiinkolo zabo, kwiingcamango, namahlelo okufunda ngoThixo, baze bazive bengaswele kufundiswa nguThixo. Kuphela ngabo bathi banoqhagamshelano buqu neThende lobulumko abaye bakwazi ukuziqonda okanye ukuzicacisa iziBhalo. Abantu abanemfundo encinane yesikolo, maxa wambi babizelwa ukuba bavakalise inyaniso, kungengakuba bengafundanga, kodwa kuba abaziboni baneliseke kakhulu ukuba bangabi nakufundiswa nguThixo. Bafunda esikolweni sikaKristu, kuze ukuthobeka nokuthobela kwabo kubenze bakhulu. Ekuzithabatheleni kwabo ukuyazi inyaniso yaKhe, uThixo ubeka phezu kwabo imbeko, ethi yakuthelekiswa nembeko yasemhlabeni busuke ubukhulu basemhlabeni budake bungacaci.

Abaninzi kubantu ababelindele ukubuya kukaYesu bazala iinyaniso ezazingengcwele nomthetho kaThixo, abanye abaninzi, nabo bayishiya inkolo yabo kwintshukumo yokufika kukaYesu bamkela iimbono ezingavakaliyo neziphikisanayo zeziprofeto ezazibhekiselele kuloo msebenzi. Abanye bakhokelelwa kwimposiso yokuqhubeka bemisa amaxesha aqinisekileyo okufika kukaKristu. Ukukhanya okwakukhanya ngeli xesha ngomxholo wengcwele kwakumele ukuba kubabonisile ukuba alikho ixesha lesiprofeto elidlula liyokufika ekufikeni kwesibini; nokuba ixesha eliqinisekileyo loku kufika alixelwanga kwangaphambili. Phofu, ukusuka ekukhanyeni, baqhubeka bemisa ixesha emva kwexesha lokuza kweNkosi, kube kwanjalo nokusoloko bedaniswa.

Xa ibandla laseTesalonika lamkela iimbono eziyimposiso ngokubhekiselele ekuzeni kukaKristu, umpostile uPawulos wabacebisa ukuba bawavavanye amathemba abo nokulindela kwabo ngononophelo ngelizwi likaThixo. Wabacaphulela iziprofeto ezibonisa iziganeko eziza kwenzeka phambi kokuba uKristu abuye, ebabonisa ukuba abanawo umhlaba wokumlindela [uKristu] ngemini yabo. “Makungabikho bani unilukuhlayo nangalunye uhlobo” (2 Tesalonika 2:3), ngamazwi wakhe okulumkisa. Ukuba baziyekelaekulindeleni okwakungavunyelwa zizo iziBhalo, babeya kukhokelelwa kwisenzo esilikhondo lempazamo; ukudaniswa kwakuya kubabeka esichengeni sokuhlaselwa ngabo bangakholwayo, baze babe kwingozi yokuziyekela ekutyhafeni baze balingeke ukuba bazithandabuze iinyaniso ezifunekayo zosindiso lwabo. Isiyalo sompostile kwabaseTesalonika sinesifundo esibalulekileyo kwabo baphila kwimihla yokugqibela. ABalindi abaninzi baya baziva ngokungathi, ukuba abalumisanga ukholo lwabo phezu kwexesha eliqinisekileyo lokubuya kweNkosi, abasayi kuba nenzondelelo nokukhuthala emsebenzini wokulungiselela. Kanti ke, xa athe amathemba abo aphindaphindwa ukuthabatheka, aze aphinde atshabalale, ukholo lwabo lufumana umothuko omkhulu bade baphantse ukungakwazi ukutsaleleka kwiinyaniso ezinkulu zesiprofeto.

Ukushunyayelwa kwexesha eliqinisekileyo lomgwebo, ekunikweni kwesigidimi sokuqala, kwakuyalelwe nguThixo. Ukubalwa kwexesha lesiprofeto ekwakuxhonywe kulo eso sigidimi, kubeka isiphelo seentsuku ezingama-2300 kwixesha lokwindla lowe-1844, kumi kungenakususwa. Amalinge aphindiweyo okufumana imihla emitsha yokuqala nokuphela kwamaxesha esiprofeto, nokuzathuza okungavakaliyo okufunekayo ukuxhasa ezi ndawo, akwaneli kuphela ukukhokelela iingqondo kude nenyaniso yexesha langoku, kodwa kwenza kubekho ukujongelwa phantsi kwayo yonke imizamo yokuchaza iziprofeto. Okona kuphindwa rhoqo ukumiswa kwexesha lokubuya kwesibini, nokukona kufundiswa ngokubanzi, okona kufanelene ngcono neenjongo zikaSathana. Kuthi lakuba lidlule elo xesha, avuse ukuhlekwa nokudelelwa kwabavakalisi balo, ngaloo ndlela enze ukuba kubekho ukugculelwa kwentshukumo enkulu yokubuya yowe-1843 nowe-1844. Abo baqhubeka nale mposiso, ekugqibeleni baya kumisa umhla wokubuya kukaKristu okude kakhulu kwixesha elizayo. Ngoko baya kukhokelelwa ekubeni bakholose kukhuseleko lobuxoki, baze abaninzi bangasindi ekukhohlisweni kude kube semva kakhulu.

Imbali kaIsrayeli wakudala ingumzekelo ocace kakhulu wamava awadlulayo womzimba waBalindi. UThixo wabakhokela abantu baKhe kwintshukumo yokubuya, njengoko wakhokela abantwana bakaIsrayeli ukuphuma eYiputa. Kudaniso olukhulu, ukholo lwabo lwavavanywa njengoko kwakunjalo kolwamaHebhere kuLwandle oluBomvu.Ukuba babehleli bethembele kwisandla esikhokelayo esasinabo kumavaabo angaphambili, ngebalubona usindiso lukaThixo. Ukuba bonke abasebenza bemanyene emsebenzini wowe-1844, bathi bafumana isigidimi sengelosi yesithathu basivakalisa

ngamandla kaMoya Oyingcwele, iNkosi ngeyasebenza ngamandla ngemizamo yabo. Umsinga wokukhanya ngowawuthululwe phezu kwehlabathi. Kwiminyaka eyadlulayo, abemi bomhlaba ngebalunyukiswa, wagqitywa umsebenzi wokugqibela, abe uKristu wabuya ukuza kuhlangula abantu baKhe.

Yayingeyiyo intando kaThixo ukuba uIsrayeli abhadule entlango amashumi amane eminyaka; walangazelela ukubakhokelela ngqo eKanan abamisele apho, babe ngabantu abangcwele nabonwabileyo. Kunjalo, "babengenakungena, ngenxa yokungakholwa." Hebhere 3:19. Ngenxa yokuhlehla nokukreqa kwabo, batshabalala entlango, kwaza kwavuswa abanye ukuba bangene eZweni leDinga. Ngokukwanjalo, yayingeyiyo intando kaThixo ukuba ukufika kukaKristu kulibaziseke kangaka baze abantu baKhe bahlale iminyaka emininzi kangaka kulo mhlaba wesono nosizi. Kaloku ukungakholwa kwabahlula kuThixo. Njengoko bakwala ukwenza umsebenzi awayebanyulele wona, abanye bavuswa ukuba bavakalise isigidimi. Ngenceba kwihlabathi, uYesu ukulibazisile ukuza kwaKhe, ukuze aboni babe nethuba lokuva isilumkiso baze bafumane kuYe ukhuseleko phambi kokuba ingqumbo kaThixo ithululwe.

Ngoku njengakwizizukulwana zakudala, ukuvakaliswa kwenyaniso okungxolisa izono neziphoso zamaxesha kuya kuvusa inkcaso. "Kuba bonke abenza okubi, bayaluthiya ukhanyiso, bangezi elukhanyisweni, ukuze imisebenzi yabo ingohlwaywa." Yohane 3:20. Bathi abantu xa bebona ukuba abakwazi ukuyixhasa indawo yabo ngeziBhalo, abaninzi bazimisele ukuyigcina nokuba bajongene neengozi ezithini, baze bathi benomoya wenkohlakalo, bahlasele isimilo neenjongo zabo bamayo bayikhusele inyaniso engathandwayo. Yinkqubo enye naleyo yayilandelwa kuzo zonke izizukulwana. UEliya kwathiwa ungumhluphi kaIsrayeli, uYeremiya kwathiwa ungumngcatshi, uPawulos ungumngcolisi wetempile. Ukususela ngaloo mini ukuza kule, abo bathe banyaniseka kwinyanisobaya kuhlaselwa ngokuthi bangabaqali bemfazwe, abalahlekisi, okanye abavuli bemisantsa. Izihlwele ezingakholelwayo kakhulu ukuba zingamkela ilizwi eliqinisekileyo lesiprofeto, ziya kwamkela ngokukholelwa okungaxoxiyo isityholo ngakwabo banesibindi sokulwela izono zeli xesha. Lo moya uya kwanda ngakumbi nangakumbi. Yona iBhayibhile ikufundisa ngokucacileyo ukuba ixesha lifikile xa imithetho yelizwe iya kuchasana kakhulu nomthetho kaThixo ade athi nabani oyigcinayo yonke imiyalelo engcwele kufuneke ajongane nokugculelwa nokohlwaywa njengomenzi wobubi.

Ngenxa yoku, uyintoni umthwalo womthunywa wenyaniso? Angakwazi ukugqiba athi, inyaniso akufuneki inikwe, njengoko ikholisa ukuba nefuthe lokuvusa abantu ukuba bahlasele okanye bawale amabango ayo? Hayi; akanaso isizathu sokububamba ubungqina obulilizwi likaThixo, ngenxa yokuba buvusa inkcaso, njengokuba kwaba njalo kubaHlaziyi bangaphambili. Ukuvunywa kokholo okwenziwa ngabangcwele nabafelukholo kwabhalelwa ukulungelwa kwezizukulwana ezilandelayo. Loo mizekelo iphilileyo yobungcwele nesidima esizinzileyo iye yehla ukuze inike isibindi kwabo

babizwayo ngoku ukuba bame babe ngamangqina kaThixo. Balufumana ubabalo nenyaniso, ingeyiyo eyabo bodwa, kodwa ukuze ngabo, ukwaziwa kukaThixo kukhanyise umhlaba. Angaba uThixo ubanikile na ukukhanya abakhonzi baKhe kwesi sizukulwana? Ngoko ke, bamelwe ukukukhanyisa ehlabathini.

Mandulo, uYehova wathetha kulowo wayethetha egameni laKhe: “Ke indlu kaIsrayeli ayiyi kuvuma ukukuphulaphula; ngokokuba abavumi ukundiphulaphula nam.” Noko ke kunjalo, wathi: “Wathethe ke kubo amazwi am, nokuba bathe beva, nokuba bathe bala.” Hezekile 3:7; 2:7. Kumkhonzi kaThixo ngalo eli xesha, umyalelo uphuma usithi: “Liphakamise izwi lakho njengexilongo, ubaxelele abantu baM ukreqo lwabo, nendlu kaYakobi izono zabo.”

Ukuza kufika ngoku, ngokokubakho kwamathuba akhe, wonke ubani ozuze ukukhanya kwenyaniso uphantsi koxanduva olufanayo noloyikekayo njengoko kwakunjalo kumprofeti kaIsrayeli, elafika kuye ilizwi likaYehova, lisithi: “Nyana womntu, ndikwenze waba ngumboniseli kwindlu kaIsrayeli; woliva emlonyeni wam ilizwi, ubavuselele ngokuphuma kum. Ndakuthi kongendawo, Wena ungendawo, uya kufa, inene; usuke ungathethi wena, ukuba umvuselele ongendawo, emke endleleni yakhe: wofa yena ongendawo ngobugwenxa bakhe, ke igazi lakhe ndolifuna esandleni sakho. Wena ke, xa uthe wamvuselela ongendawo endleleni yakhe, ukuba abuye kuyo, akabuya endleleni yakhe: wofa yena ngobugwenxa bakhe, ke wena uwuhlangule umphefumlo wakho.” Hezekile 33:7-9.

Isikhubekiso esikhulu kuko kokubini, ukwamkela nokuyenza inyaniso, yinto yokuba ibandakanya ukuphazamisa nokugculelwa. Kuphela kwengxoxo le ethethwa ekuchasweni kwenyaniso ngabo bangakwazanga ukuyiphikisa. Oku akubajiki abalandeli benyaniso bakaKristu. Aba abalindeli ukuba inyaniso ithandwe. Kuba boyisakele ngumsebenzi wabo, bawamkela umnqamlezo ngabom, bekunye nompostile ekubaleni bathi “ubukhaphukhaphu bembandezelo yethu eyeyomzuzwana busisebenzela ngokuncamise kwaphela ubuqaqawuli obukhulukazi obungunaphakade;” kunye nowakudala, “ekubalele ukungcikivwa kukaKristu kububutyebi obungaphezu kobutyebi baseYiputa.”.” 2 Korinte 4:17; Hebhere 11:26.

Nokuba uyintoni na uumsebenzi wabo, kuphela ngabo bangabakhonzi behlabathi entliziyweni abaya kwenza ngokomgaqo endaweni yomthetho-siseko kwizinto zenkolo. Kufuneka sikhethe okulungileyo kuba kulungile, siziyekele kuThixo iziphumo. Kubantu bomthetho-siseko, ukholo, nesibindi, ihlabathi lixhomekekile kubo ukuba lizuze uhlaziyo olukhulu. Ngamadoda anjalo ekufuneka eqhubele phambili umsebezi wohlaziyo weli xesha.

Ngoko ke, uthi uYehova: “Phulaphulani kum, nina nibaziyo ubulungisa, bantu banesiyalo sam entliziyweni yabo; musani ukukoyika ukungcikiva kwabafo,

ningaqhiphuki umbilini kukunyelisa kwabo. Kuba amanundu aya kubadla njengengubo, umbungu ubadle njengoboya begusha; ke bona ubulungisa bam buya kuba ngunaphakade, nosindiso lwam lube kwizizukulwana ngezizukulwana.” Isaya 51:7, 8.

Isahluko 27—Iimvuselelo Zangoku

Kuzo zonke iindawo apho ilizwi likaThixo lithe lashunyayelwa ngokuthembeka khona, iziphumo ziye zilandele zingqinelana nemvelaphi yalo engcwele. UMoya kaThixo wasikhapha isigidimi sabakhonzi baKhe, laza ilizwi lanamandla. Aboni baziva zivuselelwa izazela zabo. “[Ukhanyiso] olubakhanyiselayo abantu bonke, [lu]siza ehlabathini” lwakhanyisa kumagumbi afihlakeleyo emiphefumlo yabo, zathi izinto ezifihliweyo zobumnyama zabonakalaliswa. Ukoyiseka okunzulu kwazithimba iingqondo neentliziyo zabo. Baba nengqondo yobulungisa bukaYehova, bakuva ukoyikeka kokubonakala, benetyala nokungcola, phambi koMphengululi weentliziyo. Bathi besentlungwini, bakhala: “Ngubani na oya kundihlangula kulo mzimba woku kufa?” Xa umnqamlezo waseKalvari, ekwakukho kuwo idini lezono zabantu, wawuvezwa, babona ukuba akukho nto ngaphandle kokuhle kukaKristu okunganela ukucamagushela izikreqo zabo; koku kuphela okunokuxolelanisa umntu kuThixo. Ngokholo nokuzithoba, bayamkela iMvana kaThixo, ethwala isuse isono sehlabathi. Ngegazi likaYesu bakufumana “ukuyekelelwa kwezono ezibe zenziwe ngenxa engaphambili.”

Le miphefumlo yaveza iziqhamo ezifanele inguquko. Yakholwa yabhaptizwa, yasuka ukuba ihambe kubutsha bobomi—izidalwa ezitsha kuKristu Yesu; abantu abangazimilisingokweenkanukozangaphambili, kodwa ngokokholo lukaNyana kaThixo ukuba balandele emanyathelweni aKhe, babonakalalise isimilo saKhe, bazenze nyulu njengoko naYe anyulu. Izinto ababezithiyile ngaphambili, ngoku bazithanda, zathi izinto ababezithanda ngaphambili ngoku bazithiya. Ikratshi nokuzigqatsa kwaba bubulali nokuthobeka kwentliziyo. Abanekratshi bazimisela bengazinyakathisi. Onentetho emdaka wanentobelo, onxilayo waba sezingqondweni, nabaziphethe kakubi banyulu. Iimpahla ezithandwayo zexesha zabekelwa bucala. AmaKristu ayengafuni “ukuhomba . . . kwangaphandle kokulukwa kweenwele, nokunxitywa kwegolide, nokwambathwa kweengubo; [kodwa] . . . kube kokomntu ofihlakeleyo wentliziyo, ovethe ukungonakali umoya onobulali, ozolileyo, oxabiso likhulu emehlweni kaThixo.” 1 Petros 3:3, 4.

Iimvuselelo zazisa ukuphengulula intliziyo okunzulu nokuthobeka. Baba nokundileka, umtsalane wokunyaniseka kumoni, ngovelwano olunzulu ngabathengwe ngegazi likaKristu. Amadoda nabafazi athandaza abambana noThixo ngokusindiswa kwemiphefumlo. Iziqhamo zeemvuselelo ezi njalo zabonakala kwimiphefumlo eyacuthekayo, kungengakuba izilandula okanye izibingelela, kodwa inovuyo kuba yayibalelwa ekuthini ikufanele ukufumana ingcikivo nokulingwa ngenxa kaKristu. Amadoda awabona ukuguquka kobomi babo babelibiza igama likaYesu. Uluntu lwazuza ngempembelelo yawo. Ayebuthela ndawonye noKristu, ahlwayela ngokoMoya, ukuze avune ubomi obungunaphakade.

Kwathiwa ngabo: “Nenziwa buhlungu ngokwasinga enguqukweni.” “Kuba ubuhlungu obungokukaThixo busebenza inguquko esingisa elusindisweni, ekungekho kuzohlwaya ngayo; ke kona okwehlabathi ukuba buhlungu kusebenza ukufa. Kuba yabonani, kwaoko kwenziwa kwenu buhlungu ngokukaThixo, kwanisebenzela ukunyameka okungakanana; nasuka naziphendulela, nasuka nacaphuka, nasuka noyika, nasuka nalangazelela, nasuka nazondelela, nasuka naphindezela! Ngeendawo zonke niziqondakalisile ukuba kulo mcimbi nimsulwa nina ngokwenu.” 2 Korinte 7:9 -11.

Esi sisiphumo somsebenzi kaMoya kaThixo. Ayibikho into ebonakalisa inguquko yenene ngaphandle kokuba ithi isebenzeukuhlaziyeka. Ukuba oguqukayo uthi abuyisele isibhambathiso, abuyisele oko ebeqhathe ngako, avume izono zakhe, amthande uThixo nomzalwana wakhe, umoni angaqiniseka ukuba ulufumene uxolo noThixo. Zaba njalo iziphumo ezalandela iminyaka yangaphambili yamaxesha okuvuka kwenkolo. Bebonwa ngeziqhamo zabo, baziwa ukuba basikelelwe nguThixo, ngokusindiswa kwabantu kunye nokuphakanyiswa koluntu.

Kanti ke, iimvuselelo ezininzi zale mihla, zibonisa umahluko omkhulu kunezo zinto zokubonakalaliswa kobabalo lwezulu okwakuthi ngemihla yangaphambili kulandele imisebenzi yabakhonzi bakaThixo. Kuyinyaniso ukuba unandipho olukhulu lubanekiwe, baninzi abathi bayaguquka, baye bebaninzi abamkelwa emabandleni; sekunjalo, iziphumo azikwazi ukunika inkolo yokuba kukho ukukhula okuhambelana nobomi benene basemoyeni. Ukukhanya okuvutha okwexeshana kubehle kuphele, kushiye ubumnyama obungqingqwa kunexesha langaphambili.

Iimvuselelo ezithandwayo zikholisa ukuba nezibheno eziya engqondweni, ngezimvo ezithathekisayo, ngokwaneliswa kothando lwento entle nexhomisa amehlo. Abaguqukayo abaye bazuzwe ngolo hlobo, mncinane umnqweno wabo wokumamela inyaniso yeBhayibhile, luncinane unandipho lobungqina babaprofeti nabapostile. Ukuba inkonzo ayibanga nanto ithathekisayo, ayinawo umtsalane kubo. Isigidimi esithetha kwingqiqo engenamvakalelo, asinawo umtsalane kubo. Izilumkiso eziphandle nje zelizwi likaThixo, ezayame nqo kwizinto ezibalungiselela unaphakade, azihoywa.

Kuye wonke umphefumlo oguqukayo ngokwenene, ulwalamano noThixo nezinto zikanaphakade luba yincoko enkulu yobomi. Kanti ke, uphi, kumabandla aziwayo amakhulu namhlanje, umoya wokuzinikela kuThixo? Abaguqukayo abalishiyi ikratshi labo nokuthanda kwabo ihlabathi. Abakulungelanga mpela ukuzithiba, bathabathe umnqamlezo, balandele uYesu onobulali nothobekileyo, kunokuba babenjalo ngaphambi kokuba baguquke. Inkolo isuke yayinto yokudlala kwabo bangakholwayo nabanentandabuzo ngenxa yokuba baninzi kwabazibiza ngegama layo babe bengazi nto ngemithetho-siseko yayo [inkolo]. Amandla okuhlonela uThixo akufuphi ekumkeni kumabandla amaninzi. Iipikniki, imiboniso yebandla, ukuthengiswa kwezinto libandla,

izindlu ezintle, ihombo yabantu, zonke ezi zinto zizigxothile iingcinga ezingoThixo. Imihlaba neempahla, nemisebenzi yelizwe zizalise ingqondo, zathi izinto zikanaphakade kwanzima kwaukuba zibonakale.

Nangona kukho kunjalo ukuhla kokholo nokoyika uThixo okuthe tshitshilili kwindawo yonke, basekho kula mabandla abalandeli abanyanisileyo bakaKristu. Ngaphambi kokufikelwa kokugqibela zizigwebo zikaThixo phezu komhlaba, kuya kubakho phakathi kwabantu bakaYehova imvuselelo enkulu yokoyika uThixo kwakudala okungazanga kwabona kususela kumaxesha abapostile. UMoya namandla kaThixo aya kuthululwa phezu kwabantwana baKhe. Ngelo xesha, abaninzi baya kuzahlula kuloo mabandla apho ukuthandwa kweli hlabathi kuthe kwamiswa endaweni yokuthandwa kukaThixo nelizwi laKhe. Abaninzi, kubafundisi nabantu, baya kuzamkela ngovuyo iinyaniso ezinkulu athe uThixo wenza ukuba zivakaliswe ngeli xesha lokulungiselela abantu ukuza kweNkosi kwesibini. Utshaba lwemiphefumlo lulangazelela ukuwuthintela lo msebenzi; kuze kuthi phambi kwexesha lokuba ifike intshukumo enjalo, azame ukuyithintela ngokuvelisa unomgogwana. Kuloo mabandla anokukwazi ukuwaziza phantsi kwegunya lakhe lolahlekiso, uya kwenza ukuba kubonakale ngokungathi intsikelelo ekhethekileyo kaThixo ithululwe; kuya kubonakalaliswa oko kucingwa ukuba ngumsebenzi omkhulu wokholo. Izihlwele ziya kuvuya kuba uThixo esebenza imimangaliso ngazo, ube umsebenzi wona ungowomnye umoya. Phantsi kwesigqubuthelo senkolo, uSathana uya kuzama ukuyandisa impembelelo yakhe phezu kwehlabathi lamaKristu.

Kwiimvuselelo ezininzi ezenzeke kwisiqingatha senkulungwane edlulileyo, kwazona ezi mpembelelo zazikade zisebenza, kangangoko, kwaye oko kuya kubonakalaliswa ngokukhulu kakhulu ziintshukumo zexesha elizayo. Kukho ukuthathekiswa ziimvakalelo, ukuxutywa kwenyaniso nobuxoki, okulungiselelwe ngendlela eyiyo ukuba kulahlekise. Kanti ke akukho noyedwa ekufuneka akhohliswe. Ekukhanyeni kwelizwi likaThixo akunzima ukuyibona imilo yezi ntshukumo. Kuyo yonke indawo apho abantu bebutyeshela ubungqina beBhayibhile, bemka kwezo nyaniso ziwuvavanyayo umphefumlo ezifuna kubekho ukuzilandula nokulishiya ihlabathi, singaqiniseka ukuba intsikelelo kaThixo ayithululwanga apho. Kanti, ngokommiselo obekwe nguKristu ngokwaKhe, “Nobaqonda ngeziqhamo zabo” (Mateyu 7:16), kuya bonakala ukuba ezi ntshukumo azinguwo umsebenzi kaMoya kaThixo.

Kwiinyaniso zeliZwi laKhe, uThixo unike abantu isityhilelo esingaYe; kwaye kubo bonke abazamkelayo, zilikhaka ngakwiinkohliso zikaSathana. Kukutyeshelwa kwezi nyaniso okuye kwavulela ucango ububi obuthe saa ngoku kwiinkolo zehlabathi. Indalo nokubaluleka komthetho kaThixo kuye kwasithela kakhulu. Imbono engeyiyo yesimo, ukuba ngunaphakade, nokunyanzeleka komthetho ongcwele kukhokelele kwiimpazamo ngokuqonde kwinguquko nokungcwaliswa, kwaza kwanesiphumo sokuthotywa

komgangatho wokuhlonelwa kukaThixo ebandleni. Apha kufumaneka imfihlo yokunqongophala koMoya namandla kaThixo kwiimvuselelo zexesha lethu.

Kukho, kumabandla awahlukahlukeneyo, abantu abadume ngokuhlonela kwabo uThixo, ekuthi ngabo le nyaniso ivunyweithywe. UProfesa Edwards A. Park, ekubekeni kwakhe iingozi zenkolo, uchana ucwethe xa athi: “Enye imvelaphi yengozi kukutyeshela kwepulpiti ukunyanzela umthetho wezulu. Ngemihla yangaphambili, ipulpiti yayikukuhlokoma kwelizwi lesazela. . . . Abona bashumayeli bethu bagqamileyo, babenika ubungangamsha obukhulu kwiintshumayelo zabo ngokulandela umzekelo weNkosi, bebalula ubukhulu bomthetho, imiyalelo yawo, neentsongelo zawo. Babeziphindaphinda izaci ezibini ezikhulu, esokuba, umthetho ukukukhutshelwa kokufezeka kwezulu, nokuba, umtu ongawuthandiyo umthetho, akazithandi iindaba ezilungileyo; kuba umthetho, neendaba ezilungileyo zisisipili esibonisa esona similo sisiso sikaThixo. Le ngozi ikhokelela kwenye, eyokubujongela phantsi ububi besono, ukunaba kwaso, nokusibona singenamadlala. Ngokulingana nokulunga komthetho kukho ubugwenxa bokungawuthobeli. . . .

“Ukumanyana neengozi esele zikhankanyiwe, kukho ingozi yokubucuntsa ubulungisa bukaThixo. Umkhwa wepulpiti yale mihla kukubuhluzabulahlwe ubulungisa bezulu kububele obungcwele, ukuhlisa ububele bube yimvakalelo endaweni yokubuphakamisa bube ngumthetho-siseko. Intetho entsha yolwazi ngoThixo iyakwahlula oko uThixo akumanyileyo. Ingaba umthetho ongcwele ulungile okanye ukhohlakele? Ulungile. Ngoko ke, ubulungisa bulungile; kuba buluhlelo lokwenziwa komthetho. Ukususela kumkhwa wokuwujongela phantsi umthetho ongcwele nobulungisa, ububanzi nokuhla kokungathobeli kwabantu, abantu baqengqelekela lula kumkhwa wokujongela phantsi ubabalo olwenze kwakho ukucamagushelwa kwesono.” Ngaloo ndlela, igospile ilahlekwa lixabiso nokubaluleka kwayo ezingqondweni zabantu, kuze kuthi, kungekudala, balungele ukuphosa ecaleni iBhayibhile ngokwayo.

Iititshala ezininzi zenkolo zithi ngokufa kwakhe uKristu wawubhangisa umthetho, kungoko, ukususela ngoko, abantu bakhululekile kwiimfuno zawo. Bakho abanye abawubeka njengedyokhwe enzima, kuze kuthi, ngokungafaniyo nobukhoboka bomthetho babeke inkululeko yokonwatyelwa phantsi kweendaba ezilungileyo.

Bona abaprofeti nabapostile abazange bawubone unjalo umthetho ongcwele kaThixo. UDavide wathi: “Ndihamba-hambe endaweni ebanzi, ngokuba ndifuna iziyalezo zakho.” Ndumiso 119:45. Umpostile uYakobi, owabhala emva kokufa kukaKristu, ubhekisa kwimiThetho eliShumi ngokuthi “umthetho wakomkhulu” “[nomthetho] ogqibeleleyo wayo inkululeko.” Yakobi 2:8; 1:25. Yena umtyhilelwa, kwisiqingatha senkulungwane emva kokubethelelwa emnqamlezweni, uvakalisa intsikelelo phezu kwabo “bayenzayo

imithetho yaKhe, ukuze igunya labo libe semthini wobomi, bangene ngamasango kuwo umzi." IsiTyhilelo 22:14.

Ibango lokuthi uKristu, ngokufa kwaKhe, wawubhangisa umthetho kaYise, alinaso isiseko. Ukuba kwakunokwenzeka ukuba umthetho uguqulwe okanye ubekwe bucala, uKristu ngoko wayengadingi ukuba afe ukusindisa umntu kwisohlwayo sesono. Ukufa kukaKristu, njengoko kukude kakhulu ekubhangiseni umthetho, kubonisa ukuba awunako ukuguquka. UNyana kaThixo weza "ukuba awukhulise umyalo, wawenza wanobungangamsha." Isaya 42:21. Wathi: Ningabi ndize kuchitha umthetho," "koda kudlule izulu nehlabathi, kungakhanga kudlule nalinye iganyana nokuba lisuntswana emthethweni." Mateyu 5:17, 18. Xa athetha ngaYe uthi: "Ukwenza okulikholo kuwe, Thixo wam, ndikunanzile; nomyalelo wakho usezibilinini zam ngaphakathi." Ndumiso 40:8.

Umthetho kaThixo, kwasendalweni nje yawo, awuguquki. Usisityhilelo sentando nesimilo somEnzi wawo. UThixo uluthando, nomthetho waKhe uluthando. Imithetho-siseko yawo emikhulu iluthando kuThixo nothando emntwini. "Uthando luyinzaliseko yomthetho." Roma 13:10. Isimilo sikaThixo sibubulungisa nenyaniso; injalo indalo yomthetho waKhe. Uthi umdumisi: "Umyalelo wakho uyinyaniso;" "yonke imithetho yakho inobulungisa." Ndumiso 119:142, 172. Umpostile uPawulos uthi: "Umyalelo okunene ungcwele; nomthetho ungcwele, unobulungisa, ulungile." Roma 7:12. Umthetho onjalo, osisibonakalaliso sengqondo nentando kaThixo, umele ukuba uhlala uhleli njengoMenzi wawo.

Ngumsebenzini wokuguquka nokungcwaliswa ukuze ukuxolelaniswa kwabantu noThixo ngokuza nabo kuvumelwano nemithetho-sisekelo yomthetho waKhe. Ekuqalekeni, umntu wadalwa ngokomfanekiselo kaThixo. Wayekuvumelwano olugqibeleleyo nendalo kunye nomthetho kaThixo; imithetho-siseko yobulungisa yayibhalwe entliziyweni yakhe. Isono samenza wanobutshaba noMenzi wakhe. Akazange abe sabonakalalisa umfanekiselo ongcwele. Intliziyo yakhe yaba semfazweni nemithetho-siseko yomthetho kaThixo. "Ukunyameka kwenyama kububutshaba kuThixo: kuba umthetho kaThixo kungawululameli, kuba kungenako nokuba nako ukwenjenjalo." Roma 8:7. Kanti ke, "wenjenje uThixo ukulithanda kwakhe ihlabathi, ude wancama uNyana waKhe ekuphela kwamzeleyo," ukuze umntu axolelaniswe noThixo. Ngokuhle kukaKristu, unako ukubuyiselwa kwintsebenziswano noMenzi wakhe. Intliziyo yakhe kufuneka yenziwe yabantsha ngobabalo olungcwele; kufuneka abe nobomi obutsha obuvela ngasentla. Le nguqulelo kukuzalwa ngokutsha, ngaphandle kwako, uthi uYesu, "akanako ukububona ubukumkani bukaThixo.

Inyathelo lokuqala ekuxolelanisweni kuThixo kukoyiseka sisono. "Sona isono sikukuchasana nomthetho." "Isono saziwe ngokubakho komthetho." 1 Yohane 3:4; Roma

3:20. Ukuze alibone ityala lakhe, umoni kufuneka avavanye isimilo saKhe ngomgangatho omkhulu kaThixo wobulungisa. Usisipili esibonisa ukugqibelela kwesimilo esilungileyo, size simenze ukuba azibone iziphako ngokwakhe.

Umthetho umtyhilela umntu izono zakhe, kodwa awuniki mathunga. Nangona uthembisa ubomi kothobelayo, ukwavakalisa ukuba ukufa kusisabelo kowugqithayo. Iindaba ezilungileyo zikaKristu zizo kuphela ezinokumkhulula ekugwetyweni nguwo okanye ekungcolisweni sisono. Kufuneka abonise inguquko ngakuThixo, omthetho waKhe athe wawugqitha; nokholo kuKristu, olucamagushelo lwakhe. Ngaloo ndlela ufumana "ukuxolelwa kwezono ezadlulayo" aze abe nenxaxheba kwindalo engcwele. Ungumntwana kaThixo, owamkele umoya wokwamkelwa njengomntwana, athi ngawo akhale, athi: "Abba, Bawo!"

Angaba ngoku ukhululekile ukuba awugqithe umthetho kaThixo? Uthi uPawulos: "Umthetho ngoko siyawuphuthisa na ngalo ukholo? Nakanye! Siyawumisa wona umthetho." "Thina safayo nje kwisono, singathini na ukuba sahlala kuso?" Abe esithi yena uYohane: "Kuba ukumthanda uThixo kuko ukuthi, siyigcine imithetho yakhe; ayinzima ke imithetho yakhe." Roma 3:31; 6:2; 1 Yohane 5:3. Kuzalo olutsha, intliziyo yenziwa ihambelane noThixo, njengoko iziswa ekuvumelaneni nomthetho waKhe. Xa le nguqulelo inamandla ithe yenzeka kumoni, udlule ekufeni wangena ebomini, esonweni wangena kubungcwele, ekukreqeni novukelo wangena ekuthobeleni nasekunyanisekeni. Ubomi obudala bobutshaba noThixo buphelile; ubomi obutsha boxolelaniso, bokholo nothando, buqalile. Ngoko ke, "ubulungisa bomthetho" buya kuthi "[bu]zaliseke kuthi, thina singahambiyo ngokwenyama; sihambayo ngokoMoya." Roma 8:4. Intetho yomphefumlo iya kuthi: "Hayi, ukuwuthanda kwam umyalelo wakho! Imini le yonke ndiyacamngca ngawo." INdumiso 119:97.

"Umyalelo kaYehova ugqibelele, ubuyisa umphefumlo." INdumiso 19:7. Ngaphandle komthetho, abantu abanawo umbono onguwo wobunyulu nobungcwele bukaThixo okanye wobabo ubutyala nokungcola. Abanako ukoyiseka okuyinene sisono kwaye bengasiva isidingo senguquko. Ngokungayiboni imeko yabo yokulahleka njengabagqithi bomthetho kaThixo, abasiqondi isidingo segazi elicamagushayo likaKristu. Ithemba losindiso lamkelwa ngaphandle kwenguquko engamandla yentliziyo okanye yokuhlaziyeka kobomi. Ngoko iinguquko ezihamba nje phezulu zininzi, kwaye izihlwele zimanywa nebandla zingazanga zamanywa noKristu.

Iimfundiso ezigwenxa zongcwaliso, nazo, eziphuma ekutyeshelweni okanye ekwaliweni komthetho ongcwele, zinendawo ebalulekileyo kwiintshukumo zenkolo zanamhlanje. Ezi mfundiso ziyimfundiso yobuxoki neyingozi ngeziphumo zazo eziphathekayo; kwaye into yokuba zamkelwa ngobubele jikelele, yenza ukuba kubaluleke

ngokuphindiweyo ukuba bonke abantu bayiqonde kakuhle into efundiswa ziziBhalo ngale ndawo.

Ungcwaliso oluyinyaniso yimfundiso yeBhayibhile. Umpostile uPawulos, kwincwadi yakhe eya kwibandla laseTesalonika, uthi: “Oku kukuthanda kukaThixo ukungcwaliswa kwenu.” Aze athandaze, athi: “Wanga uThixo woxolo ngokwakhe anganingcwalisa niphelelisekile.” 1 Tesalonika 4:3; 5:23. IBhayibile ikufundisa ngokucacileyo ukuba kuyintoni ukungcwaliswa kunye nendlela ekuthi kufumaneke ngayo. UMsindisi wabathandazela abafundi baKhe, wathi: “Bangcwalise ngayo inyaniso yakho; ilizwi laKho liyinyaniso.” Yohane 17:17. Kanti uPawulos ufundisa amakholwa ukuba kufuneka “[e]ngcwalisiwe ngoMoya Oyingcwele.” Roma 15:16. Uyintoni umsebenzi kaMoya Oyingcwele? UYesu wabaxelela abafundi baKhe: “Xa ke athe wafika yena uMoya wenyaniso, uya kunikhokelela kuyo yonke inyaniso.” Yohane 16:13. Kanti yena umdumisi uthi: “Imithetho yakho iyinyaniso.” Ngelizwi nangoMoya kaThixo, kuvuleleke ebantwini imithetho-siseko emikhulu equlathwe emthethweni waKhe. Kanti ke, njengoko umthetho kaThixo “ungcwele, unobulungisa, ulungile,” umbhalo wokugqibelela wokungcwele, kuyenzeka ukuba isimilo esidaleke ngokuthobela umthetho lowo siya kuba ngcwele. UKristu ungumzekelo ogqibeleleyo wesimilo esinjalo. Uthi: “Ndayigcinayo [nje] imithetho kaBawo,” “[nde]nza izinto ezikholekileyo kuye.” Yohane 15:10; 8:29. Abalandeli bakaKristu kufuneka bafane naYe—ngobabalo lukaThixo uzenza izimilo zihambelane nemithetho-siseko yomthetho waKhe ongcwele. Oku, kukungcwaliswa kweBhayibhile.

Lo msebenzi ungafezwa kuphela ngokholo kuKristu, ngamandla okuhlala ngaphakathi kukaMoya kaThixo. UPawulos ululeka amakholwa: “Lusebenzeni . . . olwenu usindiso, ninokuzoyikela nokungcangcazela. . . . kuba nguThixo okusebenzayo ngaphakathi kwenu ukuthanda oko kwanokusebenza ngenxa yenkolelo yakhe.” Filipu 2:12, 13. UmKristu uya kukuva ukuqhutywa sisono, kodwa uya kuthi rhoqo esedabini lokulwa naso. Kulapha apho uncedo lukaKristu ludingeka khona. Ukungabi namandla komntu kuthi kumanyane namandla ezulu, luze ukholo ludanduluke, luthi: “Makubulelwe ke kuThixo, osinikayo uloyiso olo, ngayo iNkosi yethu uYesu Kristu.” 1 Korinte 15:57.

IziBhalo zibonisa ngokucacileyo ukuba umsebenzi wokungcwalisa unenkqubela. Xa athe ekuguqukeni, umoni walufumana uxolo noThixo ngegazi locamagushelo, ubomi bomKristu kukona buqalileyo. Ngoku uza kuthi “[a]qhubeke kwelokukhula;” akhulele “emlinganisweni wobukhulu bokuzala kukaKristu.” Uthi umpostile uPawulos: “Ndenza nto-nye: Ndithi ndizilibala izinto ezisemva, ndisolulela kweziphambili, ndiphuthume ngokoxunele umvuzo wobizo lwaphezulu lukaThixo kuKristu Yesu.” Filipi 3:13, 14. Aze yena uPetros abeke phambi kwethu amanyathelo ekuthi ngawo ungcwaliso lweBhayibhile luzuzeke: “Nakuba niqokele ukukhuthala konke, yithini elukholweni lwenu nongezelele isidima; esidimeni ke, ukwazi; ekwazini ke, ukuzeyisa; ekuzeyiseni ke, umonde; emondeni

ke, ukuhlonela uThixo; ekuhloneleni ke uThixo, ukuthanda abazalwana. . . . Nakuzenza ezo zinto, anisayi kukha nikhubeke.” 2 Petros 1:5-10.

Abo bathi bangcwaliswe ngokweBhayibhile baya kubonakalalisa umoya wokuzithoba. NjengoMoses, babubonile ubungangamsha oboyikekayo bobungcwele, baza babona okwabo ukungafaneleki xa kuthelekiswa nobunyulu nokugqibelela okuphakamileyo kOngenasiphelo.

Umprofeti uDaniyeli wayengumzekelo wokungcwaliswa kwenyaniso. Ubomi bakhe obude bazaliswa yinkonzo enentlonelo kwiNkosi yakhe. Wayeyindoda “eyintanda” (Daniyeli 10:11, KJV) yeZulu. Kanti ke, endaweni yokuzixela ukuba unyulu engcwele, lo mprofeti uzukileyo wazibona yena ekunye noIsrayeli owayenesono ngokwenene waza wabongoza phambi kukaThixo ngenxa yabantu bakhe: “Akungangenxa yemisebenzi yethu yobulungisa esiwisa ukutarhuzisa kwethu phambi kwakho; kungenxa yeemfesane zakho ezininzi.” “Sonile, senze okungendawo.” Uthi: “Ndandithetha, ndithandaza ndivuma isono sam nesono sabantu bakowethu.” Wathi xa ngexesha lamva evela uNyana kaThixo, ukuba amnike umyalelo, uDaniyeli uthi: “Nebala lobuso bam lasuka lajika, lonakala kum, ndaphelelwa ngamandla.” Daniyeli 9:18, 15, 20; 10:8.

Wathi uYobhi akuliva ilizwi likaYehova esaqhwithini, wadanduluka, wathi: “Ndiyazicekisa, ndizohlwaye, ndiseluthulini naseluthuthwini.” Yobhi 42:6. Kwakungexesha uIsaya wabona ubuqaqawuli bukaYehova, weva ikherubhi idanduluka, isithi: “Uyingcwele, uyingcwele, uyingcwele, uYehova wemikhosi,” ukuze akhale athi, “Athi ke mna! Ngokuba ndithe shwaka.” Isaya 6:3, 5. UPawulos, emva kokuba wayexhwilelwe kwelesithathu izulu waza weva izinto awayengenako ukukwazi ukuzikhankanya umntu, uthetha ngaye athi, “ungoyena mncinanana kubo bonke abangcwele.” 2 Korinte 12:2-4, (okongeziweyo, KJV); Efese 3:8. YayinguYohane oyintanda, owayesayama esifubeni sikaYesu abubone ubuqaqawuli baKhe, owawa njengofileyo phambi kweenyawo zesithunywa sezulu. IsiTyhilelo 1:17.

Akunakubakho ukuziphakamisa, ukuzigwagwisa ekukhululekeni esonweni, kwabo bahamba ethunzini lomnqamelezo waseKalvari. Bayeva ukuba kwakungenxa yesono sabo ukuze kubekho intlungu eyaphula intliziyo yoNyana kaThixo, kwaye le ngcinga iya kubakhokelela ekuzibekeni phantsi. Abo baphila kufuphi kakhulu kuYesu, babuqonda kakuhle ubuthakathaka bokuzaliswa sisono koluntu, lize ithemba labo ekuphela kwalo libe kokuhle koMsindisi obebethelelwe wabuya wavuka.

Ukungcwaliswa okugqamileyo ngoku elizweni lenkolo kunomoya wokuziphakamisa nokungawukhathaleli umthetho kaThixo, okuwubona njengongahambelaniyo nenkolo yeBhayibhile. Abaphakamisi bawo bafundisa ukuba ukungcwaliswa ngumsebenzi owenzeka ngomzuzwana, ekuthi ngawo, ngokholo kuphela, bazuze ubungcwele obugqibeleleyo. “Kholwa nje qha,” batsho, “intsikelelo yeyakho.” Akukho mzamo wanto

kulowo uzuzayo omelwe kukufunwa. Kwangelo xesha linye balikhanyela igunya lomthetho kaThixo, besithi bakhululwe ekunyanzelekeni kokuba bagcine imithetho. Kanti ke, banako na abantu ukuba babengcwele, ngokuhambelana nentando nesimilo sikaThixo, bengakhange bavumelane nemithetho-siseko ekukutyhilwa kwendalo nentando yaKhe, nebonisa ukuba yintoni emkholisa kakuhle?

Ukunqwenela inkolo elula engafuni kutsala nzima, nakuzilandula, engafuni kwahlukana nobuhiba behlabathi, kuyenze imfundiso yokholo, ukholo lodwa, yayimfundiso ethandwayo; kodwa lithini ilizwi likaThixo? Uthi umpostile uYakobi: “Kunceda ntoni na bazalwana bam, ukuba umntu uthi unokholo, abe imisebenzi ke engenayo? Lunako yini na ukumsindisa ukholo lwakhe? . . . Uyathanda na ke ukwazi, mntundini ungento, ukuba ukholo olu, ingekho imisebenzi, lufile? UAbraham, ubawo wethu, akagwetyelwanga na ngokwasemisebenzini, akumnikela uIsake, unyana wakhe, phezu kwesibingelelo? Uyabona ukuba ukholo lwalusebenzisana nemisebenzi yakhe, lwenziwa lwagqibelela ukholo ngokwasemisebenzini? . . . Niyabona ke ngoko, ukuba umntu uyagwetyelwa ngokwasemisebenzini; kungabi ngokwaselukholweni lodwa.” Yakobi 2:14-24.

Ubungqina belizwi likaThixo buchasene nale mfundiso ingumgibe yokholo olungenayo imisebenzi. Asilulo ukholo olufuna uthando lweZulu ngaphandle kokuvumelana nemeko ethi ngazo inceba inikwe, bubuganga; kuba ukholo loqobo lunesiseko salo kwizithembiso nemisindleko yeziBhalo.

Makungabikho bazikhohlisayo ngenkolo yokuba bangaba ngcwele lo gama besaphula ngenkani nokuba kunye kuphela kokufunwa nguThixo. Ukwenziwa kwesono esaziwayo kuyalithulisa ilizwi elingqinayo likaMoya, liwahlule umphefumlo kuThixo. “Isono sikukuchasana nomthetho.” Kwaye “bonke abonayo [abagqitha umthetho] abambonanga, abamazanga nokumazi.” 1 Yohane 3:6. Nangona uYohane kwileta yakhe egxile kakhulu eluthandweni, akalibazisi ukusiveza esona similo solu didi luthi lungcwalisiwe lube luphila ngokugqitha umthetho kaThixo. “Lowo uthi, Ndimazile, abe engayigcini imithetho yakhe, ulixoki, kulowo ayikho inyaniso. Ke othi aligicine iizwi lakhe, okwenyaniso uthando lukaThixo lugqibelele kulowo; sazi ngaloo nto ukuba sikuye.” 1 Yohane 2:4, 5. Lulapha uvavanyo lwako konke ukuzibiza komntu. Asinako ukubalela ubungcwele nakubani ngaphandle kokuba simzise kwisilinganiso esinye, esingumgangatho wobungcwele bukaThixo ezulwini nasemhlabeni. Ukuba abantu abasiva isisindo somthetho wokuziphatha, ukuba bayayicuntsa bahlekise ngayo imiyalelo kaThixo, ukuba bophula nokuba mnye kweyona mincinanana yale mithetho, baze bafundise abantu njalo, abasayi kuba naxabiso emehlweni eZulu, size nathi sazi ukuba amabango abo awanaso isiseko.

Ibango lokungabi nasono, lona ngokwalo, libonisa ukuba lowo ulenzayo ibango elo ukude nokuba ngcwele. Kungokuba akanalo ulwazi olululo lobunyulu obungapheliyo

nobungcwele bukaThixo, okanye into abamelwe kukuba yiyo abo baya kuvumelana nesimilo saKhe; ngenxa yokuba engabuqondi kakuhle ubunyulu nokuthandeka okuphakamileyo kukaYesu, kwakunye nenkohlakalo nobubi besono, loo mntu angazithabatha ngokuthi ungcwele. Okona ubamkhulu umsantsa phakathi kwakhe noKristu, nokuba ngakumbi kokungakwazi ukuqiqa kwakhe isimilo nokufunwayo okungcwele, kokona kubonakala kulungile kwawakhe amehlo.

Ungcwaliso olubekiweyo eziBhalweni lubandakanya umntu ephelele—umoya, umphefumlo, nomzimba. UPawulos wathandazela amaTesalonika ukuba "ugqibelele owenu umoya nomphefumlo nomzimba, ugcinwe ngokungenakusoleka ekufikeni kweNkosi yethu uYesu Kristu." 1 Tesalonika 5:23. Uphinda awabhalele amakholwa esithi: "Ndiyanivuselela ngoko, bazalwana, ngeemfefe zikaThixo, ukuba niyinikele imizimba yenu ibe lidini eliphilileyo, elingcwele, elikholekileyo kuThixo." Roma 12:1. Ngexesha likaIsrayeli wakudala, yonke iminikelo eyayiziswa njengemibingelelo kuThixo yayihlolisiswa ngononophelo. Kwakuba kufunyenwe isiphako kwisilwanyana esinikelwayo, sasisaliwa; kuba uThixo wayeyalele ukuba umnikelo "ungabi nasiphako." Ngokunjalo amaKristu ayalelwe ukuba anikele imizimba yawo, "ibe lidini eliphilileyo, elingcwele, elamkelekileyo kuThixo." Ukuze akwenze oku, onke amandla awo kufuneka agcinwe ekweyona meko intle kangangoko. Sonke isenzo esenza buthakathaka umzimba okanye ingqondo simenza umntu lowo ukuba angawufaneli umsebenzi woMdali waKhe. Angaba uThixo uza kukholiswa yiyo nayiphi into enganeno kweyona ilunge kakhulu esinokukwazi ukuyinikela? Wathi uKristu: "Uze umthande uYehova uThixo wakho ngentliziyo yakho yonke." Abo bamthanda uThixo ngentliziyo yabo yonke baya kunqwenela ukumnika eyona nkonzo intle ebomini babo, baye beya kuthi rhoqo befuna ukuzisa onke amandla abo kulungelelwano nemithetho eya kukhuthaza isakhono sabo ekwenzeni intando yaKhe. Abayi kuthi, ngokuziyekela ekuthandeni ukutya okanye kwimvakalelo, bawenze buthakathaka okanye bawungcolise umnikelo abawubeka phambi kukaBawo wabo osemazulwini.

UPetros uthi: "[Khumkani] ezinkanukweni ezizezenyama, zona ziwuphumele umkhosi umphefumlo." 1 Petros 2:11. Konke ukwaneliswa kwesono kunento yokuzidodobalisa izakhono nokubulala iimbono zengqondo nezomoya, lize ilizwi noMoya kaThixo zibe negalelo elincinane elingenamandla entliziyweni. UPawulos ubhalela amaKorinte: "Masizihlambulule kuko konke ukudyobheka kwenyama nokomoya sibufeza ubungcwele, sisoyika uThixo." 2 Korinte 7:1. Uthi, kunye neziqhamo zikaMoya—"uthando, uvuyo, uxolo, kuzeka kade umsindo, ububele, ukulunga, intembeko, ubulali," ahlanganise "ukuzeyisa." Galati 5:22, 23.

Nangona zikho ezi ziphakamiso ziphefumlelweyo, baninzi kakhulu abazibiza ngobuKristu ababulala amandla abo ngokusukela inzuzo okanye ukunqula izinto zeli xesha; bebaninzi nabarhuqela phantsi ubuntu babo obungumfanekiselo kaThixo

ngokubawa, ukusela utywala, nangeziyolo ezalelweyo. Lona ibandla, endaweni yokukhalima, likholisa ukukhuthaza ububi ngokubhenela ekuthandweni kokutya, kulangazelelo lwenzuzo okanye ukuthandwa kweziyolo, ukuze lingenise imali kuvimba, okuthi ukuthanda uKristu kungabi nawo kakhulu amandla ukuba kuyizise. Ukuba uYesu ebengangena emabandleni ethu namhlanje abone ukudla nokuhliwa kunyukwa apho okwenziwa egameni lenkolo, ebengayi kubagxotha na abo bangcolisayo, njengoko wagxotha abananisi ngemali etempileni?

Umpostile uYakobi uthi, ubulumko baphezulu "kuqala bunyulu." Ukuba wayehlangene nabo basebenzisa igama likaYesu ngemilebe engcoliswe licuba, abo bamphefumlo wabo neziqu zabo ezingcoliswe livumba elibi, abangcolisa umoya wezulu banyanzele ukuba bonke ababajikelezileyo barhogole ityhefu—ukuba umpostile ebengahlangana nesenzo esichasene ngolo hlobo nobunyulu beendaba ezilungileyo, ebengayi kusigxeka na ngelithi "sesasemhlabeni, sesemvelo, seseedemon"? Amakhoboka ecuba, ebanga intsikelelo yako konke ukungcwaliswa, athetha ngethemba lawo lezulu; kodwa ilizwi likaThixo litsho ngokuphandle ukuthi, "Akusayi kungena kuwo nanye into eyenza inqambi." IsiTyhilelo 21:27.

"Anazi na, ukuba umzimba wenu uyitempile yoMoya Oyingwele ongaphakathi kwenu, eninaye evela kuThixo; nokuba ke aningabenu? Kuba nathengwa ngexabiso. Mzukiseni ke uThixo ngomzimba wenu nangomoya wenu, izinto ezizezikaThixo ezo." 1 Korinte 6:19, 20. Lowo umzimba wakhe uyitempile kaMoya Oyingcwele akayi kuba likhoboka lemikhwa ebulalayo. Amandla wakhe ngakaKristu, owamthenga ngexabiso legazi. UngoweNkosi. Angathini ukuchitha, ngaphandle kwesazela, oko akunikelwe ukuba afumane inzala ngako? Abazibiza ngokuba bangamaKristu, minyaka le, bachitha imali ezinkulu ngezinto ezingenamsebenzi nokuziyekela kwizinto ezibulalayo, ngeli xesha imiphefumlo itshabalala ngokuswela ilizwi lobomi. UThixo uqhathwa kwizishumi neminikelo, ngeli xesha idliwa kwisibingelelo senkanuko etshabalalisayo kunokuba inikelwe ukunceda abahluphekileyo okanye ukuxhasa umsebenzi weendaba ezilungileyo. Ukuba bonke abathi bangabalandeli bakaKristu bebengcwalisekile ngokwenene, indyebo yabo, endaweni yokuchithwa ngokuziyekela kwizinto ezingadingekiyo nezide zibe ziyalimaza, ibiya kubuyiselwa kuvimba weNkosi, aze amaKristu abe ngumzekelo wokuzithiba, wokuzilandula, nokuzincama. Ebeya kuba kukukhanya kwehlabathi.

Ihlabathi liziyekele ekuziyekeleleni. "Inkanuko yenyama nenkanuko yamehlo, noqhankqalazo lobu bomi" zilawula into eninzi yabantu. Bona abalandeli bakaKristu banobizo olungcwele olungaphezulu. "Phumani phakathi kwabo, nizahlule, itsho iNkosi, nento engcolileyo ningayichukumisi." Ngokokukhanya kwelizwi likaThixo siyathetheleleka xa sisithi, ukungcwaliswa akunako ukuba kunyanisekile xa kungakusebenzi ukushiywa kwemisebenzi yesono nokwaneliswa kweenkanuko zehlabathi.

Kwabo bazithobelayo ezi meko, “Phumani phakathi kwabo, nizahlule, . . . nento engcolileyo ningayichukumisi,” isithembiso sikaThixo sithi, “Ndandiya kunamkela, ndibe nguyihlo, nina nibe ngoonyana neentombi kum, itsho iNkosi uSomandla.” 2 Korinte 6:17, 18. Lilungelo noxanduva lwakhewonke umKristu ukuba abe namava atyebileyo namaninzi kwizinto zikaThixo. “Ndim ukhanyiselo lwehlabathi,” watsho uYesu. “Lowo undilandelayo akasayi kuhamba ebumnyameni; yena uya kuba nalo ukhanyiso lobomi.” Yohane 8:12. “Ke wona umendo wamalungisa unjengokukhanya komso, okuya kuba mhlophe ngokuba mhlophe, kude kube semini enkulu.” Mizekeliso 4:18. Inyathelo ngalinye lokholo nokuthobela liwusondeza ngakumbi umphefumlo ekuhlanganeni noKhanyiselo lwehlabathi, “akukho bumnyama kuye nakanye.” Imitha ekhanyayo yeLanga loBulungisa ikhanya phezu kwabakhonzi bakaThixo, ukuze kufuneke ukuba bona bayibonise imitha yaKhe. Njengoko iinkwenkwezi zisixelela ukuba kukho ukukhanya okukhulu emazulwini ezikhanyiswa zona bubuqaqawuli bako, ngokunjalo namaKristu kufuneka enze kubonakale ukuba kukho uThixo etroneni yeyunivesi osimilo saKhe sifanele ukudunyiswa nokulinganiswa. Izibabalo zikaMoya waKhe, ubunyulu nobungcwele besimilo saKhe, ziya kubonakalaliswa kumangqina aKhe.

UPawulos kwileta yakhe eya kwabaseKolose uveza iintsikelelo ezinikwa abantwana bakaThixo. Uthi: “Nathi asiphezi ukunithandazela nokunicelela, ukuze nizaliswe kukukwazi kakuhle ukuthanda kwakhe, ninokulumka nokuqonda konke okukokomoya; ukuze nihambe ngokuyifaneleyo iNkosi, nise kuko konke ukukholisa, nixakathe isiqhamo kuwo wonke umsebenzi olungileyo, nikhulela ekumazini uThixo; nisomelezwa ngokomelela konke, ngokokuqina kozuko lwakhe, nide nise kuko konke ukunyamezela, nokuzeka kade umsindo kunye novuyo.” Kolose 1:9-11.

Uphinda abhale ngomnqweno wakhe wokuba abazalwana base-Efese bangafikelela ekukuqondeni ukuphakama kwelungelo lobuKristu. Ubatyhilela, ngeyona ntetho inokuqondwa, amandla nokwazi okumangalisayo abanokuba nako njengoonyana neentombi zOsenyangweni. Kwakukokwabo “ukomelezwa ngamandla ngaye uMoya wakhe ngokusingisele emntwini ongaphakathi,” esithi, ukuze “nendele nisekelwe eluthandweni,” khon’ ukuze “nibe nako ukubuqiqa, nabo bonke abangcwele, ububanzi, nobude nobunzulu, nokuphakama kwalo, kwanokulwazi uthando lukaKristu oluncamise ukwazi.” Kanti ke umthandazo wompostile ufikelela encotsheni yelungelo xa ethandazela ukuba “niye nizala ngako konke ukuzala kukaThixo.” Efese 3:16-19.

Apha kutyhilwe ukuphakama kokonwatyiswa esingakufikelela ngokholo kwizithembiso zikaBawo wethu wasemazulwini, xa sizizalisekisa izidingo zaKhe. Ngokuhle kukaKristu, sinenyoba yokufikelela etroneni kaSomandla ongenasiphelo. “Lowo gxebe ungamchonganga owakhe uNyana, wesuka wamnikela ngenxa yethu sonke, angathini na ukuba angasibabali ngazo zonke ezo zinto, ndawonye naye?” Roma 8:32. UBawo wanikela ngoMoya waKhe ngaphandle komlinganiselo kuNyana waKhe, sinakho

ukuba nenxaxheba ekuzalisekeni kwawo. UYesu uthi, “Ukuba ke ngoko nina, ningendawo nje, niyakwazi ukubapha abantwana benu izipho ezilungileyo, wobeka phi na ke yena uYihlo wasemazulwini, ukugqithisela ukubapha uMoya Oyingcwele abo bamcelayo.” Luka 11:13. “Ukuba nithe nacela into ngegama lam, ndoyenza mna.” “Celani, niya kwamkela, ukuze uvuyo lwenu luzaliseke.” Yohane 14:14: 16:24.

Nangona ubomi bomKristu kufuneka bubonakele ngokuthobeka, akufuneki baziwe ngokubalusizi nokudakumba. Lilungelo lomntu wonke ukuba aphile ngendlela eya kwenza ukuba uThixo akholiswe aze amsikelele. Asiyiyo intando kaBawo wethu osemazulwini ukuba sisoloko siphantsi kwelifu lokugwetywa nobumnyama. Akukho nto ibonakala ikukuthobeka ekuhambeni intloko ijonge phantsi nentliziyo izaliswe ziingcinga zokuzidla. Singaya kuYesu sihlanjwe, sime phambi komthetho singenazintloni nakuzisola. “Ngoko ke, ngoku akukho kugwetywa kwabakuKristu Yesu; abangahambiyo ngokwenyama, abahamba ngokoMoya.” Roma 8:1.

NgoYesu, oonyana baka-Adam abawileyo baba “ngoonyana bakaThixo.” “Lowo ungcwalisayo, kwanabo bangcwaliswayo, baphuma kumnye bonke; ekungenxa yeli thuba angenazintloni ukubabiza ngokuthi ngabazalwana.” Hebhere 2:11. Ubomi bomKristu kufuneka bube bobokholo, uloyiso, novuyo kuThixo. “Konke okuzelweyo nguThixo kuyaleyisa ihlabathi; lulo ke olu uloyiso oluleyisayo ihlabathi, ukholo lwethu.” 1 Yohane 5:4. Wayenyanisile umkhonzi kaThixo uNehemiya xa athi: “Uvuyo lukaYehova ligwiba lenu.” Nehemiya 8:10. Uthi yena uPawulos: “Vuyani eNkosini amaxesha onke; ndiyaphinda ndithi, Vuyani.” “Hlalani nivuya. Thandazani ningayeki. Ezintweni zonke bulelani; kuba oko kukuthanda kukaThixo kuKristu Yesu ngani.” Filipi 4:4; 1 Tesalonika 5:16-18.

Zinjalo iziqhamo zenguquko nokungcwaliswa kweBhayibhile; kwaye kungenxa yokuba imithetho-siseko emikhulu ebekiweyo emthethweni kaThixo ayikhathalelwanga kakhulu lihlabathi lobuKristu le nto ezi ziqhamo zingakholisi kubakho. Yiyo le nto ubonakala kancinane kakhulu umsebenzi onzulu nohlala ukho woMoya kaThixo owawubonakala kwiimvuselelo zeminyaka yangaphambili.

Kungokujonga esithi siguqulwe. Kanti kuthi xa, loo miyalelo ingcwele athe uThixo ngayo wavulela abantu ukufezeka nobungcwele besimilo saKhe, ithe yatyeshelwa, zaza iingqondo zabantu zatsalelwa kwiimfundiso neengcinga zabantu, into ekhwankqisayo ethi ilandele, iba kukuhla kokuphila ngokoyika uThixo ebandleni. Uthi uYehova: “Ngokuba benze ububi obubini abantu bam: bandishiyile mna, thende lamanzi aphilileyo; bazimbele amaqula, amaqula aqhekekileyo, angagcini manzi.” Yeremiya 2:13.

“Hayi, uyolo lomntu ongahambiyo ngecebo labangendawo, ongemiyo endleleni yaboni, ongahlaliyo embuthweni yabagxeki! Yena unonelela umyalelo wakhe imini nobusuku: unjengomthi omiliselwe phezu kwemijelo yamanzi, onika isiqhamo sawo

ngexesha lawo, ogqabi lawo lingabuniyo, konke akwenzayo kophumelela.” Ndumiso 1:1-3. Kuphela xa umthetho kaThixo ubuyiselwe endaweni yawo efaneleyo ekunokuthi kubekho imvuselelo yokholo lwakuqala nokuhlonela uThixo phakathi kwabantu abazibiza ngegama laKhe. “Utsho uYehova ukuthi, Yimani ezindleleni, nikhangele, nibuze umendo ongunaphakade, ukuba yiyiphi na indlela yokulungileyo, nihambe ngayo; noyifumanela ukuphumla imiphefumlo yenu.” Yeremiya 6:16.

Isahluko 28—Ukugocwagocwa kwengxelo yobomi

“Ndabona,” utsho umprofeti uDaniyeli, “zada zamiswa iitrone, wahlala uNyangelemihla; isambatho sakhe simhlophe njengekhephu, neenwele zentloko yakhe zinjengoboya bezimvu obunyulu, itrone yakhe ingamalangatye, iivili zayo ngumlilo olenyayo. Kwaphuma umlambo womlilo phambi kwakhe, amawaka amawaka ayelungiselela kuye, nezigidi zezigidi bezimisa phambi kwakhe, abagwebi bahlala phantsi, iincwadi zavulwa.” Daniyeli 7:9, 10.

Wabekwa ngolo hlobo embonweni kamprofeti umhla omkhulu nowoyikekayo xa izimilo nobomi babantu babuza kudlula buhlolwa phambi koMgwebi womhlaba wonke, kwaye bonke abantu kuza kufuneka benikwe “ngokwemisebenzi yabo.” UNyangelemihla nguThixo uYise. Uthi umdumisi: “Kungekazalwa zintaba, ungekavelisi mhlaba, nazwe limiweyo, kususela kwaphakade kuse ephakadeni, wena unguThixo.” INdumiso 90:2. NguYe, iliso layo yonke indalo, nomthombo womthetho, oza kuhlala emgwebeni. Izithunywa ezingcwele zingabalungiseleli, namangqina, ngenani “ngamawaka alishumi aphindwe ngamawaka alishumi, namawaka amawaka,” zikho kule nkundla yamatyala inkulu.

“Ndabona . . . nanko kusiza, ngamafu ezulu, onjengoNyana woMntu,wafika kuNyangelemihla, wasondezwa phambi kwakhe. Wanikwa igunya igunya nobuhandiba, nobukumkani, ukuze zonke iintlanga, nezizwe, neelwimi, zimbuse; igunya lakhe ligunya elingunaphakade, elingapheliyo; ubukumkani bakhe bobungayi konakaliswa.” Daniyeli 7:13, 14. Ukuza kukaKristu okuchazwe apha asikuko ukuza kwaKhe kwesibini emhlabeni. Uza kuNyangelemihla ezulwini ukuba amkele ubungangamsha nobuqaqawuli nobukumkani, izinto eziza kunikwa ekupheleni komsebenzi wakhe engumthetheleli. Koku kuza, kungekuko ukuza kwaKhe kwesibini emhlabeni, okwakuxelwe kwangaphambili kwisiprofeto okwakuza kwenzeka ekupheleni kwama-2300 eentsuku ngowe-1844. Ekhatshwa ziingelosi zasezulwini, uMbingeleli wethu oMkhulu ungena kwingcwele kangcwele, aze apho avele phambi kukaThixo ukuba enze imisebenzi yolungiselelo lwaKhe lokugqibela ngenxa yomntu—ukwenza umsebenzi womgwebo wophengululo nokwenza ucamagushelo lwabo bonke ababonise ukufanelwa kokuhle kwalo.

Kwinkonzo yomfuziselo, kuphela ngabo beza phambi koThixo bezivuma benenguquko, nezithe izono zabo, ngegazi lomnikelo wesono, zadluliselwa engcweleni, abanesabelo enkonzweni yeMini yoCamagushelo. Ngoko ke, ngemini enkulu yocamagushelo lokugqibela nomgwebo wophengululo, amatyala ekuphela kwawo aqwalaselwayo ngalawo abantu abazibize ngoThixo. Umgwebo wabakhohlakeleyo umi wodwa, ungumsebenzi owahlukileyo, owenzeka ngexesha lamva. Ugwebo luqale ngendlu kaThixo. Ukuba ke luqala ngathi, “koba yintoni na ukuphela kwabo bangazivayo iindaba ezilungileyo?” 1 Petros 4:17.

Iincwadi zengxelo ezulwini, apho amagama nezenzo zabantu zibhalwe khona, ziza kukhokela kwizigqibo zomgwebo. Uthi umprofeti uDaniyeli: “Waqala umgwebo, zavulwa iincwadi.” Umtyhilelwa, echaza kwawona loo mboniso, wongeza, athi: “Kwavulwa nenye incwadi, eyeyobomi; bagwetywa abafileyo ngokubhaliweyo ezincwadini ezo, ngokwemisebenzi yabo.” IsiTyhilelo 20:12.

Incwadi yobomi inamagama abo bonke abakha bangena emsebenzini kaThixo. UYesu wathi kubafundi baKhe: “vuyelanikekanye okokuba amagama enu ebhaliwe emazulwini.” Luka 10:20. UPawulos uthetha ngabasebenzi kunye naye abathembekileyo, “abamagama abo abhaliweyo encwadini yobomi.” Filipu 4:3. UDaniyeli, elikhangele kude “ixesha lembandezelo elingazanga labakho elinjalo,” uthi abantu bakaThixo baya kuhlangulwa, “bonke abafunyenwe bebhaliwe encwadini.” Aze umbhali wesiTyhilelo athi, ngabo kuphela abaya kungena emzini kaThixo abamagama abo “[a]bhalwe encwadini yobomi yeMvana.” Daniyeli 12:1; IsiTyhilelo 21:27.

“Incwadi yokukhumbuza” ibhalwe phambi kukaThixo, apho kubhalwe izenzo ezilungileyo “zabo abamoyikayo uYehova, abacinga ngegama lakhe.” Malaki 3:16. Amazwi abo okholo, izenzo zabo zothando, zibhaliwe ezulwini. UNehemiya uthetha ngoku xa athi: “Ndikhumbule, Thixo wam, . . . musa ukuzicima iinceba zam, endizenzileyo endlwini kaThixo wam.” Nehemiya 13:14. Encwadini kaThixo yokukhumbuza zonke izenzo zobulungisa zikrolwe unaphakade. Apho, sonke isihendo esoyisiweyo, bonke ububi oboyisiweyo, lonke ilizwi lovelwano olunothando elithethiweyo, likrolwe ngokuthembeka. Sonke isenzo sokuzincama, bonke ubunzima nentlungu enyamezelweyo ngenxa kaKristu, ibhaliwe. Uthi umdumisi: “Ukuphalaphala kwam ukubhalile wena; yitha iinyembezi zam entsubeni yakho; azisencwadini yakho na?” INdumiso 56:8.

Ikwakho nengxelo yezono zabantu. “ngokuba izenzo zonke uThixo uya kuzizisa ekugwetyweni, izinto zonke ezifihlakeleyo, nokuba zilungile nokuba zimbi.” “Onke amazwi angewani abathe bawathetha abantu, baya kuphendula ngawo ngomhla womgwebo.” Uthi umMsindisi: “Ngawo amazwi akho uya kugwetyelwa, nangawo amazwi akho uya kugwetywa.” Intshumayeli 12:14; Mateyu 12:36, 37. Iinjongo ezifihlakeleyo nezizathu zikho kwingxelo engaphazamiyo; kuba uThixo “eya kuthi azikhanyise nokuzikhanyisa izinto ezifihlakeleyo zobumnyama, iwabonakalalise amacebo entliziyo.” 1 Korinte 4:5. “Yabona, kubhaliwe phambi kwam, . . . izenzo zenu ezigwenxa, nezenzo ezigwenxa zooyihlo kunye, utsho uYehova.” Isaya 65:6, 7.

Wonke umsebenzi womntu udlula ekuhlolweni phambi kukaThixo kwaye ubhaliwe ukuze uhlolelwe ukunyaniseka okanye ukunganyaniseki. Ecaleni kwegama ngalinye ezincwadini zezulu kufakwe, ngoqaphelo oluqinisekileyo, lonke ilizwi eligwenxa, sonke isenzo somona, wonke umsebenzi ongagqitywanga, sonke isono sasemfihlakalweni, nalo lonke unyhwalazo olwenziwe ngobuchule. Izilumkiso ebezithunyelwe lizulu okanye

ukuthethiswa okuye kwatyeshelwa, imizuzu echithwe ngelize, amathuba angaphuhliswanga, impembelelo eyenziweyo yokulungileyo okanye okubi, neziphumo ezikhulu zayo, konke kukroliwe yingelosi ethabatha ingxelo.

Umthetho kaThixo ungumlinganiselo [womgangatho] ekuza kuthi izimilo nobomi babantu bucikidwe ngawo emgwebeni. Ithi indoda esisilumko: "Yoyika uThixo, ugcine imithetho yakhe, ngokuba indawo leyo yimfanelo yoluntu lonke. Ngokuba izenzo zonke uThixo uya kuzizisa ekugwetyweni." Intshumayeli 12:13, 14. Umpostile uYakobi ucebisa abazalwana bakhe, ngelithi: "Yithini ukuthetha, yithini ukwenza, nenze njengabaza kugwetywa ngomthetho wenkululeko." Yakobi 2:12

Abo basemgwebeni "kuthiwe bafanele" baya kuba nesabelo eluvukweni lwamalungisa. UYesu wathi: "Ke bona abo kuthiwe bafanele ukufika kwelo phakade, nakukuvuka kwabafileyo, . . . kananjalo bangoonyana bakaThixo, bengabovuko njalo." Luka 20:35, 36. Uphinda kwakhona axele ukuba "abo benza izinto ezilungileyo" baza kuza "eluvukweni lobomi." Yohane 5:29. "Amalungisa afileyo awayi kuvuka kude kube semva komgwebo ekuya kuthi kuwo akufanele "ukuvukela ebomini." Kungoko engayi kubakho ubuqu enkundleni xa iingxelo zawo zihlolwa kugqitywa ngamatyala awo.

UYesu uza kubonakala engummeli wabo, ukuba abongoze ngenxa yabo phambi kukaThixo. "Ukuba kukho othe wona, sinoMthetheleli kuye uYise, uYesu Kristu ilungisa." 1 Yohane 2:1. "Kuba uKristu akangenanga kweyona ngcwele inokwenziwa ngezandla, engumfuziselo weyenyaniso; ungene kuwo amazulu ngokwawo, ukuba abonakale ngoku ebusweni bukaThixo ngenxa yethu." "Ngoko unako nokubasindisa kanye abo bezayo ngaye kuThixo, ehlala ehleli nje ukuba abathethelele." Hebhere 9:24; 7:25.

Zithi xa zivulwa iincwadi zengxelo emgwebeni, ubomi babo bonke abakha bakholwa kuYesu buvele phambi kukaThixo. Kuqalela kwabo babephila phezu komhlaba, uMthetheleli wethu ubeka amatyala ngokulandelelana kwezizukulwana, aphele ngesiphilayo. Igama ngalinye liyakhankanywa, lonke ityala liphengululwe ngokucokisekileyo. Amagama ayamkelwa, amagama ayaliwa. Xa bekho abanezono ezisekwiincwadi zengxelo, zingaguqukelwanga, zingaxolelwanga, amagama abo aya kucinywa encwadini yobomi, zize iingxelo zezenzo zabo ezihle zicinywe encwadini kaThixo yokukhumbuza. UYehova wathi kuMoses: "Ubani osukuba onile kum, ndiya kucima yena encwadini yam." Eksodus 32:33. Athi yena umprofeti uHezekile: "Khona ekubuyeni kwelungisa ebulungiseni balo, . . . yonke imisebenzi yalo yobulungisa elayenzayo ayiyi kukhunjulwa." Hezekile 18:24.

Bonke abaguquka ngokwenene esonweni, bathi ngokholo babanga igazi likaKristu njengombingelelo wocamagushelo lwabo, bazuza ukuxolelwa okubhalwe ecaleni kwamagama abo ezincwadini zasezulwini; njengokuba baye banesabelo kubulungisa bukaKristu, zaza izimilo zabo zafunyanwa zihambelana nomthetho kaThixo, izono zabo

ziya kucinywa, baze babalelwe ekuthini babufanele ubomi obungunaphakade. UYehova uthi, ngomprofeti uIsaya: “Mna ndinguye ocima izikreqo zakho ngenxa yam, ndingazikhumbuli izono zakho.” Isaya 43:25. Uthi uYesu: “Lowo weyisayo uya kuthiwa wambu ngeengubo ezimhlophe. Andisayi kulicima igama lakhe encwadini yobomi; ndiya kulivuma igama lakhe emehlweni kaBawo, naphambi kwezithunywa zakhe.” “Wonke umntu ngoko oya kundivuma phambi kwabantu, ndiya kumvuma nam phambi koBawo osemazulwini. Osukuba ke eya kundikhanyela phambi kwabantu, ndiya kumkhanyela nam phambi koBawo osemazulwini.” IsiTyhilelo 3:5; Mateyu 10:32, 33.

Owona mdla unzulu kakhulu obonakalaliswa phakathi kwabantu kwizigqibo zeenkundla zasemhlabeni uyinto encinane kakhulu xa uthelekiswa nalowo obonakala kwiinkundla zasezulwini xa amagama asezincwadini zobomi ebizwa ukuba ahlolwe phambi koMgwebi womhlaba wonke. UMthetheleli ongcwele ubeka isicengo sokuba bonke aboyisileyo ngokukholwa kwigazi laKhe baxolelwe izikreqo zabo, ukuze babuyiselwe kwikhaya labo iEden, bathwaliswe izithsaba njengeendlamafa kunye naYe “kolwangaphambili ulawulo.” Mika 4:8. USathana, kumalinge akhe okukhohlisa nokuhenda uhlanga lwethu, wacinga ukuthintela icebo lezulu ngokudalwa komntu; kodwa uKristu ngoku ucela ukuba abantu baKhe, banganeli ukunikwa uxolelo nokugwetyelwa nje kuphela, luzele luphelele, kodwa isabelo sobuqaqawuli baKhe nesihlalo phezu kwetrone yaKhe.

Ngeli xesha uYesu ebongozela abantu baKhe ngobabalo lwaKhe, uSathana uyabamangalela phambi kukaThixo njengabagqithi bomthetho. Umkhohlisi omkhulu uzame ukubenza babenentandabuzo, ukubenza balahlekwe kukumthemba uThixo, bazahlule kuthando lwaKhe, nokuba bawaphule umthetho waKhe. Ngoku, walatha kwingxelo yobomi babo, kwiziphako zesimilo, ukungafani noKristu, nto leyo engamzukisanga uMhlanguli wabo, nakuzo zonke izono awathi wabalinga ngazo ukuba bazenze, aze athi, ngenxa yako konke oku, ababange njengabangabakhe.

UYesu akazikhuseli izono zabo, kodwa ubonisa ukuzohlwaya nokholo lwabo, aze, ebanga ukuxolelwa kwabo, aphakamise izandla zaKhe ezinamanxeba phambi kukaYise nezithunywa ezingcwele, athi, Ndibazi ngamagama. Ndiwakrolile ezintendeni zezandla zam. “Imibingelelo kaThixo ngumoya owaphukileyo, intliziyo etyumkileyo, Thixo, akuyi kuyidela.” INdumiso 51:17. Kummangaleli wabantu bakaThixo, uthi: “UYehova makakukhalimele, Sathana; akukhalimele uYehova oyinyulileyo iYerusalem; lo akasikhuni esirholwe emlilweni na?” Zekariya 3:2. UKristu uya kubambesa abaKhe abathembekileyo ngobaKhe ubulungisa, ukuze abamise kuYise “[be]libandla elingenabala, elingenamibimbi, nanye into enjalo.” Efese 5:27. Amagama abo ebhaliwe encwadini yobomi, kwaye ngawo kubhaliwe kwathiwa: “Baya kuhamba nam benezimhlophe; ngokuba bafanelekile.” IsiTyhilelo 3:4.

Ngoko ke, kuya kuqondwa ukuphelela kokuzaliseka kwesithembiso somnqophiso omtsha: “Ndiya kubuxolela ubugwenxa babo, ndingabi sasikhumbula isono sabo.” “Ngaloo mihla nangelo xesha, utsho uYehova, buya kufunwa ubugwenxa bukaIsrayeli, bungabikho; nezono zikaYuda zingafumaneki.” Yeremiya 31:34; 50:20. “Ngaloo mini isithole sikaYehova siya kuba yinto enobukhazikhazi enobuqaqawuli, isiqhamo selizwe sibe yingangamsha nesihombo kwabasindileyo bakwaIsrayeli. Wothi oshiyekileyo eZiyon, noseleyo eYerusalem, kuthiwe ungcwele, bonke ababhalelwe ebomini eYerusalem.” Isaya 4:2, 3.

Umsebenzi womgwebo wophengululo nokucinywa kwezono kufuneka ugqitywe ngaphambi kokufika kwesibini kweNkosi. Njengoko abafileyo beza kugwetywa ngokwezinto ezibhalwe ezincwadini, azikwazi ukuba izono zabantu zingacinywa kude kube semva komgwebo apho amatyala abo kufuneka ephengululwe khona. Yena umpostile uPetros ukuxela ngokucacileyo ukuba, izono zabakholwayo ziya kucinywa kwakuba “[kufike] amathuba okuphumza, evela ebusweni beNkosi; ithume uYesu Kristu.” IZenzo 3:19, 20. Xa umgwebo wophengululo uphela, uKristu uya kuza, ube umvuzo waKhe unaye ukuba anike wonke umntu njengoko umsebenzi wakhe uya kuba unjalo.

Kwinkonzo yomfuziselo, umbingeleli omkhulu, akuba elwenzile ucamagushelo ngenxa kaIsrayeli, wayephuma alisikelele ibandla. Ngoko ke, uKristu, ekupheleni komsebenzi waKhe njengomthetheleli, uya kubonakala, “ngaphandle kwesono . . . ezisa usindiso” (Hebhere 9:28), ukuba asikelele abantu baKhe abalindileyo ngobomi obungunaphakade. Njengokuba umbingeleli, ekuzisuseni izono engcweleni, wayezivuma phezu kwentloko yebhokhwe uAzazele, ngokunjalo uKristu uya kuzibeka zonke izono phezu kukaSathana, imbangi nomkhuthazi wesono. Ibhokhwe uAzazele, eyayithwele izono zikaIsrayeli, yayithunyelwa kude “apho kungahlali mntu khona” (Eyonqulo 16:22, IBHAYIBHILE); ngoko, uSathana, ethwele ityala lazo zonke izono awenza ukuba abantu bakaThixo bazenze,uyakugcinwaiminyakaeliwaka emhlabeni,oyakuba usenyanyeni, ungenabemi, aze ekugqibeleni afumane isohlwayo esipheleleyo sesono emililweni eya kutshabalalisa bonke abakhohlakeleyo. Ngaloo ndlela, icebo elikhulu losindiso liya kuba lifikelele ekufezekisweni, ekuncothulweni kokugqibela kwesono nokuhlangulwa kwabo bonke abo baba nentumekelelo yokubushiya ububi.

Ngexesha elimisiweyo lomgwebo—ekupheleni kwama-2300 eentsuku, ngowe-1844,--waqala umsebenzi wophengululo nokucinywa kwezono. Bonke abaka balibiza igama likaKristu kufuneka bedlule kuphengululo olungqongqo. Bonke abaphililileyo nabafileyo baza kugwetywa “ngokubhaliweyo ezincwadini ezo, ngokwemisebenzi yabo.”

Izono, ekungakhange kuguqukwe kuzo zize zishiywe, azisayi kuxolelwa zingasayi kucinywa ezincwadini zengxelo, kodwa ziya kuma zibe bubungqina ukuchasa umoni ngemini kaThixo. Usenokuba wazenza izenzo zakhe ezibi kukhanya emini okanye

ebumnyameni bobusuku; kodwa zavulwa zabonakalaliswa phambi kwaLowo esinento yokwenza naYe. Iingelosi zikaThixo zasibona isono ngasinye zasibhala kwingxelo engaphazamiyo. Isono sisenokufihlwa, sikhanyelwe, sigqunywe kutata, kumama, emfazini, ebantwaneni, nakumaqabane; akakho ngaphandle kwabo banetyala basenzayo abanokondla nokokugqibela ukukrokra ngobubi; kodwa siyatyhilwa phambi kwezazi zasezulwini. Ubumnyama bobona busuku bumnyama, imfihlo kubo bonke ubuchule benkohliso, abanele ukugquma nokuba yingcinga enye ekwaziweni ngonguNaphakade. UThixo unengxelo ethe ngqo yayo yonke ingxelo engalunganga nako konke ukwenza okukhohlakeleyo. Akakhohliswa yimbonakalo yokumoyika. Akenzi mpazamo ekuqikeleleni kwaKhe isimilo. Abantu bangakhohliswa ngabo bakhohlakeleyo entliziyweni, kodwa uThixo ugqobhoza kuko konke ukuzifihla afunde ubomi obungaphakathi.

Ukundiliseka kwaloo ngcamango! Imihla ngemihla, idlula isiya kunaphakade, ithwele umthwalo weengxelo zeencwadi zezulu. Amazwi athethwayo, izenzo ezakha zenziwa, azisayi kuze zikhunjulwe. Iingelosi zizibhalile, ezilungileyo nezimbi. Umoyisi olelona gorha linamandla emhlabeni akakwazi ukukhumbula ingxelo yemini nganye. Izenzo zethu, amazwi ethu, nezona njongo ziyimfihlo ngaphakathi kwethu, zonke zinobunzima bazo ekwenzeni isigqibo ngesiphelo sethu, ngokuhle okanye okanye ngokubi. Nangona zisenokuba zilibalekile kuthi, zobazibuthwele ubungqina bazo bokugwebela okanye ukugweba.

Njengoko iimpawu zembonakalo zivezwa ngokucace kakhulu kubuso bento azoba kuyo umzobi, sinjalo isimilo ukubekwa kwaso ezincwadini zaphezulu. Kanti ke, ayincinane nje inkathalo ebonakala iviwa ngezo ngxelo ekuza kuhlanganwa nazo zizidalwa zasezulwini! Ukuba ikhuselo elahlula ilizwe elibonakalayo kwelingabonakaliyo belingasuswa, baze abantwana babantu babone ingelosi ethabatha ingxelo yegama ngalinye nesenzo ngasinye, ekufuneka kuhlangenwe nazo emgwebeni, mangaphi amazwi athethiweyo abenokuhlala engathethwanga, zingaphi izenzo ebekunokuhlalwa zingenziwanga!

Emgwebeni, ukusetyenziswa kwayo yonke italente kuza kuhlolisiswa. Siyisebenzise njani inkunzi ebesiyibolekwe liZulu? Ingaba iNkosi ekufikeni kwayo ingakufumana okwayo kunenzala? Ingaba siwaphuhlisile amandla agciniswe thina, ngesandla nentliziyo nengqondo, ekuzukiseni uThixo nokusikelela ihlabathi? Silisebenzise njani ixesha, usiba, ilizwi, imali yethu, impembelelo yethu? Simenzele ntoni uKristu ngokukhanya nenyaniso asinike zona ukuba silumkise abantu baye elusindisweni? Akukho xabiso layanyiswe ekuzibizeni nje ngokukholwa kuKristu; kuphela luthando olubonisiwa ngemisebenzi olubalwa ukuba luyinyaniso. Kanti ke, luthando kuphela oluthi, ngokokubona kweZulu, lwenze ukuba nasiphi isenzo sibe nexabiso. Nokuba yintoni eyenziwa ngothando, nokuba ibonakala incinane ngokuqikelela kwabantu, iyamkeleka ivuzwe nguThixo.

Umona ofihlakeleyo wabantu uyatyhilwa ezincwadini zezulu. Kukho ingxelo yemisebenzi engazalisekiswanga kubazalwana babo, yokulibala amabango oMsindisi. Apho, baya kubona indlela abebesoloko benika ngayo uSathana ixesha, ingcinga, namandla, izinto ezizezikaKristu. Ilusizi ingxelo eziswa zizithunywa ezulwini. Abantu abanobuchopho, abazibiza ngokuba bangabalandeli bakaKrisu, bathabathekile ekuzuzeni ubutyebi behlabathiokanyeekonwabeleniiziyolozomhlaba.Imali,ixesha, namandla ancanyelwa nokuziyekela; kodwa ambalwa amathuba anikelwe ekuthandazeni, ekuphengululeni iziBhalo, ekuthotyweni komphefumlo nokuvunywa kwesono.

USathana uveza amacebo angenakubalwa okuxakekisa iingqondo zethu, ukuze zingahlali kumsebenzi kanye ebesimele ukuba siqhelana nawo kakhulu. Umkhohlisi omkhulu uzithiyile iinyaniso ezinkulu ezityhila umnikelo ocamagushelayo nomthetheleli onamandla onke. Uyazi ukuba kuye yonke into ixhomekeke ekuyijikeni ingqondo isuke kuYesu nakwinyaniso yaKhe.

Abo banga banganesabelo kokuhle kokuthethelela koMsindisi kufuneka bangavumeli nto ukuba iphazamisane nomsebenzi wabo wokufezekisa ubungcwele babo ekoyikeni uThixo. Iiyure ezixabisekileyo, kunokuba zinikelwe eziyolweni, ekuqhayiseni, okanye ekufuneni inzuzo, zimele ukunikelwa ekufundeni ilizwi lenyaniso ngenzondelelo, nomthandazo. Isifundo sengcwele nomgwebo wophengululo kufuneka siqondwe ngokucacileyo ngabantu bakaThixo. Bonke badinga ukuzazela ngokwabo ngendawo akuyo nomsebenzi woMbingeleli wabo omKhulu. Kungenjalo abayi kukwazi ukusebenzisa ukholo olufunekayo neli xesha okanye babe kwindawo uThixo ayilungiselele ukuba babe kuyo. Umntu ngamnye unomphemfulo ekufuneka ewusindisile okanye umlahleke. Elowo unetyala elimlindeleyo phambi kwenkundla kaThixo. Elowo kufuneka ejongene nomGwebi ubuso ngobuso. Kubalulekile kakhulu, ke ngoko, ukuba yonke ingqondo ithi rhoqo ukucamngca umbono owoyikekayo xa ukugweba kuya kuhlala, iincwadi zivulwe, xa, kunye noDaniyeli, wonke ubani eya kuma kwiqashiso lakhe, ekupheleni kwemihla.

Bonke abakwamkelayo ukukhanya kwezi ndawo kuza kufuneka bathwale ubungqina beenyaniso ezinkulu uThixo abanike zona. Ingcwele yasezulwini lelona ziko lomsebenzi kaKristu ngenxa yabantu. Inento yokwenza nawo wonke umphefumlo ophilayo phezu komhlaba. Ityhila icebo lohlangulo, isiziza ezantsi ekupheleni kanye kwexesha ityhile umba woloyiso kumlo phakathi kobulungisa nesono. Kubaluleke kakhulu ukuba bonke baziphengulule ngenzondelelo ngenzondelelo ezi ndawo baze bakwazi ukuphendula kuye wonke obuzayo isizathu sethemba abanalo ngaphakathi kwabo.

Ukuthethelela kukaKristu ngenxa yomntu engcweleni engasentla kuyinto efunekayo kwicebo losindiso njengoko ukufa kwaKhe kwawuqala loo msebenzi, awathi, emva kokuvuka kwaKhe, wenyuka ukuba awugqibe ezulwini. Kufuneka ngokholo singene

ngaphaya kwekhuselo, “apho umanduleli wethu wangena khona ngenxa yethu.” Hebhere 6:20. Apho, ukukhanya okusuka emnqamlezweni waseKalvari kuyabonakala. Kunokubakho inzuzo ecace kakhulu ebonakalayo ngaphakathi kwiimfihlakalo zokuhlangulwa. Usindiso lomntu lufezwe ngexabiso elingenamlinganiselo ezulwini; umbingelelo owenziweyo ulingana nokona kubanzi okufunwa ngumthetho kaThixo owaphuliweyo. UYesu uvule indlela eya etroneni kaBawo, kwaye, ngokuthethelela kwaKhe ulangazelelo olunenzondelelo lwabo bonke abeza kuYe ngokholo, lunako ukubekwa phambi koThixo.

“Osigubungelayo isono sakhe akayi kuba nampumelelo; ke yena osivumayo, asishiye, uya kufumana inceba.” IMizekeliso 28:13. Ukuba abo bazifihlayo bazithethelele iziphoso zabo bebengabona indlela uSathana avuya ngayo ngenxa yabo, nendlela achukusha ngayo uKristu nezithunywa zaKhe ezingcwele ngenxa yekhondo labo, bebeya kukhawuleza ukuzivuma izono zabo bazishiye. Ngenxa yeziphako zesimilo, uSathana usebenzela ukuzuza ulawulo lwayo yonke ingqondo, kwaye uyazi ukuba, ukuba ezi ziphako zithi zondliwe, uya kuphumelela. Ngoko ke, uzama rhoqo ukukhohlisa abalandeli bakaKristu ngobuciko bakhe obubulalayo, aziyo ukuba abanako ukuboyisa. Kanti ke, uYesu ubongoza ngenxa yezandla zaKhe ezinamanxeba, umzimba wakhe owaphulwayo; aze athi kubo bonke abanga bangamlandela: “Ubabalo lwam lukwanele.” 2 Korinte 12:9. “Thabathani idyokhwe yam niyithwale, nifunde kum; ngokuba ndinobulali, ndithobekile ngentliziyo, noyifumanela ukuphumla imiphefumlo yenu. Kuba idyokhwe yam imnandi, nomthwalo wam ulula.” Mateyu 11:29, 30. Makungabikho bani, ke ngoko, ozithabatha iziphako zakhe njengezinganyangekiyo. UThixo uya kunika ukholo nobabalo ukuba zoyiswe.

Siphila ngoku kwiminienkuluyocamagusho. Kwinkonzo yemifuziselo, ngexesha umbingeleli omkhulu wayesenza ucamagushelo ngenxa kaIsrayeli, bonke kwakufuneka bazithuthumbise imiphefumlo yabo ngokuguquka esonweni nokuzithobela phantsi phambi kukaYehova, hleze banqanyulwe phakathi kwabantu. Ngokunjalo, bonke abanga amagama abo angagcinwa encwadini yobomi ngoku, kule mihla imbalwa ishiyekileyo yenceba yabo, kufuneka bayithuthumbise imiphefumlo yabo phambi kukaThixo ngobuhlungu ngenxa yesono nenguquko enyanisileyo. Kufuneka kubekho uphengululo lwentliziyo olunzulu noluthembekileyo. Umoya olula, nowokudlala ekungenwa kuwo ngabaninzi abazibiza ngobuba bangamaKristu kufuneka kwahlukwanwe nawo. Eli dabi linenzondelelo phambi kwabo bonke abanga bangoyisa imikhwa emibi ezama ukulawula. Umsebenzi wokulungiselela ngumsebenzi womntu ngamnye. Asisindiswa ngamaqela. Ubunyulu nokuzinikela komnye akusokuze kususe imfuno yoku kuhle komnye. Nangona zonke izizwe ziza kudlula emgwebeni phambi kukaThixo, Yena [uThixo] uza kuhlola ityala lomntu ngamnye ngokuqaphela okusondeleyo nokuphengululayo ngokungathi akakho omnye umntu phezu komhlaba. Wonke ubani kufuneka ecikidiwe aze afunyanwe engenabala okanye umbimbi okanye nanye into enjalo.

Iyoyikeka imiboniso ehlangene nokuvalwa komsebenzi wocamagushelo. Kukhulu okwenza umdla okwenzekayo apho. Umgwebo ngoku ungena phakathi engcweleni ephezulu. Kuyiminyaka emininzi lo msebenzi uqhuba. Kungekudala—akakho owaziyo ukuba kangakanani—uza kudlulela kumatyala abaphilileyo. Phambi kukaThixo owoyikekayo, ubomi bethu buza kuhlolwa. Ngeli xesha, ngaphezu kwawo onke, kufanele ukuba wonke umphefumlo uthobele isiyalo soMsindisi: “Musani ukulala, thandazani. Kuba anilazi ukuba linini ixesha elo.” Marko 13:33. “Ukuba ngoko akuthanga ulinde, ndokufikela njengesela; akusayi kulazi ilixa endokufikela ngalo.” IsiTyhilelo 3:3.

Wawusithi xa uphela umsebenzi womgwebo wophengululo, libe ikamva labo bonke ligqityiwe, ngobomi okanye ngokufa. Inceba iphele kancinane nje ngaphambi kokuba iNkosi ize ngamafu ezulu. UKristu, kwisiTyhilelo, ekhangele phambili kwelo xesha, wenza isaziso, esithi: “Lowo ungalungisiyo, makaselehlala engalungisi; lowo uyinyhukunyhuku, makaselehlala eyinyhukunyhuku, nolilungisa makaselehlala elungisa; nongcwele makaselehlala ezingcwalisile. Yabona, ndiyeza kamsinya; umvuzo wam unam, ukuba ndivuze elowo njengoko umsebenzi wakhe uya kuba njalo.” IsiTyhilelo 22:11, 12.

Amalungisa nabakhohlakeleyo baseza kuphila phezu komhlaba bekwimo yabo enokufa—abantu baza kutyala, bakhe, badle basele, bonke bengaqondi ukuba isigqibo sokugqibela esingenakube sirhoxiswe sesivakalisiwe engcweleni phezulu. Phambi koNogumbe, emva kokuba uNowa engenile emkhombeni, uThixo wamvalela ngaphakathi ebavalela ngaphandle abangamoyikiyo uThixo; kodwa kwaba ziintsuku ezisixhenxe bengazi ukuba intshabalalo yabo yayisele imisiwe, beqhubeka bengakhathali, nobomi babo bokuthanda iziyolo, behlekisa ngazo izilumkiso zomgwebo owawukufuphi. “Koba njalo,” utsho uMsindisi, “nokufika koNyana woMntu.” Mateyu 24:39. Ngokuzolileyo, ngokungaqaphelekiyo njengesela ezinzulwini zobusuku, iya kuza iyure yokugqibela ephawula ukumiswa kwazo zonke iziphelo zomntu, ukurhoxiswa kokugqibela kwesipho senceba kubantu abanetyala.

“Lindani ngoko, . . . hleze afike ngebhaqo, anifumane nilele.” Marko 13:35, 36. Inomngcipheko imeko yabo abathi, ngokudinwa kukulinda kwabo, bajika baya kwizinto ezinomtsalane zehlabathi. Ngeli xesha indoda yeshishini iqwalasele ekusukeleni inzuzo, ngeli xesha othanda iziyolo efuna ukuzeyelisa kuzo, ngeli xesha intwazana ethanda ezeli xesha iimpahla ilungisa amakhazikhazi ayo—kusenokuba yiyure uMgwebi womhlaba wonke aza kuvakalisa isigwebo: “Wena ulinganisiwe esikalini, wafunyanwa ulula.” Daniyeli 5:27.

Isahluko 29—Imvelaphi yobubi

Kwiingqondo ezininzi. imvelaphi yesono nesizathu sobukho baso ziyintsusa yokudideka okukhulu. Zibona umsebenzi wobubi, neziphumo zawo ezoyikekayo zosizi nokuxhwaleka, zize zibuze ukuba konke oku kubakho njani phantsi kobungangamsha baLowo ungenamda ngobulumko, ngamandla, nangothando. Kukho imfihlakalo apha ezingakwaziyo ukufumana inkcazelo ngayo. Kuthi ke, ekungaqinisekini nakwintandabuzo yazo, zingaziboni neenyaniso ezityhilwe ngokucacileyo elizwini likaThixo nezifunekayo elusindisweni. Bakho abo abathi, ekufuneni kwabo ukuqonda ngobukho besono, bazama ukuphanda koko uThixo angazanga wakutyhila; kungoko bathi bangasifumani isisombululo seenzima zabo; baze bathi, beqhutywa yimeko yokuthandabuza nochuku, bakusebenzise oku njengonobangela wokuba bangawamkeli amazwi kaMoya Oyingcwele. Abanye, phofu, basilela ekuqondeni ngokwanelisayo ingxaki enkulu yobubi, ngenxa yokuba, isithethe nokuchazwa gwenxa kuyisithelisile imfundiso yeBhayibhile engesimilo sikaThixo, imo yolawulo lwaKhe, nemithetho-siseko yendlela asebenza ngayo nesono.

Akukho kukwazi ukuyichaza imvelaphi yesono, ukuze kube nokunikwa isizathu sobukho baso. Sekunjalo, kukho okunokuqondwa ngale mvelaphi kunye nesiphelo saso isono okwenza kubonakale ngokupheleleyo ubulungisa kunye nobubele bukaThixo ekujonganeni kwaKhe nobubi. Akukho okufundiswe ngokucace kakhulu esiBhalweni ngaphezu kokuba, uThixo asinguYe, nangayiphi indlela, unobangela wokungena kwesono; nokuba akazange wenza unothanda wokurhoxisa inceba yezulu, kungazange kubekho nto isilelayo kulawulo lwaKhe olungcwele eyayingenza ukuba kubekho uvukelo. Isono sivele sangena dlwabhabha phakathi, kungekho sizathu sinokunikwa ngobukho baso. Siyimfihlakalo, asinakumelwa bani; ukusithethelela kukusikhusela. Ukuba bekungafunyanwa indlela yokusithethelela, okanye ukuvezwa konobangela wobukho baso, besingayeka ukuba sisono. Inkcazo yethu ekuphela kwayo esinayo yesono yileyo inikiweyo elizwini likaThixo; “sikukwaphulwa komthetho;” sikukusebenza komthetho-siseko olwa nomthetho omkhulu wothando osisiseko solawulo lwezulu.

Ngaphambi kokungena kobubi, kwakukho uxolo novuyo kuyo yonke indalo [iyunivesi]. Konke kwakugqibelele kuhambelana nentando yoMdali. Uthando lukaThixo lwalongamile, uthando lomnye nomnye lungakhethi cala. UKristu, uLizwi, Okuphela kOzelweyo nguThixo, wayemnye noYise,--bebanye ngendalo, ngesimilo, nangenjongo,--ikuphela komntu kuyo yonke iyunivesi onokungena emagquguleni nakwiinjongo zikaThixo. NgoKristu, uYise wenza indalo yazo zonke izidalwa zasemazulwini. “Ngokuba zadalelwa kuye zonke izinto, ezisemazulwini, . . . nokuba ziitrone, nokuba zibubukhosi, nokuba zizilawuli, nokuba ngamagunya” (Kolose 1:16); zaza kuKristu, ngokulinganayo nakuYise, zonke zanika imbeko.

Umthetho wothando, usisiseko solawulo lukaThixo, ulonwabo lwazo zonke izidalwa lwaluxhomekeke ekuvumelaneni ngokugqibeleleyo kwazo nemithetho-siseko emikhulu yobulungisa bawo. UThixo ulangazelela ukuba, kuzo zonke izidalwa zaKhe, azuze inkonzo yothando—intlonipho ephuma ekuxatyisweni kwesimilo saKhe ngokusezingqondweni. Akonwatyiswa kukuthotyelwa okunyanzelweyo, ngenxa yoko, zonke izidalwa zaKhe uzinike inkululeko yokuba zithande, khon' ukuze zimnike inkonzo ngokuzithanda kwazo.

Kukho ke owakhetha ukuyigqwetha le nkululeko. Isono saphuma kuye, owathi, engowesibini ukusuka kuKristu, wanikwa eyona ntlonipho inkulu nguThixo, waza wangoyena wongamileyo ngamandla nozuko phakathi kwezidalwa zezulu. Ngaphambi kokuwa kwakhe, uKhwezi wayeyintloko kwiikerubhi ezigqubuthelayo, engcwele, engangcolanga konke. "Itsho iNkosi uYehova ukuthi, Wena lutywino lwesakhiwo esilinganiselweyo kakuhle, uzeleyo bubulumko, umhle kwaphela. Ube use-Eden emyezweni kaThixo; onke amatye anqabileyo abe esisigubungelo sakho. . . . Waye uyikerubhi ethanjisiweyo, egqubuthelayo; ndakwenza ke, waba sentabeni engcwele kaThixo, wahambahamba phakathi kwamatye anomlilo. Wagqibelela ngeendlela zakho kususela kwimini yokudalwa kwakho, kwada kwafumaneka ubugqwetha kuwe." Hezekile 28:12-15.

Ukhwezi ngewahlala eluthandweni lukaThixo, eyintandane ehlonitshwa yiyo yonke imikhosi yeengelosi, esebenzisa amandla wakhe anendili ukusikelela abanye nokuzukisa uMenzi wakhe. Endaweni yoko, uthi umprofethi, "Intliziyo yakho iphakamile ngenxa yobuhle bakho, ubonakalisile ubulumko bakho kunye nokubengezela kwakho." Indima 17. Kancinane kancinane, uKhwezi waziyekela kumnqweno wokuziphakamisa. "Wayenza intliziyo yakho yanjengentliziyo yoThixo" "Wathi, [Ndiya kuyinyusa] itrone yam ibe ngaphezu kweenkwenkwezi zikaThixo: ndihlale entabeni yentlanganiso, . . . Ndiya kunyuka ngaphezu kweziganga zamafu, ndizifanise nOsenyangweni." Indima 6; Isaya 14:13, 14. Endaweni yokuzama ukuba uThixo ongame ekuthandweni nasekuthotyelweni zizidalwa zaKhe, yaba ngumzamo kaKhwezi ukuba azuze inkonzo nentlonipho yazo eza kuye. Wathi ngokunqwenela imbeko eyabekwa nguBawo ongenamda phezu koNyana waKhe, le nkosi yeengelosi yaxunela kwigunya ekwakulilungelo likaKristu kuphela ukuba nalo.

Izulu lonke lalikonwabele ukubonisa ubuqaqawuli boMdali nokwenza indumiso kuYe. Kwathi ngoku uThixo ezukiswa ngolo hlobo, kwaye kuluxolo nolonwabo. Kwaya kwabakho izwana eliyilozayo eyaphazamisa ucwangco lwezulu. Umsebenzi nokuphakanyiswa komna, ngokuchasene necebo loMdali, kwavusa ukulindeleka kokubi kwiingqondo obabongamile kuzo ubuqaqawuli bukaThixo. Amaqumrhu asezulwini abonisana noKhwezi. UNyana kaThixo wabeka phambi kwakhe ubukhulu, ukulunga, nobulungisa boMdali, nobungcwele, nokungaguquki kwendalo yomthetho waKhe.

UThixo ngokwaKhe wayemisele ucwangco lwezulu; kwaye ngokusuka kulo, uKhwezi wayeza kuba akamhloneli uMenzi wakhe, abe uzisa intshabalalo phezu kwakhe. Eso silumkiso, sinikwa ngothando nenceba ezingenamda, sanela ukuvusa umoya wokulwa. UKhwezi wavumela umona wakhe ngakuKristu ukuba umoyise, kwaza kwaba kukhona azimiselayo.

Ikratshi, ngobakhe ubuqaqawuli londla ulangazelelo lokuba abe phezulu. Amawonga awayewanikiwe uKhwezi awazange abonwe njengesipho sikaThixo, aza akenza ukuba abe nombulelo kuMdali. Wazigwagwisa ngokubengezela nokuphakama kwakhe, waza waxunela ukuba alingane noThixo. Wayethandwa enikwa imbeko ngumkhosi wasezulwini. Iingelosi zazikonwabela ukwenza imiyalelo yakhe, kwaye wayambathiswe ngobulumko nobuqaqawuli ngaphezu kwazo zonke. Kanti ke, uNyana kaThixo wayeyiNgangalala yezulu eyamkelweyo, emnye ngamandla negunya noYise. Kuwo onke amagqugula kaThixo, uKristu wayenenxaxheba, lo gama uKhwezi wayengavunyelwa ukuba angene kwiinjongo zezulu. “Kutheni?”Yabuza le ngelosi iligorha, “le nto uKristu enobukhulu? Kutheni le nto enikwa imbeko engaphezu kwekaKhwezi?”

Eshiya indawo yakhe ekufuphi phambi kukaThixo, uKhwezi waphuma waya kuhlwayela umoya wokunganeliseki phakathi kweengelosi. Esebenza ngemfihlakalo emangalisayo, ethabatha ixesha eyifihla eyona njongo yakhe phantsi kwembonakalo yokunika uThixo imbeko, waphumelela ukuvusa ukunganeliseki ngemithetho kaThixo eyayilawula izidalwa zasezulwini, waza wagqitha ngelithi, inikeza ukunqanda ukukhululeka, nto leyo engadingekiyo. Kususela ukuba indalo yayo [imithetho] ingcwele, wazikhuthaza iingelosi ukuba zikuthobele ukuyalela kwayo ngokuthanda kwazo. Wazama ukwenza ukuba kubekho ukusizelwa kwakhe ngokuthi, uThixo wamphatha ngokungenabo ubulungisa ngokunikwa kwembeko enkulu kuKristu. Wabanga ukuthi, ngokufuna igunya elikhulu nembeko wayengajonganga ukuziphakamisa, kodwa wayefuna ukukhusela inkululeko yabo bonke abahlali basezulwini ukuze ngale ndlela bafikelele kwibakala elingasentla lobukho babo.

UThixo, ngenceba yakhe enkulu, wamnyamezela uKhwezi. Akazange athotywe kwangoko kwindawo yakhe ephakamileyo xa wayeqala ukuzalisa Umoya wakhe ngokunganeliseki, naxa wayesele eqalile ukuvakalisa amabango akhe obuxoki phambi kwezithunywa ezithembekileyo. Wagcinwa ixesha elide ezulwini. Kwazingiswa ukubekwa phambi kwakhe uxolelo xa wayenokuthi aguquke azithobe. Amalinge anjalo, ekuphela kothando olungenamda nobulumko olwalunokuwaceba, enziwa ukumoyisela ekubeni abe nokuyibona impazamo yakhe. Umoya wokunganeliseki wawungazange wabonwa ngaphambili ezulwini. UKhwezi naye ngokwakhe akazange aqonde ekuqaleni ukuba ubheka kweliphi icala; akazange ayiqonde eyona meko iyiyo yezimvo zakhe. Kwathi kodwa njengokuba kwakubonakala ukuba ukunganeliseki kwakhe kwakungenaso isizathu, uKhwezi woyisakala ukuba uyaphosisa, nokuba amabango ezulu ayenobulungisa,

nokuba yena umele ukuba awavume ukuba anjalo phambi kwalo lonke izulu. Ukuba wayekwenzile oku, ngewazisindisa, yena nezithunywa ezininzi. Ngeli xesha, wayengekakulahli kuphele ukwayama ngoThixo. Nangona wayesele eyishiyile indawo yakhe njengekherubhi egqubuthelayo, ukuba waba nentumekelelo ukubuyela kuThixo, abuvume ubulumko boMdali wakhe, aneliswe kukuba kule ndawo abelwe yona kwicebo elikhulu likaThixo, ngewabuyiselwa kwisikhundla sakhe. Ikratshi lamalela ukuba azithobe. Wazingisa eyikhusela indlela yakhe, emi kwelokuba akadingi kuguquka, waza wazinikela ngokupheleleyo, ekubangisaneni okukhulu noMenzi wakhe.

Onke amandla obungqondongqondo bakhe ajikelwa ukuba asetyenziselwe umsebenzi wokukhohlisa, ukuze azuze uvelwano lwezithunywa ezaziphantsi kolawulo lwakhe. Kwaukuba uKristu wamlumkisa wamcebisa, nako kwagqwethwa ukuze kufeze amacebo ache enkohliso. Kwabo ukuthemba kwabo ngothando kwabasondeza kakhulu kuye, uSathana wayezibeke njengowabonwa ngeliso eligwenxa, nokuba isikhundla sakhe sasingahlonitshwanga, nenkululeko yakhe yayiza kujikwa. Ngokumisa ngendlela engeyiyo amazwi kaKristu, wadlulela ekuphambaniseni nasekuxokeni okuphandle, etyhola uNyana kaThixo ngokuceba ukumphoxa phambi kwabemi bonke basezulwini. Wazama nokwenza umbandela wobuxoki phakathi kwakhe nezithunywa ezazithembekile. Zonke angazange akwazi ukuzijika azizise ngokupheleleyo kwicala lakhe, wazityhola ngokungazikhathaleli izinto ezilunge kwizidalwa zasezulwini.Kwawonalo msebenzi wayewenza, watyhola ngawo ezo zazihleli zinyanisekile kuThixo. Ukuzamaukuxhasa isityholo sokungabi nabulungisa kukaThixo, wabhenela ekubekeni ngendlela engeyiyo amazwi nezenzo zoMdali. Yayiyindlela yokusebenza kwakhe ukudida iingelosi ngeentetho ezinobuqhopholo ngeenjongo zikaThixo. Yonke into eyayilula wayigquma ngemfihlakalo, athi ngokugqwetha ngobuchule enze kubekho ukuthandabuza nezona ntetho zicacileyo zikaYehova. Isikhundla sakhe esiphezulu, esasisondele kakhulu kulawulo lwezulu, sanika amandla amakhulu kwizinto awayezithetha, baza baba baninzi aboyiselwa ukuba bazimanye novukelo lwakhe ngakwigunya leZulu.

UThixo, ngobulumko baKhe, wamvumela uSathana ukuba awuqhube umsebenzi wakhe, wada umoya wakhe wokunganeliseki wavuthwa, waluvukelo olusebenzayo. Kwafuneka ukuba amacebo akhe aphuhle ngokupheleleyo, ukuze indalo yawo yenene nenjongo zonke zibonwe ngabo bonke. UKhwezi, njengekherubhi egqubuthelayo, waye ephakanyiswe kakhulu; ethandwa kakhulu zizidalwa zasezulwini, yaye inamandla impembelelo yakhe phezu kwazo. Umbuso kaThixo wawungaquki abemi basezulwini nje kuphela, kodwa nawo onke amazwe awayewadalile; waza uSathana wacinga ukuthi, ukuba angazithabathela kuye iingelosi zasezulwini kuvukelo, angawafumana namanye amazwe. Wayelibeke ngobuchule elakhe icala ngakulo mba, esebenzisa ubuxoki nobubhedengu ukuzuza abangaphantsi kwakhe. Amandla akhe okukhohlisa ayemakhulu kakhulu, wathi ngokuzifihla ngengubo yobuxoki wazuza umhlaba. Kanti ke, nezithunywa

ezazinyanisekile zazingakwazi ukusiqonda isimilo sakhe okanye ukuwubona apho ukhokelela khona umsebenzi wakhe.

USathana wayehlonelwa kakhulu, zaye zonke izenzo zakhe zambathiswe ngemfihlakalo, kangangokuba kwakunzima ukuveza kwizithunywa eyona ndalo iyiyo yomsebenzi wakhe. Singekade sikhule ngokupheleleyo, isono sasingakwazi ukubonakala siyinto embi esasiyiyo. Ukuza kufika kule ndawo, sasingekabi nayo indawo kwiyunivesi kaThixo, zaye izidalwa ezingcwele zingazi ngendalo nobungozi baso. Zazingakwazi ukuzibona iziphumo ezoyikekayo ezaziza kuba sisiphumo sokubekelwa bucala komthetho wezulu ongcwele. USathana, ekuqaleni, wayewufihle umsebenzi wakhe phantsi kokuzibiza ngokumthobela uThixo okunenkohliso. Wayesithi uzama ukukhuthazaukuzukiswakukaThixo, ukuzinza koburhulumente baKhe, basezulwini. Lo gama ehlwayela ukunganeliseki ezingqondweni zezithunywa ezaziphantsi kwakhe, wenza ngobuchule ukuba kubonakale ngokungathi uzama ukuphelisa ukunganeliseki. Xa wayekhuthaza ukuba kwenziwe iinguqu kuhlelo nemithetho yolawulo lukaThixo, kwakuphantsi kokwenza ngokungathi ezi zizinto ezazifuneka ukuze kugcinwe intsebenziswano ezulwini.

Ekusiphatheni kwaKhe isono, uThixo wayekwazi ukusebenzisa kuphela ubulungisa nenyaniso. USathana wayekwazi ukusebenzisa oko uThixo wayengakwazi—uhanahaniso nenkohliso. Wazama ukulenza libonakale libubuxoki ilizwi likaThixo, waza walibeka ngendlela engeyiyo icebo laKhe lokulawula kubemi basezulwini; nokuthi, ekufunweni kokuzinikela nokuthotyelwa zizidalwa zaKhe, wayefuna kuphela ukuziphakamisa Yena, Thixo. Ngoko ke, kufuneka, [kwicala likaThixo], kuboniswe phambi kwabahlali basezulwini, nakwabamanye amazwe, ukuba ulawulo lukaThixo lwalulungile, umthetho waKhe ugqibelele. USathana wayenze ukuba kubonakale ukuba nguye ngokwakhe owayezama ukukhuthaza okulungileyo kwiyunivesi. Esona similo sisiso somhluthi wegunya, eyona njongo yakhe yenene, kufuneka iqondwe ngabo bonke. Kufuneka abe nexesha lokuzityhila ngemisebenzi yakhe yenkohlakalo.

Isiphithiphithi esenziwa likhondo lakhe ezulwini, uSathana wasibeka phezu komthetho nolawulo lukaThixo. Wathi, bonke ububi busisiphumo sokuphatha kukaThixo. Watsho esithi, ibiyinjongo yakhe ukuphuhlisa imithetho kaYehova. Ngoko ke, kwakufuneka ukuba abonise indalo imo yamabango akhe, abonise ukusebenza kwenguqu awayezicebe emthethweni ongcwele. Owakhe umsebenzi kufuneka umgwebe. USathana wathi, kwasekuqaleni, akakho ekuvukeleni. Yonke iyunivesi kufuneka imbone esuswe isigqubuthelo umkhohlisi.

Naxa kwakugqityiwe ukuba akasenako ukuba sahlala ezulwini, Onobulumko obungenamlinganiselo, akazange amtshabalalise uSathana. Njengoko inkonzo yothando iyiyo kuphela eyamkelekayo kuThixo, ukuthobela kwezidalwa zaKhe kufuneka kuzinze

phezu kokoyiseka bubulungisa nobubele baKhe. Abemi basezulwini kunye namanye amazwe, kuba babengakulungelanga ukuyiqonda imvelo okanyeiziphumozesono, babengenako ngelo xesha ukububona ubulungisa nenceba kaThixo ekumtshabalaliseni uSathana. Ukuba wayebucime kwangoko ubukho bakhe, wayeza kukhonzwa ngokoyikwa uThixo kunokuba kube ngothando. Impembelelo yomkhohlisi yayingasayi kutshatyalaliswa iphele, ungancothulwa ngokupheleleyo nomoya wovukelo. Ububi kufuneka buvunyelwe bufikelele ekuvuthweni. Ukuze kulunge kuyo yonke iyunisesi kumaphakade amaphakade, uSathana kufuneka aphuhlise ngokupheleleyo imithetho-siseko yakhe, ukuze izityholo zakhe ngakulawulo lwezulu zibe nokubonwa ngokukhanya okuyinyaniso zizo zonke izidalwa, ukuze ubulungisa nenceba zikaThixo, kunye nokungabi nakuguquka komthetho waKhe bungathandabuzeki ngonaphakade kanaphakade.

Uvukelo lukaSathana lwaluza kuba sisifundo kwiyunivesi kumaphakade alandelayo, lube bubungqina oboyikekayo obungunaphakade kwindalo neziphumo ezibi zesono. Ukusebenza kolawulo lukaSathana, igalelo lwalo phezu kwabantu nezithunywa, kwakuza kubonisa oko kusisiqhamo sokubekelwa bucala kwegunya likaThixo. Kwakuza kungqina ukuba, ngobukho bolawulo nomthetho kaThixo kuhlanganiswe ukulungelwa kwazo zonke izidalwa azenzileyo. Ngaloo ndlela, imbali yalo mzekeliso woyikekayo wovukelo yayiza kuba lukhuselo lwaphakade kuzo zonke izinto ezinengqondo ezidaliweyo, ukuzikhusela ekukhohlisweni ngemo yokwaphulwa komthetho, ukuzisindisa ekwenzeni isono nokuva ubunzima bezohlwayo.

Kwada kwasekupheleni kwembambano ezulwini, umhluthi wegunya omkhulu eqhubeka ezithethelela. Kwathi kwakuvakaliswa ukuba yena nabo bonke abavelana naye kufuneka begxothiwe kwiindawo zolonwabo, yaqala inkokeli yovukelo ukufunga ngesibindi ukuwudelela kwayo umthetho woMdali. Yaliphinda ibango layo lokuba iingelosi zazingadingi kulawulwa, kodwa kufuneka ziyekwe zilandele eyazo intando, eyayiza kuhlala izikhokela ngokulungileyo. Yayigxeka imiyalelo njengesithintelo senkululeko, isitsho isithi, yayiyinjongo yayo ukwenza ukuba ubhangiswe umthetho; ukuze ithi yakuba ikhululekile koku kuqhobosheka, imikhosi yezulu ibe nokungena kwimo ephakame ngaphezulu, nenobuqaqawuli obukhulu kubukho bayo.

Ngazwi-nye, uSathana nomkhosi wakhe baliphosa ityala lovukelo lwabo lonke phezu kukaKristu, besithi, ukuba bebengakhange bangxoliswe bebengayi kuze bavukele. Bathi beneenkani bedelela ekunganyanisekeni kwabo, bazama, phofu ngelize, ukubhukuqa ulawulo lukaThixo, bengayekanga ukunyelisa besithi bangamaxhoba egunya lengcinezelo, umvukeli oyintloko nabo bonke abanovelwano ngaye, ekugqibeleni, bagxothelwa ngaphandle kwezulu.

Kwawona loo moya mnye waqala uvukelo ezulwini, usaluphembelela uvukelo emhlabeni. USathana uqhubeke nabantu ngomgaqo omnye awawusebenzisa neengelosi.

Umoya wakhe ngoku ulawula abantwana bokungathobeli. Njengaye, bazama ukulahlela phantsi izithintelo zomthetho kaThixo aze abathembise abantu inkululeko ngokugqitha imimiselo yawo. Ukungxolisela isono kusawuvusa umoya wentiyo nokuxhathisa. Xa izigidimi zikaThixo zokulumkisa zifika engqondweni kwisazela, uSathana wenza ukuba abantu bazithethelele nokuba bazame ukuba abanye bavelane nekhondo labo lesono. Endaweni yokulungisa iziphoso zabo, bavusa ingqumbo yokulwa nalowo ubakhalimelayo, ngokungathi nguye unobangela wobunzima. Kususela kwimihla kaAbheli ilungisa, ukuza kwelethu ixesha, umoya onjalo wasoloko ubonakalaliswa ngakwabo bathi, ngesibindi, basikhalimele isono.

Kwangako oku kusibeka gwenxa isimilo sikaThixo njengoko wenjenjalo ezulwini, esenza ukuba abonwe njengongqwabalala nongqongqo, uSathana wabalukuhla abantu ukuba bone. Wathi akuba ephumelele ukuza kuthi ga kule ndawo, wavakalisa ukuba imiqathango engalunganga kaThixo yenze abantu ukuba bawe esonweni, njengoko yakhokelela kokwakhe ukuvukela.

Ongunaphakade, Yena ngokwaKhe, wavakalisa isimilo saKhe: “UYehova, uYehova, uThixo onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nenyaniso; olondolozela amawaka inceba, oxolela ubugwenxa, nokreqo, nesono; ongakhe amenze msulwa onetyala.” Eksodus 34:6, 7.

Ekugxothweni kukaSathana ezulwini, uThixo wabuvakalisa ubulungisa baKhe wasigcina isidima setrone yaKhe. Wathi kodwa akona umntu ngenxa yokuziyekela kwinkohliso kamoya wokreqo, uThixo wanika ubungqina bothando lwaKhe ngokuncama uNyana waKhe ekuphelakwamzeleyo ukubaafele uhlangaoluwileyo. Kucamagushelo, isimilo sikaThixo sityhiliwe. Intetho enkulu yomnqamlezo ibonakalalisa kwiyunivesi yonke ukuba, ikhondo lesono, awalikhethayo uKhwezi, ayikho indlela elinokubekwa ngayo phezu kolawulo lukaThixo.

Kukhuphiswano phakathi kukaKristu noSathana, ngexesha lokulungiselela koMsindisi emhlabeni, isimilo somkhohlisi omkhulu satyhileka. Ayikho into eyayingakwazi ukuncothula uSathana ekuthandweni zizithunywa zezulu nayiyo yonke iyunivesi ethembekileyo njengenkohlakalo awabanayo xa wayesilwa noMhlanguli womhlaba. Ukunyelisa ngesibindi kwakhe ngokufuna ukuba uKristu amnike imbeko, ubuganga besibindi sakhe ekumthwaleni amse encotsheni yentaba nasencochoyini yetempile, injongo ekhohlakeleyo ngokumxokisa esithi makaziphose phantsi esuka kubuphakamo obenza isiyezi, inkohlakalo engalaliyo eyayimzingela imlandela kuzo zonke iindawo awayesiya kuzo, iphembelela iintliziyo zababingeleli nabantu ukuba balwale uthando lwaKhe, kwathi, ekugqibeleni, kwakho indanduluko ethi: “Mbethelele emnqamlezweni! Mbethelele emnqamlezweni!”--konke oku kwavusa ukukhwankqiswa nomsindo kwiyunivesi.

YayinguSathana owaphembelela ukwaliwa kukaKristu lihlabathi. Inkosi yobubi yanyanzelisa lonke igunya nobuqhopholololo bayo ukutshabalalisa uYesu; kuba yayibona ukuba inceba nothando loMsindisi, nobubele obunemfesane, zazityhilela umhlaba isimilo sikaThixo. USathana wayeliphikisa lonke ibango elenziwa nguNyana kaThixo, esebenzisa abantu njengabathunywa bakhe ukuba babuzalise ubomi boMsindisi ngentlungu nosizi. Ubumenemene nobuxoki awayezama ngabo ukuthintela umsebenzi kaYesu, intiyo awayibonakalalisayo ngabantwana bokungathobeli, izityholo zenkohlakalo ngakuLowo obomi baKhe babungumzekelo ongenamlinganiso, konke kuphuma kwinqala esenzulwini ngaphakathi. Imililo eyayithityaziwe yomona nenkohlakalo, intiyo nempindezelo, yagqabhuka eKalvari ngakuNyana kaThixo, ngelo xesha, lonke izulu liqwalasele kuloo miboniso linokothuka, lithe cwaka.

Wathi wakuba ufeziwe umbingelelo omkhulu, uKristu wanyukela phezulu, esala ukudunyiswa ziingelosi ade abe usibekile isicelo: “Ndithandaukuba naboaboundinike bona, babenam, apho ndikhona mna.” Yohane 17:24. Emva koko, ngothando negunya elingathethekiyo, yaphuma impendulo etroneni kaYise: “Maziqubude kuye zonke izithunywa zikaThixo.” Hebhere 1:6. Kwakungekho nebala elaba kuYesu. Ukuthotyelwa phantsi kwaKhe kwakuphelile, ukunikelwa kwaKhe kugqityiwe, wanikwa igama elingaphezu kwawo onke amagama.

Ngoku ityala likaSathana lema lingenaso isizathu. Wayesivezile isimilo sakhe ukuba ulixoki nombulali. Kwabonakala ukuba, kwalo moya mnye awalawula ngawo oonyana babantu, ababephantsi kwegunya lakhe, wayeza kuwubonakalalisa ukuba wayevunyelwe ukuba alawule abahlali basezulwini. Wayethe ukwaphulwa komthetho kaThixo kwakuza kuzisa inkululeko nokuphakanyiswa; kodwa wabonakala unesiphumo sobukhoboka nokuhlela phantsi.

Izityholo zobuxoki zikaSathana ngakwisimilo nolawulo lwezulu zabonakala zinjengoko zinjalo, ukuba izitholo. Wayemtyhole uThixo ngokufuna kuphela ukuziphakamisa Yena ngokwaKhe ngokufuna ukuzinikela nokuthotyelwa zizidalwa zaKhe, waza wathi, nangona uMdali efuna ukuzilandula okungqongqo kubo bonke abanye, Yena Mdali akazanga wakha wazilandula engazanga wenza nambingelelo. Kwabonwa ngoku ukuba, ukuze lusindiswe uhlanga oluwileyo, uMphathi weyunivesi wenza owona mbingelelo mkhulu onokwenziwa luthando; kuba “uThixo wayekuKristu, elixolelanisa naye ngokwakhe ihlabathi.” 2 Korinte 5:19. Kwabonwa nokuba, nangona uKhwezi wayevule ucango ukuba kungene isono ngokunqwenela kwakhe imbeko nokongama, uKristu Yena, ukuze asitshabalalise isono, wazithoba kwada kwasa ekufeni.

UThixo wakuveza ukuyithiya kwaKhe imithetho-siseko yovukelo. Lonke izulu labubona ubulungisa baKhe butyhiliwe, kuko kokubini, ekugwebeni uSathana nasekuhlanguleni umntu. UKhwezi wayethe, ukuba umthetho kaThixo awuguquki, nokuba

isohlwayo sawo asinako ukunganikwa, wonke umgqithi wawo kufuneka athintelwe ngonaphakade ukuba aphinde athandwe nguMdali. Watsho esithi uhlanga olunesono lwalungaphaya kokuba lungahlangulwa, ngenxa yoko lwalungamaxhoba akhengokusesikweni. Sekunjalo, ukufa kukaKristu kwaba yintetho emele umntu engenako ukoyiswa. Isohlwayo somthetho sawa phezu kwaLowo wayelingana noThixo, waza umntu wakhululeka ukuba abamkele ubulungisa bukaKristu, aze athi, ngobomi bokuzohlwaya nokuzithoba, oyise, njengoko uNyana kaThixo woyisayo, phezu kwamandla kaSathana. Ngoko ke, uThixo ulungile, waye engumthetheleli wabo bonke abakholwayo kuYesu.

Kanti ke, kwakunganelanga nje ukufeza ukuhlangulwa komntu okwazisa uKristu emhlabeni ukuba azokuphatheka kakubi nokuba afe. Weza ukuze abe no“kuwukhulisa umyalo” nokuba awenze ube “nobungangamsha.” Kwakungekuphela ukuba abemi balo mhlaba bawuthabathe umthetho njengoko umelwe ukuthatyathwa; kodwa kwakukubonisa kuwo onke amazwe eyunivesi ukuba umthetho kaThixo awuguquki. Ukuba amabango awo ayebekwe ecaleni, sasingayi kubakho isidingo sokuba uNyana kaThixo ancame ubomi baKhe ukuba acamagushele ukwaphulwa kwawo. Ukufa kukaKristu kubonisa ukungabi nakujika kwawo. Kanti ke, umbingelelo owanyanzeliswa luthando olungenamlinganiselo, kuBawo nakuNyana, wokuba aboni bahlangulwe, ubonisa kuyo yonke iyunivesi oko, ekungekho nto ingaphantsi kwalo eli cebo locamagushelo eyayinokwanela ukuyenza--nokuba ubulungisa nenceba sisiseko somthetho nolawulo lukaThixo.

Ekwenziweni kokugqibela kwesigwebo esiwisiweyo kuya kubonwa ukuba akakho unobangela wesono. Xa uMgwebi womhlaba wonke aya kumbuza uSathana, “Kwakutheni ukuze undivukele, undihluthe abantu bobukumkani baM? Imbangi yobubi ayisayi kubeka sizathu. Yonke imilomo iya kuvalwa, ithi yonke imikhosi yovukelo ingabi nanto yakuthetha.

Umnqamlezo waseKalvari, lo gama ubonisa ukuba umthetho awukwazi ukujika, uvakalisa kwiyunivesi ukuba, umvuzo wesono kukufa. Kwisikhalo sokugqibela soMsindisi, “Kugqityiwe,” intsimbi yokufa kukaSathana yakhaliswa. Imbambano enkulu ekade iqhubeka yaba necala, kwaza ukususwa kokugqibela kokubi kwaqinisekiswa. UNyana kaThixo waphumela ngaphaya kwamasango engcwaba, ukuze “ngako ukufa, ambhangise lowo unamandla okufa, oko kukuthi, uMtyholi lo.” Hebhere 2:14. Ulangazelelo lukaKhwezi lokuziphakamisa lwamkhokelela ukuba athi: “Ndiyinyuse itrone yam ibe ngaphezu kweenkwenkwezi zikaThixo; . . . ndizifanise nOsenyangweni.”UThixo uthi: “[Ndiya kukwenza ube luthuthu emhlabeni, ungabuyi ubekho naphakade.” Isaya 14:13, 14; Hezekile 28:18, 19. Ngokuba “iyeza imini evutha njengeziko; . . . bonke abakhukhumali, nabenzi bonke bokungendawo, ibalenye loo mini izayo, utsho uYehova wemikhosi, ingabashiyeli ngcambu nasebe.” Malaki 4:1.

Iyunivesi yonke iza kuba ingamangqina kwindalo neziphumo zesono. Ukupheliswa kwaso kuphele tu, okwakuya kuthi, ekuqaleni, kuzise ukoyika kwiingelosi nokungahlonelwa kuThixo, kuya kuthi ngoku kuluthethelele uthando lwaKhe kumilisele intlonipho phambi kwezidalwa zeyunivesi ezikonwabelayo ukwenza intando yaKhe, nosentliziyweni yazo umthetho waKhe. Abusayi kuze buphinde bubonakale naphakade ububi. Lithi ilizwi likaThixo: “Imbandezelo ayisayi kuphakama izihlandlo ezibini.” Nahum 1:9. Umthetho kaThixo, awugculeleyo uSathana njengoyidyokwe yobukhoboka, uza kuzukiswa njengomthetho wenkululeko. Indalo evavanyiweyo yangqinelwa ayisayi kuphinda ijikwe ekumthobeleni Lowo osimilo saKhe siye sabonakalaliswa phambi kwabo siluthando olubunzulu bungenakulinganiswanobulumkoobungenamda.

Isahluko 30—Ubutshaba Phakathi Komntu Nosathana

“Ndiya kumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iya kukutyumza intloko, wena uya kuyityumza isithende.” Genesis 3:15. Isigwebo sezulu esawiswa phezu kukaSathana emva kokuwa komntu sasikwasisiprofeto, esihlanganisa zonke izizukulwana kuse ekupheleni kwexesha, saye sibonisa kwangaphambili imfazwe enkulu eyayiza kubandakanya zonke iintlanga zabantu ezaziza kuphila phezu komhlaba.

UThixo uthi: “Ndiya kumisa ubutshaba.” Obu butshaba abubikho ngendalo. Wathi akuba umntu egqithe umthetho wezulu ongcwele, indalo yakhe yonakala waza wahambelana nembangi yesono. Bobabini baba babi ngokukreqa. Umkreqi akaze aphumle, ngaphandle kwaxa ezuza uvelwano nenkxaso ngokulukuhla abanye ukuba balandele umzekelo wakhe. Ngenxa yesi sizathu, ingelosi ezawayo nabantu abakhohlakeleyo bamanyana ngobuqabane obunobungonyama.Ukuba uThixo wayengangenelelanga ngendlela eyodwa, uSathana nomntu ngebangena kwisivumelwano sokulwa nezulu; kuthi endaweni yokuba nobutshaba ngakuSathana, uluntu luphelele lwaluya kuba lumanyene ukuchasa uThixo.

USathana wamhenda umntu ukuba one, njengoko wenzayo kwiingelosi ukuba zivukele, ukuze azuze intsebenziswano kwimfazwe yokulwa neZulu. Kwakungekho ukungavani phakathi kwakhe neengelosi eziwileyo ngokubhekiselele kwintiyo yazo ngakuKristu; lo gama ngazo zonke ezinye iindawo kwakukho ukungaboni ngaso-nye, zazimanyene ngokuqinileyo ekuchaseni igunya loMlawuli weyunivesi. Wathi uSathana akuva kuvakaliswa ukuba ubutshaba buya kubakho phakathi kwakhe nomfazi, naphakathi kwembewu yakhe [umfazi], wazi ukuba amalinge akhe okuthoba indalo yomntu aya kuphazanyiswa; nokuba ngandlela ithile, umntu wayeza kwenziwa ukuba akwazi ukumelana namandla akhe.

Ubutshaba bukaSathana ngakuhlanga loluntu buyavutha kuba, ngenxa kaKristu, bangabaxhamli bothando nenceba kaThixo. Ulangazelela ukulichitha icebo lezulu lokuhlangulwa komntu, ukwenza ukuba uThixo angazukiswa, ngokucima nokungcolisa umsebenzi wezandla zakhe wayenga angenza kubekho intlungu ezulwini, awuzalise umhlaba ngosizi nenkxwaleko. Walatha konke oku kubi njengesiphumo somsebenzi kaThixo ekudaleni umntu.

Lubabalo uKristu alutyala emphefumlweni oludala emntwini ubutshaba ngakuSathana. Ngaphandle kolu babalo luguqulayo namandla ahlaziyayo, umntu ebeya kuhlala elikhoboka likaSathana, umkhonzi olungele ngamaxesha onke ukwenza umyalelo wakhe. Noko kunjalo, umthetho-siseko omtsha emphefumlweni, udala ungquzulwano apho, ukuza kuthi ga ngoku, bekukade kukho uxolo. Amandla awanikayo uKristu, amenza

umntu akwazi ukumelana nesikrelemnqa nomhluthi [wokungekuko okwakhe]. Nabani na obonwa esithiyile isono endaweni yokusithanda, nabani na omelana aze oyise ezo mvakalelo zilawula ngaphakathi, ubonisa ukusebenza komthetho-siseko ovela ngasentla okanye phezulu ngokupheleleyo.

Inkcaso ekhoyo phakathi komoya kaKristu nomoya kaSathana yabonakalaliswa ngokuphandle kakhulu ekwamkelweni kukaKristu emhlabeni. Kwakungengakuba wabonakala engenabo ubutyebi basemhlabeni, ubuyokoyoko, okanye ubuhle okwenza ukuba amaYuda akhokelelwe ekubeni amale. Abona ukuba wayenawo amandla awaye nokuma endaweni yokungabikho kokuhle kwangaphandle. Yayibubunyulu nobungcwele bukaKristu obambizela ukuthiywa ngabantu abangahloneli Thixo. Ubomi baKhe bokuzilandula, nokuzinikela okungenasono, kwahlala ikukungxolisa kubantu abanekratshi abangenako ukuziphatha kakuhle. Yinto le eyavusa ubutshaba bokuchasa uNyana kaThixo. USathana neengelosi ezikhohlakeleyo bahlangana kunye nabantu abakhohlakeleyo. Onke amandla okreqo aceba okukhohlakeleyo ngeTshawe lenyaniso. Kwabona obo butshaba bunye bubonakalaliswe kubalandeli bakaKristu njengoko babonakalaliswa kwiNkosi yabo. Wonke osukuba ebona imeko embi kakhulu yesono, aze athi, ngamandla avela ngasentla amelane nesilingo, ngokuqinisekileyo, uza kuvusa ingqumbo kaSathana nabantu bakhe. Intiyo yemithetho-siseko enyulu yenyaniso, nengcikivo nentshutshiso kubenzi bayo, zizinto eziya kubakho lonke ixesha isono naboni besekhona. Abalandeli bakaKristu nabakhonzi bakaSathana abasayi kuze bavumelane. Isikhubekiso somnqamlezo asiyekanga. “Nabo bonke ke abathanda ukuhlala ngokuhlonela uThixo kuKristu Yesu baya kutshutshiswa.” 2 Timoti 3:12.

Abathunywa bakaSathana bathe rhoqo besebenza phantsi kokuyalela kwakhe ukuba bamisele igunya lakhe, bakhe ubukumkani bakhe ukuchasa ulawulo lukaThixo. Ukufeza oku, bazama ukukhohlisa abalandeli bakaKristu bebarhwebesha ukubasusa ekwayameni kwabo [kuYe]. Njengenkokeli yabo, bayazijika bazigqwethe iziBhalo ukufezekisa eyabo injongo. Njengoko uSathana wazama ukuzisa ingcikivo kuThixo, benjenjalo nabathunywa bakhe ukuzama ukunyelisa abantu bakaThixo. Umoya owabulala uKristu usebenza kwabakhohlakeleyo ukuba batshabalalise abalandeli baKhe. Konke kutyhilwe kwangaphambili kweso siprofeto sokuqala: “Ndiya kumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe.” Oku kuza kuqhuba kuse ekupheleni kwexesha.

USathana ubiza yonke imikhosi yakhe, aze azibhokoxe onke amandla wakhe ekulweni. Kungani ukuba angaqubisani nenkcaso enkulu? Kutheni amasoldati kaKristu enobuthongo nokungakhathali okungaka? Kungokuba uqhagamshelano olululo analo noKristu luncinane kakhulu; kuba amswele kakhulu uMoya waKhe. Kuwo isono asinto engafunekiyo nethiyekileyo, ngohlobo esasilulo kwiNkosi yawo. Awahlangabezani naso, njengoko wenzayo uKristu, ngokumelana nokuzimisela okupheleleyo. [La masoldati

kaKristu] awabuqondi ububi nobungozi obukhulu kakhulu besono, aye anobumfama kuko kokubini—isimilo namandla enkosi yobumnyama. Buncinane ubutshaba ngakuSathana nemisebenzi yakhe, kuba kukhulu ukungazi ngamandla akhe nenkohlakalo yakhe, kunye nobubanzi elifikelela kubo idabi lakhe lokulwa uKristu nebandla laKhe. Izihlwele ziyalahleka apha. Azazi ukuba utshaba yinjengele enamandla amakhulu elawula iingqondo zeengelosi ezikhohlakeleyo, nokuba, ngamacebo avuthwe kakhulu neentshukumo ezinobuchule, ulwa noKristu ukuthintela ukusindiswa kwemiphefumlo. Phakathi kwabazibiza ngokuba bangamaKristu, naphakathi kwabafundisi beendaba ezilungileyo, akuvakali nto ithethwa ngokubhekiselele kuSathana, ngaphandle kokukhankanywa nje ngelo xesha epulpitini. Bajonga ngaphaya kobungqina bomsebenzi wakhe oqhubeka njalo, kwanempumelelo yawo; bayazityeshela izilumkiso ezininzi ezingobuqhopholo bakhe; babonakala bengabukhathalele ubukho bakhe.

Ngeli xesha abantu bengazi ngamacebo alo, olu tshaba luphaphamileyo luthe chu emva kwabo umzuzu nomzuzu. Lungena ngenkani kuwo onke amasebe ekhaya, kuzo zonke izitrato zezixeko zethu, ezinkonzweni, kumaqumrhu olawulo ezizwe, lulukuhla, kuyo yonke indawo, lubulala imiphefumlo nemizimba yamadoda, abafazi nabantwana, luqhekeza iintsapho, luhlwayela intiyo, ukuphangelana, imbambano, ukulahlekisa, nokubulala. Ngelo xesha, ilizwe lobuKristu libonakala lizithabatha ezi zinto ngokungathi uThixo uzinyule, ngoko kufuneka zibe khona.

USathana uthe rhoqo ezama ukoyisa abantu bakaThixo ngokuwisa iindonga ezibahlula ehlabathini. UIsrayeli wakudala wawexulelwa esonweni bakuya kungena kulwalamano olwalelweyo nabahedeni. Ulahlekiswa ngokunjalo noIsrayeli weli xesha. “Uthixo weli phakade wazimfamekisa iingqiqo zabangakholwayo, ukuze singabengezeli kubo isikhanyiso seendaba ezilungileyo zobuqaqawuli bukaKristu, ongumfanekiselo kaThixo.” 2 Korinte 4:4. Bonke abangaphelelisanga ekulandeleni uKristu bangabakhonzi bakaSathana. Kwintliziyo engaguqukanga kukho ukuthanda isono nokukekelela ekusonwabeleni nokusithethelela. Kukho entliziyweni eyenziwe yantsha ukuthiywa kwesono nokumelana naso ngokusichasa okuzimiseleyo. Xa amaKristu enyula ulwalamano nabantu abangahloneli Thixo abangakholwayo, azibeka esichengeni sokulingwa. USathana uyazifihla ekubonakaleni aze athi ngokucondobezayo awagqume amehlo abo ngesigqubuthelo senkohliso. Abakwazi ukubona ukuba ulwalamano olunjalo lulungiselelwe ukubenzakalisa; kuze kuthi, lonke ixesha bezifanisa nehlabathi ngesimilo, ngamazwi, nangezenzo, baye besiba ziimfama ngakumbi nangakumbi.

Ukuvumelana namasiko ehlabathi kuguqulela ibandla ehlabathini; akuze kuliguqulele ihlabathi kuKristu. Ukuqhelana nesono, ekugqibeleni, kuza kwenza ukuba sibonakale singesibi kakhulu. Lowo ukhetha ulwalamano nabakhonzi bakaSathana, kungekudala, uza kuyeka ukuyoyika inkosi yabo. Xa sisendleleni yomsebenzi, sihlangana nezihendo,

njengoko kwakunjalo kuDaniyeli kwibhotwe likakumkani, singaqiniseka ukuba uThixo uya kusikhusela; kodwa ukuba sizibeka phantsi kwesilingo, siya kuwa kungekudala.

Umlingi ukholisa ukusebenza ngempumelelo enkulu ngabo baneetalente nemfundo, baye bethandwa behlonitshwa, ngokungathi ezi zakhono ziya kukuthethelela ukungabikho kokumoyika uThixo okanye zibenza abantu ukuba bafanele ukuthandwa nguYe. Italente nenkcubeko, xa kujongwe kuzo kuphela, zizipho zikaThixo; kodwa xa zithe zenza ukuba zithabathe indawo yobungcwele, lo gama, endaweni yokuba ziwusondeze ngakumbi umphefumlo kuThixo, zisuka ziwuse kude kuYe, zisuka zibe sisiqalekiso nomgibe. Kukho imbono egqubayo kwabaninzi le yokuba, imbeko okanye ukuchubeka, ngandlela ithile, ikumtsalela kuKristu. Ayizanga yabakho impazamo enkulu kunaleyo. Ezi mpawu zimele ukufumaneka kwisimilo sakhe wonke umKristu, kuba ziya kuyenzela impembelelo enamandla inkolo yenene yobuKristu; kodwa kufuneka zinikelwe kuThixo, kungenjalo zikwangamandla obubi. Abantu abaninzi abachubekileyo benokuziphatha okuhle, abangenakuhla bafumaneke kwisenzo sokungakwazi ukuziphatha, bayakwazi ukuba zizixhobo ezandleni zikaSathana. Isimilo esinobungozi nenkohliso sempembelelo yabo sibenza babe ziintshaba ezinobungozi kakhulu emsebenzini kaKristu kunabo bangazi nto nabangachubekanga.

Ngomthandazo onenzondelelo nokuxhomekeka kuKristu, uSolomon wazuza ubulumko obavusa ukukhwankqiswa nokunqwenelwa lihlabathi. Wathi kodwa akusuka kwiThende lamandla akhe, wabheka phambili exhomekeke kwisiqu sakhe, waba lixhoba lokulingwa. Athi amandla amangalisayo awayenikwe oyena kumkani osisilumko, asuka amenza wangumthunywa osebenza kakhulu womchasi wemiphefumlo.

Ngeli xesha uSathana ethe rhoqo ezama ukuzimfamekisa iingqondo zawo kule nyaniso, amaKristu makangaze alibale ukuba “[awazamani] negazi nenyama; [koko azamana] nazo izilawuli, nawo amagunya, nazo iziphatha-hlabathi zobumnyama balo eli phakade, nayo imikhosi yomoya abakhohlakeleyo kwezasezulwini iindawo.” Efese 6:12. Isilumkiso esiphefumlelweyo siza sivela kwiinkulungwane ukuza kufika kweli lethu ixesha, sisithi: “Yibani nobungcathu, phaphamani; ngokuba ummangaleli wenu, uMtyholi, uhamba njengengonyama egqumayo, efuna ubani angamqwengayo.” 1 Petros 5:8. “Xhobani sonke isikrweqe sikaThixo, ukuze nibe nako ukumisa nibuchase ubuqhinga boMtyholi.” Efese 6:11.

Kususela kwimihla ka-Adam ukuza kwixesha lethu, utshaba lwethu olukhulu lube lusebenzisa amandla alo ukuba lucinezele lutshabalalise. Ngoku lulungiselele iphulo lalo lokugqibela lokulwa ibandla. Bonke abazama ukulandela uYesu baza kungquzulana nolu tshaba lungenalusizi. Okona esiya esondela umKristu ekulinganiseni uMzekelo Ongcwele, okona kuqinisekileyo ukuba uza kuzenza ixhoba lohlaselo lukaSathana. Bonke abakhutheleyo ekwenzeni umsebenzi kaThixo, bezama ukutyhila isigqubuthelo

seenkohliso zongendawo nokuveza uKristu phambi kwabantu, baya kukwazi ukuhlangana noPawulos ekunikeni ubungqina, apho athetha ngokusebenzela iNkosi ngako konke ukuthobeka kwenqondo, ngeenyembezi ezininzi, nezihendo.

USathana wamhlasela uKristu ngezona zihendo zoyikekayo kakhulu nezona zirhubuluzayo, kodwa woyiswa kuwo onke amadabi. Loo madabi aliwa ngenxa yethu; olo loyiso lwenza ukuba sibe nako ukoyisa. UKristu uya kubanika amandla bonke abawafunayo. Akukho mntu oya kuthi, ngaphandle kweyakhe imvume, oyiswe nguSathana. Umlingi akanawo amandla okulawula ingqondo okanye okuwunyanzela umphefumlo ukuba wone. Angalwenza uxinzelelo, kodwa akakwazi ukudyobha. Angayenza intlungu, kodwa angangcolisi. Inyaniso yokuba uKristu woyisile kufuneka ibakhuthaze abalandeli baKhe ngesibindi sokulwa ngokwamadoda idabi lokuchasa isono noSathana.

Isahluko 31—Izenzeleli Ezingoomoya Ababi

Ukuhlangana phakathi kwamazwe amabini, elibonakalayo nelingabonakaliyo, ulungiselelo lwezithunywa zikaThixo, nezenzeleli zoomoya ababi, kuvezwe ngokucace kakhulu eziBhalweni, kwaye kuphinyelene kakhulu nembali yoluntu. Kukho umkhwa wokungabukholelwa ubukho bemimoya emibi, zize zithi izithunywa ezingcwele "[ezilungiselela] abo baza kuba ziindlalifa zalo usindiso" (Hebhere 1:14) zithatyathwe njengoomoya babafileyo. Kanti ke, iziBhalo azaneli kufundisa nje ubukho beengelosi, ezilungileyo nezikhohlakeleyo, kodwa zinika ubungqina obungenako ukuphikwa bokuba ezi ngelosi asiyiyo imimoya ekhutshwe kwimizimba yabantu abafileyo.

Ngaphambi kokudalwa komntu, iingelosi zazikho; kuba xa kwakubekwa iziseko zomhlaba, "[kwakumemelela] amakhwezi okusa, beduma bonke oonyana bakaThixo." Yobhi 38:7. Emva kokuwa kwakhe umntu, iingelosi zathunyelwa ukuba ziwulinde umthi wobomi, kanti oku kwenzeka ngaphambi kokuba umntu afe. Iingelosi, ngokwendalo yazo, zingaphezulu ebantwini, kuba umdumisi uyaxela ukuba umntu wenziwa "wasilela kancinane kwizithunywa zezulu." Indumiso 8:5, [NKJV].

Siyaxelelwa esiBhalweni ngobuninzi, nangamandla nobuqaqawuli, bezidalwa zasezulwini, nangokuhlangana kwazo nolawulo lukaThixo, kwanolwalamano lwazo nomsebenzi wokuhlangula. "UYehova uyizinzisile emazulwini itrone yakhe, ubukumkani bakhe bulawula into yonke." Uthi yena umprofeti, "Ndeva izwi lezithunywa zezulu ezininzi, zenze isangqa etroneni."Phambi kwegumbilikaKumkani wookumkani zilindile—"iingelosi . . . amagorha omeleleyo," "alenzayo ilizwi lakhe." INdumiso 103:19-21; IsiTyhilelo 5:11. Yayingamawaka aphindaphindwe ngamawaka amawaka izithunywa zasezulwini ezabonwa ngumprofeti uDaniyeli. UPawulos uthi nga"mawakawaka ezithunywa zezulu." Daniyeli 7:10; Hebhere 12:22. Xa izithunywa zikaThixo zaziphuma, "ngokokubonakala kokuphambaphamba kombane," (Hezekile 1:14), kwaye kubengezela ubuqaqawuli bazo, kunamendu amakhulu ukuphapha kwazo. Isithunywa esabonakala engcwabeni loMsindisi, imbonakalo yaso yaye "injengombane, nesambatho saso saye simhlophe njengekhephu." Senza ukuba abalindi, ngokusoyika, bangcangcazela, "baba njengabafileyo."Mateyu 28:3, 4. Xa uSenakeribhe, wayegculela enyelisa uThixo, ethembisa ukutshabalalisa uIsrayeli, "kwathi ngobo busuku, kwaphuma isithunywa sikaYehova, saxabela emkhosini wama-Asiriya ikhulu elinamanci asibhozo lamawaka." "Kwathi shwaka onke amagorha anobukroti, neenganga, nabathetheli," basemkhosini kaSenakeribhe. "Wabuya ubuso bakhe buthe khunubembe." 2 Kumkani 19:35; 2 IZikronike 32:21.

Iingelosi ziyathunyelwa kwimisebenzi yemfesane kubantwana bakaThixo. KuAbraham zeza nezithembiso zentsikelelo; emasangweni aseSodom, ukuba zihlangule ilungisa uLote kwintshabalalo yayo yomlilo; kuEliya, xa wayeza kubulawa kukudinwa

nendlala entlango; kuElisha, ngeenqwelo zomlilo ezazirhangqe idolophana apho wayevalelwe zintshaba zakhe; kuDaniyeli, xa wayefuna ubulumko bezulu ekwibhotwe lokumkani ongumhedeni, okanye eyekelwe ukuba abe lixhoba leengonyama; kuPetros, owayegwetyelwe ukuba afe entolongweni engumgxobhozo kaHerode; kumabanjwa aseFilipi; kuPawulos namahlakani akhe ngobusuku besaqhwithi elwandle; ekuvuleni ingqondo kaKorneli ukuze amkele iindaba ezilungileyo; ukundululula uPetros nesigidimi sosindiso aye koweNtlanga angamaziyo,—zenjenjalo izithunywa ezingcwele, kuzo zonke izizukulwana, ukulungiselela ebantwini bakaThixo.

Kukho ingelosi ehlala ikhangele eyabelwe wonke umlandeli kaKristu. Aba balindi basezulwini bakhusela amalungisa kumandlaongendawo. USathana ngokwakhe wakuvuma oku xa wayesithi: “UYobhi lo ufumana emoyikela ilize na uThixo? Akuthanga na wena wambiyela wamjikeleza, wayijikeleza indlu yakhe; wayijikeleza into yonke anayo ngeenxa zonke?” Yobhi 1:9, 10. Izenzeleli uThixo akhusela ngazo abantu baKhe zibekwe ngamazwi omdumisi athi: “Isithunywa sikaYehova sibangqinga ngeenxa zonke abamoyikayo sibahlangule.” INdumiso 34:7. Wathi uMsindisi, ethetha ngabo bakholelwayo kuYe: “Lumkani, ningadeli namnye waba bancinane; kuba ndithi kuni, izithunywa zabo emazulwini zihlala zibubona ubuso bukaBawo osemazulwini.” Mateyu 18:10. Izithunywa ezibekelwe ukulungiselela abantwana bakaThixo, ngamaxesha onke zinendlela engena phambi kwaKhe.

Kungoko abantu bakaThixo, abajongene namandla enkohliso nenkohlakalo engaphumliyo yetshawe lobumnyama, nokulwa nayo yonke imikhosi yobubi, baqinisekiswa ngokukhuselwa okungapheliyo ziingelosi zasezulwini. Nale ngqinisekiso ayinikwa kungekho sidingo. Ukuba uThixo ubanike abantwana baKhe isithembiso sobabalo nenkuselo, kungokuba kukho izenzeleli ezinamandla zobubi ekufuneke kuqutyiswene nazo—izenzeleli ezininzi, ezizimiseleyo, nezingadinwayo, ekuthi, kububi namandla azo kungabikho namnye onokuthi akhuseleke ngokungazi okanye ngokungaphulaphuli.

Imimoya emibi, eyayidalwe ayabinasono ekuqalekeni, yayilingana ngokwendalo, amandla nobuqaqawuli nezithunywa ezingcwele ezingabathunywa bakaThixo ngoku. Yathi kuba iwe esonweni, yahlangana kunye ukuba ingamzukisi uThixo nokuba kutshatyalaliswe abantu. Imanyene noSathana kuvukelo lwakhe, yaza yalahlelwa ngaphandle kwezulu kunye naye, ithe, kuzo zonke izizukulwana ezilandelayo, yasebenzisana naye kwimfazwe yakhe yokulwa igunya lezulu. Siyaxelelwa esiBhalweni ngembumba yayo norhulumente, ngokwamanqanaba ayo awahlukeneyo, ngobuchule bolwazi lwayo nokurhubuluza kwayo, nangamacebo ayo enkohlakalo, okulwa uxolo nolonwabo lwabantu.

Imbali yeTestamente eNdala imana ikhankanya ubukho nobenzeleli bayo; kodwa kwakungexesha likaYesu eyathi loo mimoya mibi yaveza amandla ayo ngeyona ndlela iwaveza kakhulu. UYesu wayeze ukuba aqale ukungena kwicebo elenzelwa ukuhlangulwa komntu, waza uSathana wazimisela ukuba akhokelise ilungelo lakhe ukulawula ihlabathi. Wayephumelele ukumisa unqulo lwezithixo kuzo zonke iindawo zasemhlabeni ngaphandle kommandla wasePalestina. Kummandla ekuphela kwawo ongazanga wayekelwa kwaphela kulawulo lomlingi, uKristu weza ukuze abanike abantu ukukhanya kwezulu. Apha, amagunya amabini angavaniyo abanga ukongama. UYesu wayezolulile iingalo zaKhe zothando, emema bonke abavumayo ukuba bafumane uxolelo noxolo kuYe. Imikhosi yobumnyama yabona ukuba ayinalulawulo lungenamida, yaza yaqonda ukuthi, ukuba umsebenzi azele wona uKristu unganempumelelo, ulawulo lwayo lwaluya kuphela kwakamsinyane. USathana wagquma njengengonyama ebotshelelweyo waza, ngokudelela, wabonisa amandla wakhe phezu kwemizimba kunye nemiphefumlo yabantu.

Into yokuba abantu bebeba needemon, ibekwe ngokucacileyo kwiTestamente eNtsha. Abantu abebethuthunjiswa ngolo hlobo babenganelanga ukugula zizifo nje ezibangwa yindalo. UKristu wayeyazi ngokugqibeleleyo into awayejongene nayo, ebuvuma ubukho ngokuqinisekileyo nokusebenza kwemimoya engcolileyo.

Umzekelo ophandle wobuninzi, amandla nenkohlakalo yayo, kwanamandla nenceba kaKristu, unikwe esiBhalweni kwingxelo yokuphiliswa kwababeneedemon eGadara. Ezo ntsizi zazigula ngengqondo, zikucekisa konke ukunqandwa, zibhanyalaza, zixhaph' amagwebu, zinomsindo, zizalisa yonke indawo ngengxolo yokukhwaza kwazo, zizenzakalisa, ziyingozi nakwabo babesiza kuzo. Ukopha nokulimala neengqondo eziphithizelayo zazinika umbono owawulanelisa kakhulu itshawe lobumnyama. Enye yeedemon ezilawula ababulalekayo yathi: "NguMkhosi igama lam; kuba sibaninzi." Marko 5:9. Umkhosi wamaRoma wawuba namawaka amathathu ukuya kwamahlanu amadoda. Imikhosi kaSathana nayo ihlanganiswe ngamaqela, lize iqela elinye ezazikulo ezi demon lingabi nganeno komkhosi.

Ngokuyalelwa nguYesu, imimoya engcolileyo yawashiya amaxhobaayo, iwashiya ehleliezolileezinyawenizoMsindisi,ethule, esezingqondweni, enabo nobubele. Kanti ke, iidemon zavunyelwa ukuba zikhukhulise umhlambi weehagu ukuya kungena elwandle; kubahlali baseGadara ilahleko yazo yaba ngaphezu kweentsikelelo awazithululayo uKristu, waza wacelwa uMphilisi wezulu ukuba emke. Esi yaba sisiphumo awayecebe ukusizuza uSathana. Ngokuphosa ityala lelahleko yabo phezu kukaYesu, wavusa uloyiko lomona ebantwini waza wabathintela ukuba bawaphulaphule amazwi aKhe. USathana uthe rhoqo emangalela amaKristu njengabangela ilahleko, ilishwa, nokutsala nzima, endaweni yokuvuma ingcikivo iwe apho ifaneleke khona—phezu kwakhe nabathunywa bakhe.

Zona iinjongo zikaKristu azizange ziphazanyiswe. Wayivumela imimoya emibi ukuba iwutshabalalise umhlambi weehagu njengendlela yokukhalima kuloo maYuda ayefuya izilwanyana ezizinqambi ukuze zenze ingeniso. Ukuba uKristu wayengazinqandanga iidemon, ngeza lahlelwa elwandle, kungekuphela iihagu, kodwa nabo babezalusile kunye nabanini bazo. Ukugcinwa kwabagcini kunye nabanini kwaba kuphela ngamandla aKhe, awasetyenziswa ngemfesane yokuhlangulwa kwabo. Ngapha koko, esi siganeko savunyelwa ukuba senzeke ukuze abafundi bawabone amandla enkohlakalo kaSathana ebantwini nakwizilwanyana. UMsindisi wayenqwenela ukuba abalandeli baKhe babe nalo ulwazi lotshaba ekufuneka bequbisene nalo, ukuze bangakhohliswa baze boyiswe ngamacebo alo. Yayikwayintando yaKhe ukuba abantu abakuloo mmandla balibone igunya laKhe lokuqhawula iimbophelelo zikaSathana akhulule abathinjwa bakhe. Nangona uYesu ngokwaKhe wemka, abantu abahlangulwa ngommangaliso bahlala ukuba bavakalise inceba yaLowo wabahlangulayo.

Ezinye iziganeko ezifana nezi ziyafumaneka eziBhalweni. Intombi yomfazi ongumSirofeni yayiphethwe kakubi ngendlela eyingozi ngumoya ongcolileyo, uYesu awawugxotha ngelizwi laKhe. (Marko 7:26-30). “Ophethwe yidemon, eyimfama, esisidenge” (Mateyu 12:22); omtsha owayenomoya ongathethiyo, owawusithi ngamaxesha athile “umphose futhi emlilweni, kwanasemanzini, ukuba umtshabalalise” (Marko 9:17-27); owayegula ngengqondo, ethuthunjiswa “ngumoya wedemon engcolileyo” (Luka 4:33-36), waphazamisa inzolo yeSabatha eKapernahum—bonke baphiliswa nguMsindisi onemfesane. Phantse kuzo zonke ezi ziganeko, uKristu wayethetha nedemon njengento enengqondo, eyiyalela ukuba iphume kwixhoba layo ingabuye ilithuthumbise. Abanquli baseKapernahum, bakubona amandla amakhulu, “bathi qhiphu umbilini bonke, baye bethetha bodwa besithi, Lilizwi lini na eli, le nto abathethela ngegunya nangamandla oomoya abangcolileyo aba baze baphume? Luka 4:36.

Abo babe needemon babekholisa ngokuvezwa njengabakwimeko ebuhlungu kakhulu; kanti ke babekho abasecaleni kweso siqhelo. Ngenxa yokufuna ukuzuza amandla angaphaya kwendalo, abanye bayamkela imeko yalo moya ukhohlakeleyo. Aba bona babengachasananga needemon. Kolu didi, kwakukho ababe nemimoya yokuvumisa,--uSimon Magus, uElima usiyazi, nentwazana eyalandela uPawulos noSilas eFilipi.

Abakho abakwingozi enkulu kwimpembelelo yemimoya emibi ukudlula abo bathi, benobungqina obutsolileyo nobuninzi beziBhalo, babukhanyele ubukho nobenzeleli bongendawo nezithunywa zakhe. Lo gama singazi ngendlela ezilukuhla ngazo, zinethuba elihle ngendlela ekunzima ukuyiqonda; abaninzi bayaziphulaphula iingcebiso zazo lo gama besithi bona balandela okuphuma kobabo ubulumko. Yiyo le nto, njengokuba sisondela ekupheleni kwexesha, xa uSathana eza kusebenza ngawona mandla makhulu ukukhohlisa atshabalalise, usasaza kuyo yonke indawo inkolo yokuba akakho. Yindlela asebenza ngayo ukuzifihla, yena nendlela asebenza ngayo.

Ayikho into eyoyikwa ngumkhohlisi omkhulu ngaphezu kokuba sisuke siwaqhele amacebo akhe. Ukuze asifihle kakuhle isimilo sakhe neenjongo zakhe, uzenze ukuba avezwe njengovusa iimvakalelo ezifana nokugculela nokudelela. Waneliseka kakhulu xa ezotywa njengesibhanxa nocekisekayo, into ekumila kubi, omo yakhe ingumntu nesilwanyana. Uyakholwa kukuva igama lakhe lisetyenziswa ngemfeketho nokugculelwa ngabo bazicingela ukuba bahlakaniphile, banolwazi.

Kungokuba uzifihle ngobuchule obugqibeleleyo le nto kubuzwa kuyo yonke indawo, kusithiwa: “Ingaba ngokwenene ukho umntu onjalo?” Kukubonakala kwempumelelo yakhe okwenza kubekho iintetho ezinika ubuxoki kubungqina obucace kakhulu beziBhalo kwihlabathi elikholwayo. Kungokuba kulula kuSathana ukuzilawula iingqondo zabo bangayiqapheliyo impembelelo yakhe, nto leyo eyenza ukuba ilizwi likaThixo lisinike imizekelo emininzi yomsebenzi wakhe wenkohlakalo, liyityhile phambi kwethu imikhosi yakhe efihlakeleyo, ukuze sihlale sikuphaphamele ukuhlasela kwakhe.

Amandla nenkohlakalo kaSathana nomkhosi wakhe bangasothusa ngokufanelekileyo [okanye ngokulula] ukuba ibingeyiyo into yokuba sifumana ukukhuselwa nokuhlangulwa kwigunya elingentla loMhlanguli wethu. Sizinqabisa ngononophelo olukhulu izindlu zethu, ngeebholiti namaqhaga ukukhusela iimpahla zethu nobomi bethu kubantu abakhohlakeleyo; kodwa asikholisi ngokucinga ngezithunywa ezikhohlakeleyo ezithe rhoqo zifuna ukufikelela kuthi, nesithi, ekuhlaselweni zizo, ngawethu amandla, singabi nayo indlela yokukhuseleka. Ukuba zingavunyelwa, zingaziphazamisa iingqondo zethu, zidide zithuthumbise imizimba yethu, zitshabalalise izinto esinazo nobomi bethu. Eyona nto ibavuyisayo [uSathana nezithunywa zakhe] kukwenza buhlungu nokutshabalalisa. Iyoyikeka imeko yabo bawalayo amabango ezulu baze baziyekele kwizihendo zikaSathana, ade uThixo abancame abayekele kulawulo lwemimoya emibi. Bona abo balandela uKristu bahlala bekhuselekile phantsi kweliso laKhe elikhathalayo. Iingelosi ezibalasele ngamandla ziyathunyelwa zivela ezulwini ukuba zibakhusele. Abakhohlakeleyo abakwazi ukugqobhoza kumkhosi wokhuselo uThixo awumisileyo, ojikeleze abantu baKhe.

Isahluko 32—Imigibe Kasathana

Imbambano enkulu phakathi kukaKristu noSathana, ekade iqhubela phambili phantse iminyaka engamawaka amathandathu, sele iza kuphela; kwaye lowo ukhohlakeleyo uyayiphindaphinda imizamo yakhe yokoyisa umsebenzi kaKristu ngenxa yomntu nokuyiqinisela imiphefumlo kwimigibe yakhe. Kubagcina abantu ebumnyameni nasekungazohlwayini kude kufikelele ekupheleni ukuthethelela koMsindisi, kuze kungabi sabakho mbingelelo wenziwayo ngenxa yesono, yinjongo azama ukuyifeza.

Xa kungekho mzamo ukhethekileyo wokumelana negunya lakhe, xa kulawula ukungakhathali ebandleni nasehlabathini, uSathana akakhathali; kuba akakho ngozini yakulahlekwa ngabo abakhokelela ebukhobokeni bentando yakhe. Kanti ke, xa ingqalelo ithe yatsalelwa kwizinto zikanaphakade, ize imiphefumlo ibuze: “Ndimelwe kukuthini na, ukuze ndisindiswe?” ulapho ebaleni, ezama ukulinganisa awakhe amandla namandla kaKristu ukuze athintele impembelelo kaMoya Oyingcwele.

IziBhalo zixela ukuba, kwesinye isiganeko, xa izithunywa zikaThixo zazize kuzimisa phambi kukaYehova, uSathana weza naye phakathi kwazo (Yobhi 1:6), engazanga kuqubuda phambi koKumkani Ongunaphakade, kodwa ukuza kukhulisa amacebo enkohlakalo yakhe ekulweni amalungisa. Kwangaloo njongo inye, ubakho xa abantu behlangene ukuba banqule uThixo. Nangona efihlakele emehlweni, usebenza ngayo yonke inkuthalo ukulawula iingqondo zabanqulayo. Njengenjengele enobuchule, wandlala amacebo akhe kwangaphambili. UthixaebonaumthunywakaThixo ephengulula iziBhalo, awuqaphele umxholo oza kunikwa abantu. Uthi ke asebenzise bonke ubuqhopholo namaqhinga akhe ukuze eso sigidimi singafiki kwabo abakhohlisa kanye ngaloo ndawo. Lowo usidinga ngokwenene isiyalo eso uya kukhuthazwa ukuba aye kumcimbi othile ofuna ubukho bakhe, okanye ngandlela ithile athintelwe ukuba angaweva amazwi anokuba yincasa yobomi esa ebomini.

Kwakhona, uSathana ubona abakhonzi beNkosi besindwa ngumthwalo wobumnyama basemoyeni obabugubungele abantu. Uva imithandazo yabo enenzondelelo yobabalo namandla ezulu yokuba kwaphulwe ukuthinjwa kukungahoyi, ukungakhathali, nobuvila. Usuka ngoko, ngenzondelelo ehlaziyiweyo, asebenzise ubuchule bakhe. Ulinga abantu ukuba baziyekele ekuthandeni ukutya okanye nolunye uhlobo lokuzanelisa, aze ngaloo ndlela azilalise iimvakalelo zabo ukuze bangakwazi ukuziva izinto kanye ekudingeka kakhulu ukuba bazifunde.

USathana wazi kakuhle ukuba, bonke abo anokubenza bakutyeshele ukuthandaza nokuphengulula iziBhalo, bayakoyiswa kukuhlasela kwakhe. Ngoko ke, udala onke amacebo okuzibamba iingqondo zabo. Kwasoloko kukho udidi oluthi luyamhlonela uThixo, oluthi, endaweni yokuqhubeka ekuyazini inyaniso, lusuke luyenze inkolo yalo

ukukhangela iziphako kwisimilo okanye imposiso yenkolo kwabo bangavumelaniyo nabo. Abanjalo ngabancedi abangamaxhadi kaSathana. Abamangaleli babazalwana abakho mbalwa, kwaye basoloko bexakekile xa uThixo esebenza nabakhonzi baKhe bemnika imbeko yenene. Baya kubeka ibala lobuxoki kumazwi nezenzo zabo bayithandayo beyithobela inyaniso. Baya kubaveza abona banyanisekileyo, abanenzondelelo, nabazilandulayo abakhonzi bakaKristu njengabakhohlisiweyo okanye abakhohlisi. Ngumsebenzi wabo ukuziveza gwenxa iinjongo zaso sonke isenzo senyaniso nesihle, ukuze kujikeleze urhesho lokucingela, nokuvusa urhanelo ezingqondweni zabangenawo amava. Ngayo yonke indlela enokucingeka, baya kuzama ukwenza oko kunyulu kulungileyo kubonakale kungcolile kulahlekisa.

Sekunjalo, akukho noyedwa ekufuneka ekhohlisiwe ngabo. Kunokubonakala lula ukuba bangabantwana bakabani, belandela umzekelo kabani,besenzaumsebenzi kabani.“Niyakubaqondangeziqhamo zabo.” Mateyu 7:16. Ikhondo labo lifana nelo likaSathana, umhlebi onobuhlungu, “ummangaleli wabazalwana bethu.” IsiTyhilelo 12:10.

Umkhohlisi omkhulu unabathunywa abaninzi abalungele ukubeka nayiphi, nalo naluphi uhlobo lwempazamo ukuze abambise imiphefumlo--ulahlekiso alulungisileyo ukuba lulungele iincasa nezakhono zabo anga angabatshabalalisa. Licebo lakhe ukungenisa ebandleni abantu abanganyanisekanga, abangazalwanga ngokutsha, abaza kukhuthaza intandabuzo nokungakholwa, nokuthintela bonke abanqwenela ukubona umsebenzi kaThixo uhambela phambili nabo behambela phambili kunye nawo. Abaninzi abangenalo ukholo lwenene kuThixo okanye elizwini laKhe bavuma eminye imithetho-siseko yenyaniso baze baphumelele ngokungathi bangamaKristu, baze bakwazi ukungenisa iimposiso njengeemfundiso zeziBhalo.

Indawo ekungekho nkathalo nokuba abantu bayayikholelwa yenye yezona aphumelela kuzo ukulahlekisa uSathana. Uyazi ukuba inyaniso, eyamkelwe ngoku ithandwa, ingcwalisa umphefumlo walowo uyamkelayo; ngoko ke, uthi rhoqo ezama ukubeka iingcamango ezibubuxoki, iintsomi, nenye ivangeli. Kususelwa kwasekuqalekeni, abakhonzi bakaThixo balwa neetitshala zobuxoki, ingengomadoda nje anenkohlakalo, kodwa abacebi bobuxoki ababengababulali bomphefumlo. UEliya, uYeremiya, uPawulos, babachasa ngokuqina nangesibindi abo babejika abantu elizwini likaThixo. Eso sisa silubala ukholo olulungileyo lwenkolo njengolungabalulekanga aluzange luthandwe ngaba bakhuseli bangcwele benyaniso.

Iinkcazo eziphum’ ecaleni nezinomtsalane zesiBhalo, nezinye iingcinga ezingqubanayo ngokokholo lwenkolo, ezifunyanwa kwilizwe lobuKristu zingumsebenzi womchasi omkhulu wokuphazamisa iingqondo ukuze zingayahluli inyaniso. Isiphithiphithi neyantlukwano ezikhoyo phakathi kwamabandla obuKristu, ubukhulu becala, zibangwa ngamasiko akhoyo akruna iziBhalo ukuba zixhase ingcinga ethandwayo.

Kunokuba lifundwe ngononophelo ilizwi likaThixo, ngokuthobeka kwentliziyo, ukuze kuzuzwe ukuyazi intando yaKhe, abaninzi bafuna kuphela ukufumana into engaqhelekanga okanye entsha. Ukuze kuxhaswe iimfundiso zemposiso okanye izenzo ezichasene nobuKristu, abanye babamba indawo yesiBhalo bayikhuphe apho isetyenziswe khona, mhlawumbi bacaphule indawana yendima enye bebonisa ubunyaniso bento abayithethayo, lo gama intsalela yendima ibonisa intsingiselo eyahluke mpela. Ngobuqhopholololo benyoka, bazimilisela ngokuzimela ngeentetho ezikruniweyo ukuba zilungele iminqweno yabo yenyama. Benza njalo abaninzi ukugqwetha ilizwi likaThixo. Abanye, abanemifanekiso ngqondweni esebenzayo, bathabatha imifanekiselo nemifuziselo kaMoya Oyingcwele, bayichaze ukuba ilungele abakuthandayo, bengabukhathalele kangako ubungqina besiBhalo njengesizichaza ngokwaso, baze emva koko banike ezabo iingcinga njengeemfundiso zeBhayibhile.

Lonke ixesha kungenwa ekufundweni kweziBhalo ngaphandle komoya womthandazo, othobekileyo nofundisekayo, ezona ndawo zicace kakhulu nezona zilula kunye nezinzima ziya kujijwa kweyona ntsingiselo yazo iyinyaniso. Iinkokeli zobuPopi zikhetha iindawo ezinjalo zesiBhalo njengezona zilungele ukufeza iinjongo zazo, zichaze ngokulunge kuzo, zize zizinike abantu, lo gama bebavimba ilungelo lokuzifundela ngokwabo iBhayibhile baziqonde iinyaniso zayo ezingcwele ngokwabo. Iyonke iBhayibhile kufuneka inikwe abantu njengoko ifundeka. Bekuya kulunga ngcono ukuba bebengayi kuyifundiswa kwaphela iBhayibhile kunokuba banikwe imfundiso yeziBhalo ebekwe gwenxa ngolo hlobo.

IBhayibhile yalungiselwa ukuba ibe sisikhokelo kubo bonke abanga bangaqhelana nentando yoMenzi wabo. UThixo unike abantu ilizwi eliqinisekileyo lesiprofeto; iingelosi, noYesu ngokwaKhe, bonke beza kwazisa imicimbi ebalulekileyo ekufuneka yenzekile kungekudala. Loo micimbi ibalulekileyo ijongene nosindiso lwethu ayizange ishiywe ifihlakele. Ayizange ityhilwe ngendlela edida ilahlekise ofuna inyaniso ngokuthembeka. Wathi uYehova kumprofeti uHabhakuki: “Bhala umbono, uwukrole, . . . ukuze abaleke owulesayo.” Habhakuki 2:2.IlizwilikaThixo licacilekubo bonkeabalifunda benomthandazo entliziyweni. Wonke umphefumlo onyaniseke ngokwenene, uya kukufumana ukukhanya kwenyaniso. “Ukukhanya likuhlwayelelwe ilungisa.” INdumiso 97:11. Alikho ibandla elinokuhambela phambili ngaphandle kokuba amalungu alo ayifune ngenzondelelo inyaniso njengendyebo efihliweyo.

Ngendanduluko ethi, ‘Isisa!,’ abantu bamfamekiswa kumacebo omchasi wabo, lo gama lonke ixesha ethe chu ukusebenzela ukufeza injongo yakhe. Xa ephumelela ukubeka endaweni yeBhayibhile ukuqikelela kwabantu, umthetho kaThixo ubekwa bucala, aze amabandla abe phantsi kobukhoboka besono nangona athi akhululekile.

Kwabaninzi, uphando oluchubekileyo lusuke lwaba sisiqalekiso. UThixo uvumele isikhukhula sokhanyo ukuba kuthululwe phezu komhlaba ngokuzuzwa kwisayensi nobuchule; kodwa nezona ngqondo zinkulu, ukuba azikhokelwa lilizwi likaThixo kuphando lwazo, ziba nobundlongondlongo kwimizamo yazo ukuphanda ulwalamano lwesayensi nesityhilelo.

Ulwazi lomntu lwezinto eziphathekayo nezinto zikamoya aluphelelanga lwaye lungagqibelelanga; ngoko ke, abaninzi abakwazi ukuzenza zihambelane iimbono zabo zesayensi neentetho zesiBhalo. Abaninzi bamkela nje iintetho nokuqashisela ngokwenyaniso zesayensi, baze bacinge ukuba ilizwi likaThixo kufuneka licikidwe ngeemfundiso “zokwazi, okubizwa njalo.” 1 Timoti 6:20. UMdali nomsebenzi waKhe ungaphaya kokuqonda kwabo; kuze kuthi kuba bengakwazi ukuyichaza le mithetho yendalo, imbali yeBhayibhile ithatyathwe njengenako ukuba kungaxhonyekekwa kuyo. Abo bakuthandabuzayo ukuthembeka kwengxelo zeeTestamente eNdala neNtsha, bakholisa ukuthabatha unyawo ukubheka phambili, babuthandabuze ubukho bukaThixo baze amandla angenamlinganiselo bawanike indalo. Kuba beyiyekile iankile yabo, bayayekwa bantlitheke emaweni okungakholwa.

Ngale ndlela, abaninzi bayashenxa enkolweni balukuhlwe ngongendawo. Abantu bazama ukuba nobulumko ngaphezu koMdali wabo; ulwazi lwabantu luzame ukuphanda luchaze iimfihlakalo ezingayikuze zityhilwe kumaphakade onke. Ukuba abantu bebengaphanda bakuqonde oko uThixo wakwazisayo ngaYe, kunye neenjongozaKhe, bebeyakuzuza imbono yobuqaqawuli, ubungangamsha, namandla kaYehova, izinto ezingenza ukuba babuqonde ubuncinane babo baze baneliswe koko kuthe kwatyhilelwa bona nabantwana babo.

Yeyona ibalaseleyo kwiinkohliso zikaSathana ukuzigcina iingqondo zabantu ziphengulula zicinga ngoko uThixo sele ekwazisile nangenanjongo yokuba singakuqonda. Walahlekwa ngolo hlobo uKhwezi yindawo yakhe ezulwini. Akazange aneliseke kuba engazixelelwanga zonke iimfihlelo zikaThixo, waza akakukhathalela ngokupheleleyo okwakutyhiliwe, nokwaye kujongene nomsebenzi wakhe kwisikhundla esiphezulu esasibekelwe yena. Ngokuvusa ukunganeliseki okunye kwiingelosi ezaziphantsi kolawulo lwakhe, wabangela ukuwa kwazo. Ngoku, uzama ukuzalisa iingqondo zabantu ngaloo moya mnye nokubenza nabo ukuba bangayikhathaleli imiyalelo engqalileyo kaThixo.

Abo bangenayo intumekelelo yokwamkela iinyaniso zeBhayibhile ezicacileyo, nezihlabayo bahleli njalo befuna iintsomi ezikholisayo eziza kuthulisa isazela sabo. Okona zibuya nganeno ngokwasemoyeni, nokuzilandula, kunye nokuthobela phantsi iimfundiso ezinikwayo, okona kuba kukhulu ukuthandwa ezamkelwa ngako. Aba bantu bahlisa amandla engqondo ukuze bakhonze iminqweno yabo yenyama. Balumke kakhulu kwelabo ikratshi ukuba bangaphengulula iziBhalo ngomphefumlo otyumkileyo nomthandazo

onenzondelelo ukuze bakhokelwe lizulu, abanaso isikhuselo ngakulahlekiso. USathana ukulungele ukunika iminqweno yentliziyo, kwaye unika iinkohliso endaweni yenyaniso. Kwakunjalo ukuze ubupopi buzuze amandla abo phezu kweengqondo zabantu; aza athi ngokwala inyaniso kuba ibandakanya umnqamlezo, amaProtestanti alandela kwaelo khondo. Bonke abalityeshelayo ilizwi likaThixo, bafunde okubafaneleyo nemigaqo, ukuze bangahambi nxamnye nehlabathi, baya kuyekwa ukuba bamkele ulahlekiso oluhlazisayo endaweni yenyaniso yenkolo. Lonke uhlobo olucingekayo lwesiphoso luya kwamkelwa ngabo bathi ngenkani bayale inyaniso. Lowo uyikhangela ngokoyika inkohliso ethile uya kuyamkela ngokulula enye. Umpostile uPawulos, ethetha ngodidi lwabantu "[abanga]kwamkelanga ukuyithanda inyaniso, ukuze basindiswe," uthi: "nangenxa yoko, uThixo uya kubathumela ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakholwanga yiyo inyaniso, basuka bakholiswa kuko ukungalungisi." 2 Tesalonika 2:10-12. Xa sinesilumkiso esinjalo phambi kwethu, kunyanzelekile ukuba sihlale siqaphele ukuba ziimfundiso ezinjani esizamkelayo.

Phakathi kwezona zenzeleli zineyona mpumelelo inkulu zomkhohlisi omkhulu ziimfundiso zokulahlekisa nemiqondiso yobuxoki yonqulo lwemimoya. Ezifihle njengengelosi yokukhanya, uyandlala iminatha yakhe apho anokukrokreleka kancinane kakhulu khona. Ukuba abantu bebengathi bayifunde iNcwadi kaThixo benomthandazo onenzondelelo ukuze bakwazi ukuyiqonda, bebengayi kushiywa ebumnyameni ukuze bamkele iimfundiso ezibubuxoki. Kuthi kuba beyala inyaniso, babe ngamaxhoba enkohliso.

Enye imposiso eyingozi yimfundiso ekhanyela ubuThixo bukaKristu, ethi wayengekho ngaphambi kokufika kwaKhe kulo mhlaba. Le ngcamango yamkelwa ngobubele liqela elikhulu labathibayayikholelwa iBhayibhile; kanti ichasana ngokuphandle neentetho ezicace kakhulu zoMsindisi ngolwalamano lwaKhe noYise, isimo sakhe esingcwele, nobukho baKhe kwangaphambili. Ayinako ukwamkelwa zingakhange zijijwe ngendlela engeyiyo iziBhalo. Ayaneli nje kuphela ukuzithoba iimbono zomntu ngomsebenzi wohlangulo, kodwa ilujongela phantsi nokholo eBhayibhileni njengesityhilelo esivela kuThixo. Njengokuba oku kuyenza [le mfundiso] ibe yingozi kakhulu, kukwakwenza kube nzima ngakumbi ukumelana nayo. Ukuba abantu bala ubungqina beziBhalo eziphefumlelweyo ngokuba nguThixo kukaKristu, kulilize ukuyixoxa nabo le ngongoma; kuba, akukho ngxoxo, nokuba icace kangakanani, inokuboyisela. "Owemvelo ke umntu akazamkeli izinto zoMoya kaThixo; kuba zibududenge kuye; kanjalo akanakuzazi, ngokuba ziphicothwa ngokoMoya." 1 Korinte 2:14. Akakho obambe le mposiso onokuba nembono enyanisileyo yesimilo okanye yomsebenzi azele wona uKristu, okanye yecebo elikhulu likaThixo lokuhlangulwa komntu.

Ikwakho nenye imposiso erhubuluzayo neyingozi, eyinkolo ekhawulezayo ukusasazeka, le yokuba uSathana akasiso isiqu esibambekayo; ethi igama lisetyenziswa sisiBhalo nje ukuba limele iingcinga neminqweno yabantu emibi.

Yimfundiso le evakaliswa kakhulu emaqongeni okushumayela aqhelekileyo, athi, ukufika kwesibini kukaKristu kukufika kwakhe emntwini ngamnye xa esifa, licebo lokuzijika iingqondo zabantu ekufikeni kwaKhe esisiqu ngamafu ezulu. Kuyiminyaka uSathana esithi, "Nanko emagumbini" (Mateyu 24:23-26); kwaye imiphefumlo emininzi ilahlekile ngokwamkela le nkohliso.

Kwakhona, ubulumko behlabathi busifundisa ukuba umthandazo awudingeki. Abantu besayensi bathi ayikwazi ukubakho impendulo eqinisekileyo emthandazweni; batsho bathi, oku kungaba kukwaphulwa komthetho, ummangaliso, besithi imimangaliso ayikho. Iyunivesi, bathi, ilawulwa yimithetho esisigxina, kwaye noThixo ngokwaKhe akayenzi into ephikisana nale mithetho. Ngoko ke, bambeka uThixo njengoqanyangelwe kwayimithetho yaKhe--ngokungathi imithetho yezulu iyakwazi ukuyibeka ecaleni inkululeko yezulu. Imfundiso enjalo ichasene nobungqina beziBhalo. Yayingenziwanga nguKristu nabapostile baKhe na imimangaliso? Kwayena lo Msindisi unovelwano usaphila nanamhla, kwaye usenentumekelelo yokuwuphulaphula umthandazo wokholo njengoko wayesenza ngexesha wayehamba ebonakala phakathi kwabantu. Okwendalo kusebenzisana nokwangasentla kwendalo. Yindawo yecebo likaThixo ukusinika, ephendula umthandazo wokholo, oko ebengayi kusinika ukuba besingacelanga njalo.

Azinakubaleka iimfundiso eziyimposiso neengcamango ezintle kakhulu ezifumaneka kumabandla obuKristu. Kunzima ukuqikelela iziphumo ezibi zokususwa komnye wemilimandlela owamiswa lilizwi likaThixo. Bambalwa abakwazi ukwahlukana noku kwaliwa kwenyaniso enye. Uninzi luqhubeka nokubekela ecaleni omnye emva komnye kwimithetho-siseko yenyaniso, bade bangakholwa mpela.

Iimposiso zokufunda ngoThixo okuqhelekileyo ziyenze imiphefumlo emininzi yanokukrokra, nalowo ubunako ukukholelwa eziBhalweni. Akakwazi ukwamkela iimfundiso ezihlasela uluvo analo ngobulungisa, ngenceba nobubele; kuthi ke kuba zibekwa njengeemfundiso zeBhayibhile, ale ukuyamkela [iBhayibhile] njengelizwi likaThixo.

Le yinjongo uSathana afuna ukuyifeza. Ayikho into ayinqwenela ngaphezu kokutshabalalisa ukuthenjwa kukaThixo nelizwi laKhe. USathana umi phambili kumkhosi wabathandabuzayo, kwaye usebenza kakhulu ngamandla ukulukuhla imiphefumlo ukuba ingene kwizintlu zakhe. Kuba yinto entle ukuthandabuza. Kukho udidi olukhulu ekuthi ngalo ilizwi likaThixo lijongwe ngokungalithembi ngenxa yesizathu esinye njengeso sokungathenjwa koMbhali walo--kuba likhalima ligwebe isono. Abo bangenayo intumekelelo yokuthobela oko likufunayo bazama ukuwisa igunya lalo. Bayayifunda

iBhayibhile, okanye baphulaphule iimfundiso zayo xa zinikwa kwiqonga elingcwele, nje ukuba bafumane isiphoso eziBhalweni okanye kwintshumayelo. Abakho mbalwa abasuka bangakholwa ukuze banike isizathu okanye bazithethelele ngokutyeshela umsebenzi. Abanye bamkela imithetho-siseko ethandabuzekayo ephuma kwikratshi nobuvila. Bakuthanda kakhulu ukonwaba ukuba bangazahlula ngokugqiba nantoni efanele ukuhlonitshwa, efuna ukunyamezela nokuzilandula, baze bajonge ukwaziwa ngobulumko obungaphezulu ngokugxeka iBhayibhile. Kuninzi ethi ingqondo ephela kufutshane, ingakhanyiselwanga bubulumko bezulu, ingabi nawo amandla okukuqonda; baze bafumane ithuba lokugxeka. Baninzi ababonakala besiva ukuba kuhle ukuma ngakwicala lokungakholwa, lokuthandabuza, nokungathembeki. Kanti ke, ngaphantsi kwembonakalo yokuthetha phandle, kunokufunyaniswa ukuba abantu abanjalo baqhutywa kukuzithemba nekratshi. Abaninzi bavuyela ukufumana eziBhalweni into yokuphazamisa iingqondo zabanye. Abanye baqala ngokugxeka nokuxoxa kwicala elitenxileyo, ngokuthanda nje impikiswano. Abaqondi ukuba ngokwenjenjalo bazithandela ngomgibe wombambisi. Bathi ke, kuba bethethe ngokungakholwa esidlangalaleni, bazive benga bangema kwindawo yabo. Ngaloo ndlela bazimanya nabangahloneli Thixo baze bazivalele ngaphandle kwamasango aseParadesi.

UThixo ububekile elizwini laKhe ubungqina obaneleyo bemo yalo engcwele. Iinyaniso ezinkulu ezingokuhlangulwa zibekwe ngokucacileyo. NgoncedolukaMoyaOyingcwele, othenjiswekubobonke abamfuna ngenyameko, wonke umntu unako ukuziqonda ngokwakhe iinyaniso. UThixo unike abantu isiseko esiqinileyo apho banokumisa khona ukholo lwabo. Kanti ke, iingqondo eziphelelwayo zabantu azikwazi ngokupheleleyo ukuqonda amacebo neenjongo zOngenasiphelo. Asisokuze simfumane uThixo ngokuphanda. Akufuneki sizame ukuphakamisa ngesandla esinobuganga umdiyadiya athe wabugquma ngaphaya kwawo ubungangamsha baKhe. Umpostile udanduluka athi: “Asikuko nokuba ayiphengululeki imigwebo yakhe, azilandeki iindlela zakhe!” Roma 11:33. Ukuza kufikelela apha, sinako ukuyiqonda indlela asiphethe ngayo, kwaneenjongo ezimqhubayo, zokuba sibe nokuluqonda uthando nenceba ezingenamda ezihlangene kumandla angenasiphelo. UBawo wethu osemazulwini uziyalela izinto zonke ngobulumko nangobulungisa, kwaye akufuneki singaneliseki singathembi, kodwa masithobe ngokuzinikela ngentlonipho. Uya kusityhilela okuninzi kangangoko kwiinjongo zaKhe okufanele ukuba sikwazi, kuthi ngaphezu koko, kufuneke sisithembe iSandla esinamandla onke, iNtliziyo ezele luthando.

Nangona uThixo enike ubungqina obuninzi ukuze lubekho ukholo, akasayi kuze akususe konke okwenza kubekho ukungakholwa. Bonke abakhangela izikhonkwane zokuxhoma konke ukuthandabuza kwabo baya kuwafumana. Bonke abo balayo ukulamkela nokulithobela ilizwi likaThixo kude kususwe konke ukuchasa, kungabi sabakho thuba lokuthandabuza, abasokuze beze ekukhanyeni.

Ukungathembi kuyinto yendalo ephuma kwintliziyo engenziwanga yabantsha, enobutshaba kunye naYe. Lona ukholo lukhuthazwa nguMoya Oyingcwele, kwaye luya kuqhama kuphela xa lusondliwa. Akakho umntu onokuba namandla elukholweni engenawo umzamo wokuzimisela. Ukungakholwa kufumana amandla xa kukhuthazwa; bathi xa abantu, endaweni yokugxila phezu kobungqina uThixo abunikileyo ukuba buxhase ukholo lwabo, basuke bazivumele ukuba babuze bakhalaze, baya kufumana ukuthandabuza kwabo kuthe rhoqo ukuya kuqiniselwa.

Bona abo bazithandabuzayo izithembiso zikaThixo baze bangakuthembi ukuqinisekiswa ngobabalo lwaKhe, abamzukisi uThixo; yaye impembelelo yabo, endaweni yokutsalelaabanye kuKristu, ikholisaukubagxotha kuYe. Bayimithi engavezi ziqhamo, ethi ivule amasebe wayo amnyama anabele kude, akuvale ukukhanya kwelanga nakwezinye izityalo, izenze ukuba zibune zife phantsi komthunzi wayo enengqele. Umsebenzi wobomi bonke waba bantu uya kubonakala ububungqina obungasokuze buphele ekubachaseni. Bahlwayela imbewu yentandabuzo nokungakholwa eqinisekileyo ngesivuno sayo.

Linye kuphela ikhondo amabalilandele abo banqwenela ngenzondelelo ukukhululeka kwintandabuzo. Kunokuba babe bebuza bekhalaza ngoko bangakuqondiyo, bona mabathobele ukukhanya okusele kukhanya phezu kwabo, baya kwamkela ukukhanya okukhulu. Mabenze wonke umsebenzi othe wacaciswa kwingqiqo yabo, baya kukhokelelwa ekuqondeni nasekwenzeni oko banentandabuzo ngako ngoku.

USathana uyakwazi ukubeka unomgogwana osondele kakhulu kwinyaniso ukuze ibakhohlise abo banentumekelelo yokukhohliswa, abalangazelela ukuphepha ukuzilandula nokuzincama okufunwa yinyaniso; kodwa akakwazi ukuwubamba phantsi kwegunya lakhe umphefumo olangazelela ngokunyanisekileyo ukuyazi inyaniso, nokuba kungawuxabisa ntoni. UKristu uyinyaniso no“Khanyiso, olubakhanyiselayo abantu bonke abeza ehlabathini.” Yohane 1:9, KJV. UMoya wenyaniso wathunyelwa ukuze abakhokelele bonke abantu kuyo yonke inyaniso. Kanti ke, ngegunya loNyana kaThixo, kuthiwa: “Funani nofumana.” “Ukuba kukho othi afune ukukwenza ukuthanda kwakhe, woyazi imfundiso le.” Mateyu 7:7; Yohane 7:17.

Abalandeli bakaKristu bazi kancinane ngamacebo uSathana nemikhosi yakhe abawenzayo ukuba babachase. Lowo uhleli emazulwini uya kuwajika onke la macebo ukuze ngawo kufezwe awaKhe amacebo anzulu. INkosi iyabavumela abantu bayo ukuba bajongane nentuthumbo eshushu yesihendo, kungekuba iyalonwabela uxinzelelo nokuthuthunjiswa kwabo, kodwa ngenxa yokuba yindlela le efunekayo esinga kuloyiso lwabo lokugqibela. Ayikwazi ukuba, ngokuhambelana nobuqaqawuli baYo, ibakhusele kwizihendo; kuba eyona njongo yesilingo kukubalungiselela ukuba bamelane nako konke okungumtsalane wesono.

Nokuba ngabantu abakhohlakeleyo okanye iidemoni, abakho abanokuwuthintela umsebenzi kaThixo, okanye babuvale bungabonakali ubuso bukaThixo kubantu baKhe, ukuba baya kuthi, ngeentliziyo ezithobekileyo nezityumkileyo, bazivume bazibeke nxamnye izono zabo, bathi ngokholo bawabange amadinga aKhe. Sonke isihendo, wonke umoya ochasayo, nokuba uyabonakala okanye ufihlakele, kunako ukumelwana nawo ngempumelelo. “Akungabukroti, akungamandla, kungoMoya wam; utsho uYehova wemikhosi.” Zekariya 4:6.

“Ngokuba amehlo eNkosi aphezu kwamalungisa, neendlebe zayo zisingisele esikhungweni sawo. . . . Ngubani na yena owonona, ukuba nithe naba ngabalandeli bokulungileyo?” 1 Petros 3:12, 13. Xa uBhileham, wayelotywe ngesithembiso semivuzo emikhulu, wazama ukusebenzisa ukumthakatha uIsrayeli, waza wenza nemibingelelo kuYehova efuna ukubiza isiqalekiso phezu kwabantu baKhe, uMoya kaThixo wabalela ububi awayelangazelela ukubuvakalisa, waza uBhileham wanyanzeleka ukuba akhale: “Ndothini naukuqalekisa angamqalekisiyo uThixo? Ndothini na ukubhavumela angambhavumeliyo uYehova?” “Umphefumlo wam mawufe ukufa kwabathe tye, ukuphela kwam kube njengokwabo!” Wathi wakuba unikelwe umbingelelo, umprofeti ongamoyikiyo uThixo wadanduluka: “Yabona, ndamkele ukusikelela; usikelele, ke andinakukubuyisa. Akaboni butshinga kuYakobi, akukho kuvumisa ngoSirayeli. UYehova uThixo wakhe unaye. Ukuduma koKumkani kuphakathi kwakhe. Numeri 23:8, 10, 20, 21. “Nemilingo ingabuya nemband’ esikhova kuYakobi; nabuqili nabugqwirha buza ze kuSirayeli. Yona ngundaba-mlonyeni ngoYakobi noSirayeli, kusithiwa: ‘Khawubone ke imisebenzi kaThixo!” Eyasentlango 23:23, IBHAYIBHILE. Kanti ke, zakhiwa izibingelelo ixesha lesithathu, waphinda uBhileham wazama ukuzuza isiqalekiso. Kwasuka kwathi kwimilebe engenantumekelelo yomprofeti, uMoya kaThixo wakhwaza impumelelo yabanyulwa baKhe, wabukhalimela ubuyatha nenkohlakalo yeentshaba zabo: “Mabasikelelwe abakusikelelayo, baqalekiswe abakuqalekisayo.” Numeri 24:9.

Abantu bakwaIsrayeli babenyanisekile kuThixo ngeli xesha; kwathi ngalo lonke ixesha bewuthobela umthetho kaThixo, alabikho igunya emhlabeni okanyeesihogwenielalinakoukuboyisa. SonaisiqalekisouBhileham awayengavunyelwanga ukuba asiwise ukuchasa ngakubantu bakaThixo, ekugqibeleni wakwazi ukusenza ngokubalukuhlela esonweni. Bathi bakuyigqitha imithetho kaThixo, baqala bazahlula kuYe, baza bayekwa ukuba bawave amandla omtshabalalisi.

USathana ukuqonda kakuhle ukuba, owona mphefumlo ungenamandla ohleli kuKristu, ungaphaya kokuba yintanga nemikhosi yobumnyama, oko ke, kumele ukumbonisa ngokuphandle yena, ukuba kuya kuqutyiswana naye, oyiswe. Ngoko ke, ufuna ukuwatsalela kude amajoni omnqamlezo kwinqaba yawo eyomeleleyo, ngeli xesha ewalalele nemikhosi yakhe, elungele ukutshabalalisa wonke angena kumhlaba wakhe.

Kuphela ngokuxhomekeka ngokuthobekileyo kuThixo, nokuyithobela yonke imithetho yaKhe, esinokuthi sikhuseleke.

Akukho ukhuselekileyo nosuku olunye okanye iyure enye ngaphandle komthandazo. Kufuneka siyibongoze ngendlela eyodwa iNkosi ukuba isinike ubulumko bokuliqonda ilizwi laYo. Kulapha apho kutyhilwe khona amaqhinga omlingi neendlela ekunokuthi kumelwane naye ngazo ngempumelelo. USathana utshatshele ekucaphuleni isiBhalo, efaka eyakhe inkcazo kwiindawo, athi athembe ukuba ngazo angasikhubekisa. Kufuneka siyifunde iBhayibhile sinokuthobeka kwentliziyo, singaze silahlekane nokukubona ukuxhomekeka kwethu kuThixo. Njengoko kufuneka sithe rhoqo ukuzilumkela kumacebo kaSathana, kufuneka sithandaze sikholwa singayeki, ukuthi: “Ungasingenisi ekuhendweni.”

Isahluko 33—Inkohliso Enkulu Yokuqala

Kweyona mbali yasekuqaleni yomntu, uSathana wawaqala amalinge akhe okukhohlisa uhlanga lwethu. Lowo wayeqalise uqhushululu ezulwini wanqwenela ukunga angabenza abemi basemhlabeni bamanyane naye kwidabi lokulwa nolawulo lukaThixo. UAdam noEva babonwabe ngokupheleleyo ekuthobeleni umthetho kaThixo, kwaza oku kwahlala kububungqina obuchasa ibango likaSathana awayelenza ezulwini, lokuba umthetho kaThixo wawunengcinezelo uchasana nokulungele izidalwa zaKhe. Ngapha koko, umona kaSathana wavuka akukhangela ikhaya elihle elilungiselwe isibini esingenasono. Wazimisela ukubenza bawe, ukuze, xa abahlule kuThixo wabazisa phantsi kwelakhe igunya, angawuzuza ube ngowakhe umhlaba, aze apha, amisele ubukumkani bakhe obuchasene nOsenyangweni.

Ukuba uSathana wayesityhilile esona similo sakhe sisiso, ngewagxothwa kwangoko, kuba uAdam noEva babelunyukisiwe ngolu tshaba luyingozi; kodwa wasebenza ebumnyameni, eyifihla injongo yakhe, ukuze akwazi ukuyifeza ngempumelelo. Ngokusebenzisa ijelo eliyinyoka, eyayisisidalwa esinomtsalane kakhulu ngembonakalo, wathetha ngokwakhe noEva: “Utshilo na okunene uThixo ukuthi, Zeningadli kuyo yonke imithi yomyezo?” Genesis 3:1. Ukuba uEva wayengangenanga kwingxoxo nomlingi, ngewasinda; kodwa wasuka wamphatha kakuhle, waza waba lixhoba kumaqhinga alo. Boyiswa ngolo hlobo ke nabanye abaninzi. Bathandabuza baxoxe ngokufunwa nguThixo; endaweni yokuthobela imiyalelo yezulu, bamkela iimbono zabantu, ezifihle amacebo kaSathana.

“Wathi umfazi kwinyoka, eziqhameni zemithi yomyezo singadla; ke eziqhameni zomthi osemyezweni phakathi, uthe uThixo, Zeningadli kuzo; zeningazichukumisi, hleze nife. Yathi inyoka kumfazi, Anisayi kufa: kuba esazi uThixo ukuba, mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoThixo, nazi okulungileyo nokubi.” Iindima 2-5. Wathi baya kufana noThixo, babe nobulumko obukhulu kunangaphambili, bakwazi ukuba kumgangatho ophezulu wokuphila. UEva waziyekela kwisilingo; wathi ngempembelelo yakhe, uAdam wenziwa wona. Bamkela amazwi enyoka, athi uThixo wayengathethi oku wayekuthetha; abamthemba uMdali wabo bacinga ukuba wayethintela inkululeko yabo, nokuba babengafumana ubulumko obukhulu nokuphakanyiswa ngokugqitha umthetho waKhe.

Kanti wafumana ntoni uAdam, emva kwesono sakhe, ngokuthethwa ngamazwi athi, “Mhlana uthe wawudla, uya kufa”? Ingaba wawafumana esithi, uza kungeniswa kwimo ephakame kakhulu kubukho bakhe, njengoko uSathana wamenza ukuba akholwe,? Ngokwenene emva koko, kwabakho okulungileyo okukhulu okwakuza kuzuzwa ngokugqitha umthetho, aze uSathana afunyanwe engumncedi wohlanga. Yena uAdam akazange akufumane oku kuthetha isigwebo sezulu. UThixo waxela ukuba, kwisohlwayo

sesono, umntu uya kubuyela emhlabeni apho wayethatyathwe khona: “Uluthuli, uya kubuyela kwaseluthulini.” Indima 19. Amazwi kaSathana, “Oqabuka amehlo enu,” abonakala eyinyaniso ngolu hlobo: Emva kokuba uAdam noEva bengamthobelanga uThixo, amehlo abo avuleka ukuba babubone ubuyatha babo; babazi ububi, basingcamla isiqhamo esikrakra sokugqitha umthetho.

Esazulwini se-Eden, kwakukho umthi wobomi, osiqhamo sawo sasinamandla okwenza ubomi bungaze buphele. Ukuba uAdam wayehleli ethobela kuThixo, wayeya kuhlala eqhubeka nokonwabela ukufikelela lula kulo mthi aze aphile ngonaphakade. Wathi kodwa akona, wanqanyulwa ekuthabatheni kumthi wobomi, waza waphantsi kokufa. Isigwebo sezulu esithi, “Uluthuli, uya kubuyela kwaseluthulini,” salatha ekutshabalaleni kuphele kobomi.

Ukungabi nakufa, okwathenjiswa umntu kuxhomekeke ekuthobeleni, kwalahlwa ngokugqitha umthetho. UAdam akazange akwazi ukudlulisela kwinzala yakhe oko wayengenako; kwaza akwenzeka ukuba libekho ithemba ngohlanga oluwileyo, ngaphandle kokuba uThixo, ngokuncama uNyana waKhe, akuzise ukubangabi nakufa ukuba bakwazi ukufikelela kubo. Nangona “ukufa kwabatyhutyha abantu bonke, ekubeni bonke bonayo,” uKristu “wabukhanyisa ubomi nokungonakali, ngazo iindaba ezilungileyo.” Roma 5:12; 2 Timoti 1:10. Kungokuphela ngoKristu ekunokuthi kube nokuzuzwa ukungabi nakufa. Wathi uYesu: “Lowo ukholwayo kuNyana, unobomi obungunaphakade; ke lowo ungamviyo uNyana, akayi kubona bomi.” Yohane 3:36. Wonke ubani angaba naso esi sipho singenamlinganiselo sentsikelelo ukuba angathobela iimeko ezibekiweyo. Bonke “abathi ngokomonde emsebenzini olungileyo bafune uzuko nembeko nokungonakali,” baya kuzuza “ubomi obungunaphakade.” Roma 2:7.

Ekuphela kwakhe owathembisa uAdam ubomi emva kokungathobeli yayingumkhohlisi omkhulu. Okwathethwa yinyoka kuEva e-Eden—“Anisayi kufa”—kwabayintshumayelo yokuqala eyakha yashunyayelwa ngokungafi komphefumlo. Kanti esi saziso, sakhelwe kuphela phezu kwegunya likaSathana, siphindaphindwa ezipulpitini zobuKristu size sikholelwe sisininzi soluntu ngokulula njengoko samkelwa ngabazali bethu bokuqala. Isigwebo sezulu, “Umphefumlo owonayo kuya kufa wona wodwa” (Hezekile 18:20), senziwa ukuba sithethe ukuthi: Umphefumlo owonayo awusayi kufa, kodwa uya kuphila ngonaphakade. Asikwazi ukuba singamangaliswa kukuthi phithi luthando olubenza abantu bakholelwe lula kangaka kumazwi kaSathana nokuba bangakholelwa kangaka kumazwi kaThixo.

Ukuba umntu emvakokuwa kwakhe esonweni wayevunyelwe ukuba akwazi ukufika kumthi wobomi, wayeya kuphila ngonaphakade, ngoko ke sibe isono sinikwe unaphakade. Kwabekwa ikherubhi enekrele lomlilo ukuba iyijonge “indlela eya emthini wobomi”

(Genesis 3:24), ukuze kungayi noyedwa kusapho luka-Adam ovunyelwayo ukuba adlule kweso sithintelo athabathe kumthi onika ubomi. Ngoko ke, akakho umoni ongenako ukufa.

Kanti ke, emva kokuwa, uSathana wayalela izithunywa zakhe ukuba zenze ilinge elilodwa lokufaka inkolo yokungabi nakufa komntu; wathi akuba ebakhuthazile abantu ukuba bayamkele le mposiso, babeza kwenziwa ukuba bagqibe kwelithi umoni uya kuhlala esengxakini ngonaphakade. Ngoku, inkosi yobumnyama, isebenza ngabathunywa bayo, imveza uThixo njengesigebenga esinempindezelo esithi, uThixo ubaphosa esihogweni bonke abangamanelisiyo, abenze ukuba bayive ingqumbo yaKhe; nokuba, ngexesha esiva ubunzima bentlungu engathethekiyo bejubalaza emalangatyeni kanaphakade, uMdali wabo ubakhangele besezantsi anelisekile.

Lwenjenjalo utshaba olukhulu ukwambathisa ngeempawu zalo uMdali noMncedi woluntu. Inkohlakalo ingcolile. UThixo uluthando; kwaye konke awakudalayo kwakunyulu, kungcwele, kukuhle, sada isono sangeniswa ngumvukeli omkhulu wokuqala. USathana ngokwakhe ulutshaba oluhenda umntu ukuba one, aze amtshabalalise xa ekwazi; aze athi akuba eqinisekile ngexhoba lakhe, avuye yintshabalalo ayenzileyo. Ukuba ebenokuvunyelwa, ebengalutshayela lonke uhlanga lungene kumnatha wakhe. Ukuba bekungengakungenelela kwamandla ezulu, bekungayi kubakho noyedwa unyana okanye intombi ka-Adam ebiya kusinda.

USathana uzama ukoyisa abantu namhlanje, njengoko woyisa abazali bethu bokuqala, ngokushukumisa ukuthembela kwabo kuMdali wabo nokubakhokelela ekubeni babuthandabuze ubulumko bolawulo lwaKhe nobulungisa bomthetho waKhe. USathana nasebenzisana nabo bambeka uThixo ukuba abe mbi ngaphezu kwabo, ukuze bathethelele eyabo inkohlakalo novukelo. Umkhohlisi omkhulu uzama ukusunduzela inkohlakalo yesimilo sakhe eyoyikekayo kuBawo wethu osemazulwini, ukuze azenze yena abonakale inguye owoniwa kakhulu ngokugxothwa ezulwini ngenxa yokuba engenako ukwamkela umlawuli ongalunganga kangako. Ubeka phambi kwehlabathi inkululeko abanokuyonwabela phantsi kolawulo lwakhe olumnandi, xa luthelekiswa nobukhoboka bemithetho engqongqo kaYehova. Uphumelela ngaloo ndlela ekulobeni imiphefumlo ukuba ikushiye ukunyaniseka kuThixo.

Indlela ethiyeke ngayo kuyo yonke imvakalelo yothando nenceba, nakuluvo lwethu lobulungisa, imfundiso yokuba abafileyo abakhohlakeleyo bathuthunjiswa ngomlilo nesalfure kwisihogo esivutha singaze siyeke; oko, ngenxa yezono zomzuzu omfutshane wobomi basemhlabeni baza kuthuthunjiswa lonke ixesha uThixo esaphila. Kanti ke, le mfundiso ifundiswe ngokubanzi kwaye isekho kwiinkolo zonqulo zobuKristu. Wathi omnye ugqirha wezobuThixo: “Umbono wokuthuthumbisa kwesihogo uya kukuphakamisa ukonwaba kwabangcwele ngonaphakade. Xa bebona abanye abanendalo nokuzalwa okufanayo nokwabo, phantsi kweemeko ezikwanye, bephoswe kwintlekele

enjalo, babe bona bephakanyiswe kangako, loo nto iya kubenza bayiqonde indlela abonwabe ngayo.” Omnye wasebenzisa la mazwi, “Ngeli xesha umthetho wenceba usebenza ngonaphakade kwizitya zengqumbo, umsi wokuthuthunjiswa kwazo uya kunyuka ngonaphakade zijongile izitya zenceba, kunokuba zithabathe indawo yezi ntsizi, ziya kuthi, Amen, Haleluya! Mayibongwe iNkosi!”

Kuphi, kumaphepha elizwi likaThixo, apho ifumaneka khona imfundiso enjalo? Ingaba abahlangulweyo ezulwini baza kulahlekwa zizo zonke iimvakalelo zosizi nemfesane, kwanezimvo zobuntu obuqhelekileyo? Ingaba ezi zinto kunaniswe ngazo ngokungakhathali kwenkohlakalo yokungabi nanceba nenkohlakalo yobulwanyana obuqwengayo? Hayi, hayi; enjalo asiyiyo imfundiso yeNcwadi kaThixo. Abo babeka iimbono ezinjalo ezikwizicatshulwa ezilapha ngasentla, basenokuba bafundile nokuba ngabantu abanyanisekileyo, kodwa balahlekisiwe bubuxoki bukaSathana. Ubenze bazigqwetha iintetho zesiBhalo, beyinika intetho umbala wobukrakra nenkohlakalo ehambelana naye, kodwa, hayi noMdali wethu. “Ndihleli nje, itsho iNkosi uYehova, unakanye ukuba kube mnandi kum ukufa kongendawo; kumnandi kum ukubuya kongendawo endleleni yakhe, aphile. Buyani, buyani ezindleleni zenu ezimbi! Yinina ukuba nide nife?” Hezekile 33:11.

Yintoni ebingazuzwa nguThixo xa besingavuma ukuba uya kuthakazelela ukubona ukuthuthunjiswa okungayekiyo; nokuthi uzonwabisa ngezincwino nezikhalo ezikrakra neziqalekiso zezidalwa eziva ubuhlungu azigcine emalangatyeni esihogo? Zingangumculonjani ezi zandi zimasikizi endlebeni yonothando olungenako ukulinganiswa? Kuthiwa ukuthuthunjiswa ngentlungu engenasiphelo kwabakhohlakeleyo bekuya kubonisa ukusithiya kukaThixo isono njengento etshabalalisa uxolo nocwangco kwiyunivesi. Ukunyelisa okoyikekayo! Ngokungathi ukusithiya kukaThixo isono ngunobangela wokuba singaze siphele. Kuba, ngokweemfundiso zaba bafundi ngoThixo, ukuthuthumbisa okuqhubeka ixesha elide kungekho themba lanceba, kuyawaphambanisa amaxhoba ako aze athi xa ethulula ingqumbo yawo ngezithuko nezinyeliso, abe akhulisa ngonaphakade umthwalo wetyala lawo. Uzuko lukaThixo alukhuliswa ngokwandiswa okungapheliyo kwesono kumaphakade angenasiphelo.

Kungaphaya kwamandla engqondo yomntu ukuqikelela ububi obenziwe lulahlekiso ngokuthuthunjiswa okungunaphakade. Inkolo yeBhayibhile, ezele luthando nokulunga, ephuphuma yimfesane, yenziwa mnyama ziinkolo nokwambathiswa ngoloyiko. Xa siphawula amabala obuxoki athi uSathana azobe ngawo isimilo sikaThixo, singamangala na xa uMdali wethu onenceba esoyikwa, eqhiphul’ umbilini, ade athiywe? Iimbono ezikhwankqisayo ngoThixo ezithe zasasazwa emhlabeni wonke kwiimfundiso zeqonga lokushumayela zenze amawaka, ewe, izigidi, zabathandabuzayo nabangakholwayo.

Intetho engentuthumbo engunaphakade yenye yeemfundiso zobuxoki eziyinxalenye yewayini yamasikizi eBhabheli, enxilisa zonke iintlanga ngayo. IsiTyhilelo 14:8; 17:2. Into yokuba abafundisi bakaKristu balwamkele olu lahlekiso ngokwenene yimfihlakalo. Bayifumana eRoma, xa babesamkela isabatha yobuxoki. Ngokwenene, iye yafundisa ngamadoda amakhulu alungileyo; kodwa ukukhanya kulo mcimbi kwakungafikanga kuwo njengoko kuthe kwafika kuthi. Ayenokuphendula kuphela ngokukhanya okwakukhanya ngexesha lawo; thina siza kuphendula ngoko kukhanya kuthi ngale yethu imini. Ukuba siyasuka kubungqina belizwi likaThixo, samkele iimfundiso ezibubuxoki kuba oobawo bethu bazifundisa, siwa phantsi kokugwetywa okuvakaliswe phezu kweBhabheli; sinxile yiwayini yamasikizi ayo.

Udidi olukhulu lwabantu ehlasimlisayo kulo imfundiso yokuthuthunjiswa kwaphakade lwenziwa lubalekele kwimposiso ekwelinye icala. Babona ukuba iziBhalo zimbeka uThixo njengonothando nemfesane, babe bengakwazi ukukholelwa ukuba angathumela izidalwa zaKhe emililweni yesihogo esivutha ngonaphakade. Bathi kodwa ngokuthi imiphefumlo ngokwendalo ayifi, ababoni nto yimbi, baze bagqibe kwelokuba bonke abantu, ekugqibeleni, baza kusindiswa. Abaninzi bazithabatha izoyikiso zeBhayibhile njengezilungiselwe ukoyikisa abantu ukuze bathobele, zingade zizaliseke ngokuphathekayo zona. Ngoko ke, umoni angaphila eluyolweni nokuzithandela, angakuhoyi okufunwa nguThixo, kanti usalindele ukuthi ekugqibeleni amkelelwe kwinceba kaThixo. Imfundiso enjalo, inobuganga ngenceba kaThixo, kodwa ingabukhathaleli ubulungisa baKhe, ikholisa intliziyo yenyama ebaqinisele abakhohlakeleyo ebugwenxeni babo.

Ukubonisa indlela abakholelwa kusindiso lomntu wonke kujija iziBhalo ukuba zixhase iimfundiso zabo ezitshabalalisa umphefumlo, kuya dingeka ukucaphula nje izinto abazithethayo. Emngcwabeni womfana owayengenankolo, owayebulewe ngesiquphe ngengozi, umfundisi wooSindisa-Bonke, wakhetha indima yakhe yesiBhalo intetho engoDavide: “Wayeselethuthuzelekile ngoAmnon kuba efile.” 2 Samuweli 13:39.

“Ndiyabuzwa rhoqo,” watsho othethayo, “siya kuba yintoni isiphelo sabo balishiya ihlabathi besesonweni, bafe, mhlawumbi, benxilile, bafe benamabala abomvu okwaphula umthetho bengahlanjwanga kwiingubo zabo, okanye bafe ngendlela afe ngayo lo mfana, engazanga wavuma okanye onwabele amava enkolo. Siyaneliswa ziziBhalo; impendulo yazo iza kuyisombulula ingxaki. UAmnon wayengumoni ngendlela ephakame kakhulu; wayengaguqukanga, wayenxilisiwe, waza wathi ngeli xesha anxilileyo, wabulawa. UDavide wayengumprofeti kaThixo; wayemele ukwazi ukuba kwakuza kuba kubi okanye kulunge kuAmnon kwilizwe elizayo. Yathetha yathini intliziyo yakhe? ‘UDavide ukumkani walangazelela ukuphuma aye kuAbhisalom, kuba wayeselethuthuzelekile ngoAmnon kuba efile.’ Indima 39.

“Ithini into ekuzanywa ukuthethwa yona enokufunyanwa kule ntetho? Ayithi ukubulaleka okungenasiphelo akuyiyo inxalenye yenkolo yakhe? Sicinga njalo; kwaye apha sifumana intetho yoloyiso ukuxhasa ingcinga engaqinisekiswanga exolisa kakhulu, ekhanyiselweyo, enobubele kakhulu yobunyulu noxolo olukuyo yonke indawo. Wathuthuzeleka, ebona ukuba unyana wakhe ufile. Kuba kutheni? Kuba, ngeliso lesiprofeto, wayekwazi ukukhangela phambili kwikamva eliqaqambileyo abone ukuba unyana wakhe ukude kakhulu kwizilingo, ekhululwe ebukhobokeni ehlanjululwe ekonakalisweni sisono, ukuze kuthi emva kokuba enziwe wangcwele wakhanyiselwa ngokwaneleyo, angeniswe kwisikhungu semimoya eyanyuswayo nevuyayo. Intuthuzelo anayo ekuphela kwayo yeyokuba, ekususweni kule meko yangoku yesono nokubulaleka, unyana wakhe amthandayo waya apho ezona mpefumlelo ziphezulu zikaMoya Oyingcwele zaziza kuthululelwa phezu komphefumlo wakhe osebumnyameni, apho ingqondo yakhe yayiza kutyhileka kubulumko bezulu nakwimigcobo yothando olungafiyo, abe ngoko ekulungele ngendalo engcwalisiweyo ukonwabela uphumlo nentlalo yelifa lasemazulwini.

“Kwezi ngcinga, besingaziwa njengabakholelwa ukuba usindiso lwezulu aluxhomekeki nakweyiphi into esinokuyenza kobu bomi; nasekuguqukeni kwentliziyo kweli xesha, nakwinkolo yeli xesha, okanye ekuyivumeni inkolo kweli xesha.”

Ngaloo ndlela, owaziwa ngokuba ungumfundisi kaKristu uphinda ubuxoki obathethwa yinyoka e-Eden: “Anisayi kufa.” “Mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoThixo.” Uthi, nongoyena umbi kuboni—umbulali, isela, nomkrexezi—uza kuthi emva kokufa alungiselwe ukungena kumgcobo ongasokuze uphele.

Uzifumana phi lo mgqwethi weziBhalo ezi zinto afikelela kuzo? Kwisivakalisiesinyeesixela ngokuvuma kukaDavide ixesha lokubonelela kukaThixo. Umphefumlo wakhe “walangazelela ukuphuma aye kuAbhisalom, kuba wayesethuthuzelekile ngoAmnon kuba efile.” Ubukhali bentlungu yakhe buye bathuliswa lixesha, iingcinga zakhe zabuya kunyana ofileyo zeza kophileyo, owaya kuzifihla ngenxa yokuzohlwaya ngenxa yesenzo sakhe solwaphulo-mthetho. Oku kukubonakalisa ukuba uAmnon, owenza umbulo enxilile wathi xa afayo, waxhwilwa kwangoko wasiwa kwiindawo zomgcobo, ukuba ahlanjululwe alungiselwe ukuhamba neengelosi ezingenasono! Intsomi exolisayo ngokwenene, elunge kakuhle ukukhohlisa intliziyo yenyama! Le yimfundiso kaSathana ngokwakhe, kwaye iwenza ngempumelelo umsebenzi wayo. Ingaba ke singamangala xa kuthi, ngobukho bemfundiso enjalo, inkohlakalo yande?

Ikhondo elilandelwa yile titshala inye yobuxoki libonisa nelo lezinye ezininzi. Amazwi ambalwa esiBhalo ayahlulwa kwindawo abhalwe kuyo, ethi kwiimeko ezininzi ibonise ukuba intsingiselo yawo ichasene nqo nenkcaza enikwa wona; zithi iindawo ezinjalo ezingahlangananga zigqwethwe zisetyenziselwe ukuxhasa iimfundiso ezingenaso

isiseko elizwini likaThixo. Ubungqina obucatshulweyo njengobubonisa ukuba uAmnon usezulwini kukucingela nje okuphikiswa ngokupheleleyo yintetho ecacileyo nelungileyo yeziBhalo exelayo ukuba alikho inxila eliya kuze libudle ilifa ubukumkani bukaThixo. 1 Korinte 6:10. Benza njalo abangaqinisekanga, abangakholwayo, nabayithandabuzayo inyaniso ukuyijika ibe bubuxoki. Izihlwele ziye zakhohliswa bubuxoki, zathuthuzelwa zalala kwinkuseleko yasenyameni.

Ukuba bekuyinyaniso ukuba imiphefumlo yabo bonke abantu idlula iye ngqo ezulwini ngeyure yokuphela, ngoko nathi besifanele ukukunqwenela ukufa kunobomi. Baninzi abenziwe yile nkolo ukuba babucime ubukho babo [bazibulale]. Bathi xa besoyiswa ziinkathazo, ukudideka, nokuphoxwa, kubonakale kuyinto elula ukuwuqhawula umsonto ocekeceke wobomi baze banyukele kumgcobo welizwe likanaphakade.

UThixo usinikile elizwini laKhe ubungqina obupheleleyo bokuba uza kubohlwayaabagqithi bomthetho waKhe. Abobazikhohlisangokuthi unenceba kakhulu ukuba angenza ubulungisa kuboni, kufuneka bakhangele nje eKalvari. Ukufa koNyana kaThixo ongenachaphaza lasono kungqina ukuba "umvuzo wesono kukufa," nokuba konke ukwaphulwa komthetho kufuneka kuzuze imbuyekezo efaneleyo. UKristu ongenasono waba sisono ngenxa yomntu. Wathwala ityala lokreqo, nokusitheliswa kobuso bukaYise, yada intliziyo yaKhe yaphuka, nobomi bakhe batyumka baphela. Wonke lo mbingelelo wenziwa ukuze aboni bahlangulwe. Ayikho enye indlela umntu awayenokukhululwa ngayo kwisohlwayo sesono. Kanti ke, wonke umphefumlo owalayo ukuba nenxaxheba kucamagushelo olunikiweyo ngexabiso elingako kuza kufuneka uzithwalele ityala lawo nesohlwayo sokuwugqitha umthetho.

Masiqaphele okufundiswa yiBhayibhile ngaphezu ngokuqondene nabangamhloneliyo uThixo nabo bangaguqukanga, athi uSindisa-Bonke abafake ezulwini njengeengelosi ezingcwele nezinovuyo.

"Ndomnika lowo unxaniweyo emthonjeni wamanzi obomi, ngesisa." IsiTyhilelo 21:6. Esi sithembiso sesabo kuphela abanxanwayo. Abakho abanye ngaphandle kwabo baziva bewadinga amanzi obomi, bawafune, belahlekwa zizo zonke ezinye izinto, abaya kuwanikwa. "Lowo weyisayo uya kuzidla ilifa izinto zonke; ndiya kuba nguThixo wakhe, yena abe nguNyana wam." Indima 7. Nalapha, iimeko zibekwe zacaca. Ukuze sizidle ilifa zonke izinto, kufuneka silwe sisoyise isono.

UYehova uthetha ngomprofeti uIsaya, esithi: "Yithi kumalungisa, kuya kulunga kuwo." "Yeha ongendawo! Kuya kuba kubi kuye ngokuba ukuphatha kwezandla zakhe kuya kwenziwa kuye." Isaya 3:10, 11. "Nakubeni umoni esenza okubi izihlandlo ezilikhulu, ithi indoda esisilumko, "ayolule imihla yakhe, noko ndiyazi ukuba kuya kulunga kwabamoyikayo uThixo, kwaboyikayo ebusweni baKhe; kungalungi kongendawo." INtshumayeli 8:12, 13. Yena uPawulos ungqina ukuba, umoni uzigcinele

ngokwakhe “ingqumbo, ngemini yengqumbo nokutyhilwa komgwebo onobulungisa kaThixo; oya kuvuza ulowo nalowo ngokwemisebenzi yakhe;” “imbandezelo noxinaniso emphefumlweni wabantu bonke abasebenza okubi.” Roma 2:5, 6, 9.

“Wonke umenzi wombulo, nomntu ongcolileyo, nolibawa, engumkhonzi wezithixo, akanalifa ebukumkanini bukaKristu noThixo.” Efese 5:5. “Phuthumani uxolo nabo bonke, nobungcwele, ekungekho namnye uya kuyibona iNkosi, engenabo.” Hebhere 12:14. “Banoyolo abo bayenzayo imithetho yakhe, ukuze igunya labo libe semthini wobomi, bangene ngamasango kuwo umzi. Ngaphandle ke zizinja, nabakhafuli, nabenzi bombulo, nababulali, nabakhonzi bezithixo, nabo bonke ababuthandayo, ababenzayo ubuxoki” IsiTyhilelo 22:14, 15.

UThixo ukunikele ebantwini ukuvakalisa isimilo saKhe nendlela yokusebenza ngesono. “UYehova, uYehova, uThixo onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nenyaniso, olondolozela amawaka inceba, oxolela ubugwenxa, nokreqo nesono; ongakhe amenze msulwa onetyala.” Eksodus 34:6, 7. “Abatshabalalise bonke abangendawo.” “Ke bona abangendawo batshatyalaliswa kuphele; izivela-mva zongendawo ziyanqanyulwa.” INdumiso 145:20; 37:38. Amandla negunya lolawulo lwezulu liya kusetyenziswa ukuphelisa uvukeko; kanti ke, ukubonakalaliswa kobulungisa bembuyekezo kuya kuqhubeka ngokuhambelana kakuhle nesimilo sikaThixo njengonenceba, ozeka kade umsindo onobubele.

UThixo akayinyanzeli intando okanye imbono yomntu. Akakonwabeli ukuthobela ngokwekhoboka. Unqwenela ukuba izidalwa zezandla zaKhe zimthande kuba efanele ukuthandwa. Unga zingamthobela kuba zinombulelo ophuma engqondweni ngobulumko, ubulungisa nobubele baKhe. Zonke ezinayo imbono elungileyo yezi zakhono ziya kumthanda kuba zitsalelwa kuYe kukuthanda iimpawu zaKhe.

Imithetho-siseko yobubele, inceba nothando, eyafundiswa yaphilwa nguMsindisi wethu, ingumbhalo wentando nesimilo sikaThixo. UKristu waxela ukuba akukho nto ayifundisayo ingeyiyo awayifumana kuYise. Imithetho-siseko yolawulo lwezulu ihambelana ngokugqibeleleyo nomyalelo woMsindisi, othi, “Zithandeni iintshaba zenu.” UThixo wenza ubulungisa kwabakhohlakeleyo, khon’ ukuze kulunge kwiyunivesi, kwanokulungelwa kwabo bafikelwa zizigwebo zaKhe. Uya kubenza bavuye xa ekwenza oko ngokuvuhambelana nemithetho yolawulo lwaKhe nobulungisa besimilo saKhe. Ubajikeleze ngemiqondiso yothando lwaKhe, ubanika ukwazi umthetho waKhe, abalandele ngezipho zeenceba zaKhe; kodwa basuka baludelele uthando lwaKhe, bawenze into engento umthetho waKhe, baze bayale inceba yaKhe. Nangona bethi rhoqo bezuza izipho zaKhe, baya mhlaza uMniki; bamthiyile uThixo kuba bayazi ukuba uyasicekisa isono. INkosi ibunyamezela ixesha elide ubugqwetha; kodwa iyure yokugqibela yesigqibo

iza kufika ekugqibeleni, xa isiphelo sabo siya kugqitywa. Ingaba uya kubabophelela aba bavukeli kwicala laKhe? Ingaba uya kubanyanzela ukuba benze intando yaKhe?

Abo bakhethe uSathana ukuba abe yinkokeli yabo babe bebelawulwa ligunya lakhe, abakulungelanga ukuza kuma ebusweni bukaThixo. Ikratshi, inkohliso, ukuthanda iziyolo, inkohlakalo zisuke zaba sisigxina ezimilweni zabo. Bangangena na ezulwini ukuba bahlale ngonaphakade nabo baya babadela babathiya emhlabeni? Inyaniso ayisokuze yamkeleke exokini; ukululama akusokuze kukwanelise ukuziphakamisa nekratshi; ubunyulu abamkeleki kokhohlakeleyo; uthando olungenamkhethe alunamtsalane konomona. Lungaphuma phi ulonwabo olunokunikwa lizulu abo bazinikele ngokupheleleyo ekuthandeni umhlaba nezinto zawo ezinqwenelekayo?

Ukuba abo babomi babo buchithelwe kuvukelo ngakuThixo bebengathi ngequbuliso baxhwilelwe ezulwini baze babone umgangatho ophezulu, nongcwele wokugqibelela ohlala uhleli apho—wonke umphefumlo ozele luthando, yonke imbonakalo izele luvuyo, intsholo yomculo ngezandi eziluncuthu zinyuka ekuzukiseni uThixo neMvana, nemitha yokukhanya engenasiphelo iphuma isuka kwabahlangulweyo ebusweni baLowo uhleli phezu kwetrone,--ingaba abo bantliziyo zabo zizaliswe yintiyo ngakuThixo, inyaniso, nobungcwele, bangaxubana nesihlwele sasezulwini sithelele kwiingoma zabo zokudumisa? Bangabunyamezela ubuqaqawuli bukaThixo nobeMvana? Hayi, nakanye; iminyaka yenceba babeyinikiwe, ukuze bakwazi ukwenza izimilo zezulu, kodwa abazange baziqeqeshe iingqondo zabo ukuba zibuthande ubunyulu; ngoku sekusemva kakhulu. Ubomi bokuvukela uThixo bubenze ukuba bangalifaneli izulu. Ubunyulu, ubungcwele, noxolo lwalo lungaba yintuthumbiso kubo; ubuqaqawuli bukaThixo bungangumlilo odlayo. Bayakulangazelela ukubaleka kuloo ndawo ingcwele. Bayakwamkela intshabalalo, ukuze bafihlwe ebusweni baLowo wafayo ukuba abahlangule. Isiphelo sabakhohlakeleyo simiswe kukukhetha kwabo. Ukungafakwa kwabo ezulwini kungenxa yokuzithandela kwabo nokulunga nenceba ngakwicala likaThixo.

Njengamanzi kaNogumbe, imililo yemini enkulu ixela isiphumo setyala sokuba abakhohlakeleyo abanako ukunyangwa okanye ukuncedwa. Abananto ithi mabaziyekele kwigunya lezulu. Intando yabo bayisebenzise ekuvukeleni; buthi ke ubomi xa buphela, kube sekusemva kakhulu ukuba bangawujika umsinga wengcinga zabo uye kwelinye icala, kusemva kakhulu ukubuya ekukreqeni baze ekuthobeleni, ukubuya kwintiyo baze eluthandweni.

Ngokusindisa ubomi bukaKayin umbulali, uThixo wanika ihlabathi umzekelo wento eya kuba sisiphumo sokuvumela umoni ukuba aphile aze aqhubeke nekhondo lobugwenxa obungenamikhala. Ngempembelelo yemfundiso nomzekelo kaKayin, izihlwele zenzala yakhe zakhokelelwa ekoneni, wada [wathi uThixo], “ububi babantu bandile ehlabathini:

kwaye “ukuyila kweengcinga zentliziyo yabo kubububi bodwa.” “Ihlabathi lalonakele ebusweni bukaThixo; ihlabathi lalizele lugonyamelo.” Genesis 6:5, 11.

Ngenceba emhlabeni, uThixo wabacima abemi abakhohlakeleyo bexesha likaNowa. Ngenceba, wabatshabalalisa abahlali abakhohlakeleyo baseSodom. Ngamandla akhohlisayo kaSathana, abasebenzi bobugwenxa bafumana imfesane nokunconywa, baza baqhubeka nokukhokelela abanye kuvukelo. Kwakunjalo ngemihla kaKayin noNowa, nangexesha lika-Abraham noLote; kunjalo nangelethu ixesha. Kungenceba kwiyunivesi ukuba uThixo, ekugqibeleni, eza kubatshabalalisa abo balwalayo ubabalo lwaKhe.

“Umvuzo wesono kukufa; ke sona isibabalo sikaThixo bubomi obungunaphakade kuYesu Kristu iNkosi yethu.” Roma 6:23. Njengoko ubomi bulilifa lamalungisa, ukufa kusisabelo sabakhohlakeleyo. UMoses wathi kuIsrayeli: “Ndibeke phambi kwakho namhla ubomi nokulunga, ukufa nobubi.” Duteronomi 30:15. Ukufa ekuthethwe ngako kwesi sibhalo asikuko okwavakaliswa phezu kukaAdam, kuba uluntu lonke luyohlwayeka ngenxa yokugqithwa komthetho kaThixo. Kona “kukufa kwesibini” okuthelekiswa nobomi obungunaphakade.

Ngokwesiphumo sika-Adam, ukufa kwadlula phezu kwalo lonke uhlanga loluntu. Bonke ngokufanayo bayehla baye engcwabeni. Kuya kuthi ngomsindleko wecebo losindiso, bonke bavuswe baphume emangcwabeni abo. “Kuza kubakho uvuko lwabafileyo, lwamalungisa kwanolwabange- malungisa;” “kuba, njengokuba kuye uAdam bafa bonke, ngokunjalo nakuye uKristu baya kudliswa ubomi bonke.” IZenzo 24:15; 1 Korinte 15:22. Kukho umahluko owenziwayo phakathi kweendidi ezimbini ezivuswayo. “Bonke abasemangcwabeni balive ilizwi lakhe; baphume ke: abo benza izinto ezilungileyo beze eluvukweni lobomi; nabo ke benza izinto ezimbi, beze eluvukweni lokugwetywa.” Yohane 5:28, 29. Abo kuthiwe “bakufanele” ukuvukela ebomini “basikelelwe bangcwele.” Ukufa kwesibini akunagunya kubo abanjalo.” IsiTyhilelo 20:6. Abo bangathanga, ngokuguquka nokholo, bakuzuze ukuxolelwa, kuza kufuneka bazuze isohlwayo sokwaphula umthetho—“umvuzo wesono.” Bafumana ukohlwaywa okwahluka ngobude nobunzima, “ngokwemisebenzi yabo,” kodwa ekugqibeleni kuphelele ekufeni kwesibini. Njengokuba engakwazi uThixo, ngokuhambelana nobulungisa nenceba yaKhe, ukumsindisa umoni esezonweni zakhe, uthi amenze angabikho njengoko ukreqo lwakhe lwenze ukuba ancame, nanjengokuba naye athe wazibonakalalisa ukuba akakufanele ukwenzelwa ubulungisa nenceba. Uthi umbhali ophefumlelweyo: “Kusaya kuba mzuzwana, angabikho ongendawo; uthi wakuyikhangela indawo yakhe, angabikho.” Aze athi omnye: “Zibe ngathi zange zabakho [iintlanga].” INdumiso 37:10; Obhadiya 16, IBHAYIBHILE. Zigqunywe yinkohlakalo, ziya kutshona kwelokulibala elingunaphakade ongenathemba.

Siya kuba njalo isiphelo sesono, sinalo lonke usizi nentshabalalo, ezibe zisisiphumo saso. Uthi umdumisi: “Wabatshabalalisa abantw’ abagwenxa, waliphanzisa kwapheLa igama labo. Iintshaba zethu zibhangile mpela.” INdumiso 9:5, 6, IBHAYIBHILE. UYohane, kwisiTyhilelo, ekhangele phambili kwimeko engunaphakade, uva ingoma yokudumisa yehlabathi lonke ingaphazanyiswa nalelilodwa ilizwana elincinane lobuyilo. Zonke izidalwa zezulu nomhlaba zaviwa zinika uzuko kuThixo. IsiTyhilelo 5:13. Ngelo xesha ayikubakho imiphefumlo elahlekele ekunyeliseni uThixo njengoko iya kuba izibhijabhija kwintuthumbo engapheliyo; kungekho bantu baxhwalekileyo esihogweni baya kuhlanganisa ukukhwaza kwabo neengoma zabo basindisiweyo.

Phezu kwemposiso esisiseko yokungabi nakufa ngokwendalo, kumi imfundiso yokuba sezingqondweni ekufeni—imfundiso, enjengale yokuthuthunjiswa ngonaphakade, echasene neemfundiso zeziBhalo, kuse ekulawulweni kwengqiqo, neemvakalelo zoluntu. Ngokwenkolo eqhelekileyo, abahlangulweyo abasezulwini baqhelene nako konke okwenzekayo emhlabeni ngakumbi ngobomi babahlobo ababashiya ngasemva. Kungalithende lolonwabo njani kwabafileyo ukwazi iinkathazo zabaphilileyo, ukubona izono zisenziwa ngabo babathandayo, nokubabona bethwele iintlungu, ukudaniswa, nosizi lobomi? Kungakanani ukugcoba kwezulu obuya konwatyelwa ngabo bajinga phezu kwabahlobo babo abasemhlabeni? Ihlasimlisa kangakanani inkolo yokuba ngako nje ukuba umoya uwushiye umzimba wongazohlwayanga uthunyelwa emalangatyeni esihogo! Kukubunzulu obungakanani bentlungu ekufuneka befakwe kubo abo babona abahlobo babo bedlulela engcwabeni bengakulungelanga, nokuba bangene kunaphakade wosizi nesono! Abaninzi benziwe baphambana yile ngcinga ihlungisayo.

Zithini iziBhalo ngezi zinto? UDavide uxela ukuba umntu akakho zingqondweni xaefile.“Uyaphumaumoyawakhe,abuyeleyena emhlabeni wakhe; ngaloo mini ayatshitsha amabhongo akhe.” INdumiso 146:4. USolomon unika ubungqina obunye: “Abadla ubomi bayazi ukuba baya kufa; ke bona abafileyo abazi lutho.” “Seluphelile kade uthando lwabo, nentiyo yabo, nekhwele labo; abasenasabelo naphakade ezintweni zonke ezenzekayo phantsi kwelanga.” “Ngokuba akukho kwenza, nakucinga, nakwazi, nakulumka kwelabafileyo, apho uya khona wena.” Intshumayeli 9:5, 6, 10.

Wathi, ekuphendulweni komthandazo wakhe, ubomi bukaHezekiya bandiswe ngeshumi elinesihlanu leminyaka, ukumkani ozaliswe ngumbulelo wenza umbulelo wendumiso kuThixo ngenceba yaKhe enkulu. Kule ngoma, uxela isizathu sokuba avuye kangaka: “Kuba elabafileyo alinakukuncoma, ukufa akunakukudumisa; abahla baye emhadini abakulindele ukunyanisa kwakho. Ophilileyo, ophilileyo, nguye owokuncoma, njengam nje namhla.” Isaya 38:18, 19. Ukufunda ngokwazi uThixo okuqhelekileyo kubabeka abangamalungisa njengabasezulwini, abangene kulonwabo nokudumisa uThixo ngolwimi olungenakuze lukubone ukufa; kodwa yena uHezekiya akazange abone themba linobuqaqawuli ekufeni. Ngamazwi wakhe, buyavuma ubungqina bomdumisi: “Ngokuba

ekufeni akusekho kukukhumbula; kwelabafileyo ngubani na osenokubulela kuwe?" "Asingabafileyo abamdumisayo uYehova, Asingabo bonke abehlayo baye kwelokuzola." INdumiso 6:5; 115:17.

UPetros, ngeMini yePentekoste, wavakalisa ukuba, inyange uDavide "wafa wangcwatywa; nengcwaba lakhe likho phakathi kwethu unanamhla." "Kuba uDavide, enganyukanga waya emazulwini." IZenzo 2:29, 34. Inyaniso yokuba uDavide uhleli engcwabeni kude kube luvuko ibonisa ukuba amalungisa awayi ezulwini xa esifa. Kuphela ngokuvuka, nangobuhle benyaniso yokuba uKristu uvukile, ukuba abe uDavide, ekugqibeleni, angahlala ngakwisandla sasekunene sikaThixo.

Wathi uPawulos: "Ukuba abafileyo abavuki, noKristu woba akavukanga. Ukuba ke uKristu akavukanga, loba luyinto engeyanto ukholo lwenu, noba nisesezonweni zenu; ngoko nabalele ukufa bekuKristu, boba batshabalele." 1 Korinte 15:16-18. Ukuba kumawaka amane eminyaka, amalungisaayangqo ezulwini ukufa kwawo, kwakungani ukuba uPawulos athethe athi, xa kungekholuvuko, "nabalele ukufa bekuKristu, boba batshabalele."? Akuyi kudingeka luvuko.

Owafelukholo uTyndale, ebhekisa kwimeko yabafileyo, wathi: "Ndiyavuma ngokuphandle, ukuba andoyisekanga ukuba sele bekuzuko olupheleleyo akulo noKristu, okanye iingelosi ezinyuliweyo zikaThixo ezikulo. Asiyiyo into endiyikholelwayo mna, ukuba bekunjalo, ngokwam ukubona, ukushunyayelwa kovuko lwenyama bekuya kuba yinto elilize."--William Tyndale, Preface to New Testament (ed. 1534). Reprinted in British Reformers--Tindal, Frith, Barnes, page 349.

Yinyaniso engenakuphikwa eyokuba ithemba lokusikeleleka okungapheliyo ekufeni kukhokelele ekutyeshelweni kwemfundiso yeBhayibhile yovuko. Esi siqhelo saphawulwa nguDr. Adam Clarke, wathi: "Imfundiso yovuko ibonakala ingathi yacingelwa ukuba ineziphumo ezikhulu kumaKristu akudala kunokuba kunjalo ngoku! Yenziwa yintoni loo nto? Abapostile babekholisa ukugxininisa kuyo, babathabathekise abalandeli bakaThixo ekubeni bakhuthale, bathobele, bachulumance ngayo. Kanti abalandeli babo kule mihla abakholisi ukulukhankanya! Babeshumayela njalo abapostile, ngokunjalo amaKristu okuqala akholwa; nathi sishumayela njalo, ngokunjalo abo basivayo bayakholwa. Ayikho imfundiso kwigospile ecinizelwe ukuyidlula; kanti ayikho imfundiso kuhlelo lokushumayela lweli xesha ephethwe ngokungakhathalelwa okungaphezulu!--Commentary, inkcazo ngo-1 Korinte 15, iparagrafu 3.

Oku kwaqhubeka yada inyaniso eqaqambileyo o yaphantsa ukusithela ilahleke ekubonweni lilizwe lobuKristu. Umbhali ophambili ngenkolo, enika inkcazo ngamazwi kaPawulos aku-1 Tesalonika 4:13-18, uthi: "Ngenxa yazo zonke iinjongo eziphathekayo zentuthuzelo, imfundiso yokungabi nakufa kwamalungisa esikelelekileyo, isithabathela indawo kuyo nayiphi imfundiso ethandabuzekayo yokuza kwesibini kweNkosi. Ekufeni

kwethu, iNkosi izile kuthi. Yeyona nto leyo ekufuneka siyilindele siyikhangele. Abafileyosebedlulele eluzukweni. Abalindeli xilongo ukuba bagwetywe basikelelwe.

Kanti ke, xa wayeza kubashiya abafundi baKhe, uYesu akazange athi baya kuya kuYe kwakamsinyane. “Ndiya kunilungisela indawo,” watsho. “Ukuba ke ndimkile ndaya kunilungisela indawo, ndiya kubuya ndize, ndinamkelele kum ngokwam.” Yohane 14:2, 3. Aze uPawulos aqhubeke asixelele ukuba, “iNkosi ngokwayo iya kuhla emazulwini inendanduluko, inelizwi lesiphatha-zithunywa, inexilongo likaThixo, baze abafele kuKristu bavuke kuqala; sandule thina babudlayo ubomi, basaseleyo, sixwilelwe emafini kwakunye nabo, siye kuyikhawulela iNkosi esibhakabhakeni; size ngokunjalo sihlale sihleli, sindawonye neNkosi.” Aze ongeze athi: “Thuthuzelanani ngala mazwi.” 1 Tesalonika 4:16-18. Ubanzi kakhulu umahluko phakathi kwala mazwi entuthuzelo nalawo omfundisi wooSindisa-Bonke abecatshulwe ngaphambili! Umfundisi wooSindisa-Bonke wabathuthuzela abahlobo abafelweyo ngokuqinisekisa ukuba, nokuba ofileyo wayenjani, xa wayephuma umphefumlo apha wayeza kwamkelelwa phakathi kweengelosi. UPawulos ubakhombisa abazalwana bakhe kwixesha elizayo lokuza kweNkosi, xa amatyathanga engcwaba eya kuqhawuka, baze “abafele kuKristu” bavuselwe ebomini obungunaphakade.

Ngaphambi kokuba nabani angene kumabhotwe abasikelelweyo, kufuneka amatyala abo aphengululwe, zize izimilo nezenzo zabo zidlule ekuhlolweni phambi koThixo. Bonke kufuneka begwetywe ngokwezinto ezibhaliweyo ezincwadini, bavuzwe ngokoko imisebenzi yabo ibinjalo. Lo mgwebo awenzeki ngexesha lokufa. Qaphela amazwi kaPawulos: “Ngokokuba emise umhla, aza kuligweba ngawo elimiweyo ngobulungisa, ngendoda awayimisayo, ebanike bonke ukholo ngokuyivusa kwabafileyo.” Izenzo 17:31. Apha, umpostile walibeka ngokucacileyo ixesha eliqinisekileyo, elisezayo, elamiswayo lokugwetywa komhlaba.

UYuda, ebhekisa kwakweli xesha linye, uthi: “Izithunywa zezulu, ezo zazingalugcinanga ulawulo lwazo, zasuka zalishiya ikhaya lazo, izigcinele umgwebo womhla omkhulu ngemixokelelwane engunaphakade, phantsikwesithokothoko.” Aze aphinde acaphule amazwikaEnoki: “Yabonani,yeza iNkosi namawakawaka abangcwele bayo, ukuba ibagwebe bonke.” Yuda 6, 14, 15. UYohane uthi “[wa]babona abafileyo, abancinane nabakhulu, bemi phambi koThixo. Zavulwa incwadi; . . . bagwetywa abafileyo ngokubhaliweyo ezincwadini ezo.” IsiTyhilelo 20:12.

Ukuba kodwa abafileyo sele bonwabele uyolo lwasezulwini okanye bayabhuqabhuqeka amalangatyeni esihogo, usadingeka ngantoni umgwebo ozayo? Iimfundiso zelizwi likaThixo ngale miba ibalulekileyo azifihlakalanga zingaphikisani; zinako ukuqondwa naziingqondo ezilula. Phofu, yeyiphi ingqondo ecinga nje ngokuphandle ebona ubulumko okanye ubulungisa kule mbono ikhoyo? Ingaba amalungisa, emva kokuphengululwa kwamatyala awo, angakufumana na ukunconywa

okuthi, “Hee ke, mkhonzi ulungileyo, uthembekileyo! . . . ngena eluvuyweni lwenkosi yakho,” xa ebehleli phambi kobuso baKhe, mhlawumbi iminyaka emininzi? Ingaba abakhohlakeleyo babizwa kwindawo yokuthuthunjiswa ukuze bamkele kuMgwebi wawo wonke umhlaba: “Mkani kum, nina baqalekiswa, niye emlilweni ongunaphakade”? Mateyu 25:21, 41. Intlekisa emangalisayo! Ukususwa esihlalweni okulihlazo kobulumko nobulungisa bukaThixo!

Intetho ethi umphefumlo awufi yayiyenye yezo mfundiso zobuxoki eyathi iRoma, iziboleke kubuhedeni, yazifaka phakathi kwinkolo yobuKristu. UMartin Lutere wayifaka kudidi “lweentsomi ezoyikekayo eziyinxalenye yomthonyama wemithetho yobupopi.”--E. Petavel, The Problem of Immortality, page 255. Echaza ngamazwi kaSolomon kwiNtshumayeli, athi abafileyo abazi lutho, umHlaziyi uthi: Ikho “enye indawo ebonisa ukuba abafileyo abanazo izimvo. Uthi, akukho msebenzi, akukho buchule, akukho lwazi, akukho bulumko apho. USolomon uthi abafileyo balele, bengenazimvo konke. Abafileyo belele apho, benganiki ngxelo nganto, nokuba kungeentsuku nokuba kungeminyaka, kodwa xa bevuswa, baya kuba ngathi bebelele ngaphantsi komzuzu.”--Martin Lutere, Exposition of Solomon’s Booke Called Ecclesiastes, page 152.

Ayikho indawo esiBhalweni esiNgcwele apho kukho intetho ethi amalungisa awufumana umvuzo wawo okanye abakhohlakeleyo bathunyelwa ekohlwayweni kwabo xa bafayo. Amanyange nabaprofeti abashiyanga siqinisekiso sinjalo. IBhayibhile ikufundisa ngokucacileyo ukuba abafileyo abayi kwangoko ezulwini. Babekwe njengabalindileyo kude kube seluvukweni. 1 Tesalonika 4:14; Yobhi 14:10-12. Ngemini kanye ekuqhawuka ngayo umsonto wesilivere size siqhekeke isitya segolide, (Intshumayeli 12:6), iingcinga zomntu ziyatshabalala. Abehlayo baye kwelabafileyo bathule. Abazi nto kwezo zenzeka phantsi kwelanga. Yobhi 14:21. Ukuphumla okusikelelekileyo kwamalungisa! Ixesha, nokuba lide okanye lifutshane, kodwa lingumzuzwana kubo. Bayalala; bavuswa lixilongo likaThixo besiya kukungabi nakufa okuqaqambileyo. “Kuba liya kulila ixilongo, bavuke abafileyo bengenakonakala. . . . Xa ke oku konakalayo kuthe kwambatha ukungonakali, noku kufayo kuthe kwambatha ukungafi, liya kwandula ukwenzeka ilizwi elibhaliweyo lokuthi, Ukufa kufincelwe eloyisweni.” 1 Korinte 15:52-54. Bathi xa bevuswa kubuthongo babo obunzulu, baqale ukucinga ukuba bayeka nini [ukuphila]. Uluvo lokugqibela ababa nalo yayikukuhlatywa kukufa; ingcinga yokugqibela, yayiyeyokuba bawa phantsi kwegunya lengcwaba. Xa bevuka engcwabeni, ingcinga yabo yokuqala iya kuphindaphindwa kumkhwazo woloyiso: “Luphi na, kufa ulwamvila lwakho? Luphina, Hadesi, uloyiso lwakho?” Indima 55.

Isahluko 34—Bangathetha Na Nathi Abethu Abafileyo?

Ulungiselelo lweengelosi ezingcwele, njengoko lubekwe eziBhalweni, luyinyaniso eyintuthuzelo nexabisekileyo kakhulu kuye wonke umlandeli kaKristu. Imfundiso yeBhayibhile ngalo mba ibisithiwe ikwagqwethiwe ziimpazamo zokufundwa ngoThixo okuqhelekileyo. Imfundiso yokungabi nako ukufa ngokwendalo, eyabolekwa kuqala kulwazi lobuhedeni, kwathi kubumnyama bokreqo olukhulu, yabandakanywa kwinkolo yobuKristu, yancothula yema endaweni yenyaniso, efundiswe ngokucace kakhulu esiBhalweni, ethi, “abafileyo abazi lutho.” Izihlwele ziye zakholelwa ukuba “yimimoya yabafileyo eyimimoya elungiselelayo ethunyelwe ukuba ilungiselele abo baza kuba ziindlalifa zalo usindiso.” Oku kunjalo, nangona kukho ubungqina besiBhalo ngobukho bezithunywa zezulu, nokuhlangana kwazo nembali yomntu, ngaphambi kokufa komntu odaliweyo.

Imfundiso yokuba sezingqondweni komntu ofileyo, ngakumbi inkolo yokuba imimoya yabafileyo iyabuya ukuza kulungiselela kwabaphilileyo, ilungisele indlela unqulo lwemimoya lwale mihla. Ukuba abafileyo bayavunyelwa phambi kobuso bukaThixo nezithunywa ezingcwele, baze banikwe ukwazi okudlula kakhulu ngaphaya koko babe nako ngaphambili, kungani ukuba bangabuyeli emhlabeni bakhanyisele bafundise abaphilileyo? Ukuba, njengoko befundisa abanolwazi abafundisa ngoThixo, imimoya yabafileyo iphaphazela ijikeleza izihlobo zabo ezisemhlabeni, kungani ukubaingavunyelwaukuba ithethe nabo, ibalumkise ngobubi, okanye ibathuthuzele kwintlungu yabo? Bathini abo bakholelwa ekubeni sezingqondweni ekufeni ukwala oko kuze kubo njengokukhanya kwezulu okuthunyelwa yimimoya ezukisiweyo? Lilo eli ijelo elibonwa lingcwele, athi uSathana asebenze ngalo ukufeza injongo yakhe. Izithunywa eziwileyo ezenza oko azithuma kona zibonakala njengabathunywa abavela kwilizwe lomoya. Lo gama zisithi zenza abaphilileyo ukuba bathethe nabafileyo, inkosi yobumnyama isebenzisa impembelelo yokuthakatha kwakhe ezingqondweni zabo.

Unamandla okuzisa phambi kwabantu imbonakalo yabahlobo babo abangasekhoyo. Unomgogwana ugqibelele; inkangeleko eqhelekileyo, amazwi, imvakalozwi, zivezwa ngokucace ngokumangalisayo. Abaninzi bathuthuzelwa kukuqiniseka kokuba ababo ababathandayo bonwabele ubumnandi basezulwini, baze bathi, bengenakukrokrela ngozi, bayiphulaphule “imimoya elukuhlayo, neemfundiso zeedemon.”

Bathi bakuba bekhokelelwe ekukholelweni ukuba abafileyo ngokwenene baya buya ukuza kuthetha nabo, uSathana abenze ukuba bavele abo baya emangcwabeni bengakulungelanga. Bathi bonwabile ezulwini, bade bathi bakwizikhundla eziphezulu apho, ukuze ngenxa yoko impazamo ifundiswe ngokubanzi ethi, akukho mahluko phakathi kwelungisa nokhohlakeleyo. Ezi ndwendwe zokuzenzisa zivela kwilizwe lemimoya, maxa wambi zithetha iingcebiso nezilumkiso eziye zibe yinyaniso. Ngoko kuthi, ngokubakho

kokuzithemba, zinike iimfundiso ngqo ezikulahlela phantsi ngokungqalileyo ukukholelwa eziBhalweni. Zithi zinembonakalo yokuba nomdla onzulu kwintlalontle yabahlobo bazo emhlabeni, zithethe ezona mposiso ziyingozi. Into yokuba zibe neenyaniso ezizithethayo, zaye, maxa wambi, zizixele kwangaphambili iziganeko eziza kwenzeka, yenza loo nto ukuba zibe nokuthenjwa iintetho zazo; zize izihlwele zizamkele lula iimfundiso zazo zobuxoki, zizikholelwe ngokupheleleyo, ngokungathi zezona nyaniso zingcwele zeBhayibhile. Umthetho kaThixo ubekelwa bucala, uMoya wobabalo udelwe, igazi lomnqophiso libalwe njengento engekho ngcwele. Imimoya iyakukhanyela ukuba uKristu unguThixo ide ibeke noMdali kumgangatho olingana nayo. Uthi ke, phantsi kokuzifihla okutsha, umvukeli omkhulu aqhubeke nokulwa kwakhe noThixo awakuqala ezulwini, kwaza kwaqhubeka phantse amawaka amathandathu eminyaka emhlabeni.

Abaninzi bazama ukunika ingxelo yezinto ezibonakalayo ngokuzibalela ngokupheleleyo kubumenemene nemilingo kulowo uzenzayo. Kanti ke, nangona kuyinyaniso ukuba iziphumo zobuqhetseba ziye zisunduzelwe ecaleni njengezinto ezingamaqhinga, ziye zibekho, nazo, iziboniso zamandla angaphezu kwendalo. Intshwaqane ekhawulezayo eyenziwa ngamandla okungaziwayo olwaqala ngayo unqulo lwemimoya lwangoku, yayingesiso isiphumo sobuqhetseba okanye ubuqhopholo, kodwa yayingumsebenzi ngqo weengelosi zobubi, ezaya zaqala ulahlekiso oluneyona mpumelelo inkulu ekutshabalaliseni umphefumlo. Abaninzi baza kubanjiswa ngenkolo yokuba unqulo lwemimoya yinto nje eyenziwe ngumntu; baze bathi bakujongana ubuso ngobuso nokubonwayo abanyanzelekayo ukuba bakuthabathe njengokuvela ngaphaya kwendalo, bakhohliswe, baze benziwe bakwamkele njengamandla amakhulu kaThixo.

Aba bantu badlula ngaphaya kobungqina beziBhalo obuthetha ngommangaliso kaSathana nezithunywa zakhe. Yayiluncedo olukhohlakeleyo olwenza ukuba abobugqi bakaFaro bakwazi ukwenza umyelela womsebenzi kaThixo. UPawulos uyangqina ukuba phambi kokufika kwesibini kuza kubakho izibonakalaliso zamandla enkohlakalo. Ukuza kweNkosi kuza kukhokelwa "[ku]kusebenza kukaSathana, ngayo imisebenzi yonke yamandla, nemiqondiso nezimanga zobuxoki, nangako ukulukuhla konke kokungalungisi." 2 Tesalonika 2:9,10. Yena umpostile uYohane, echaza igunya elenza imimangaliso eliza kubonakala ngemihla yokugqibela, uthi: "Lenza imiqondiso emikhulu, ukuze lihlise nomlilo ezulwini, uze emhlabeni phambi kwabantu, libalahlekise abo bemiyo phezu komhlaba, ngemiqondiso elayinikwayo ukuba liyenze." IsiTyhilelo 13:13, 14. La asingamabhedengu nje ekuxelwe ngawo kwangaphambili. Abantu balahlekiswa yimimangaliso izithunywa zikaSathana ezinamandla okuyenza, hayi ezenza ngokungathi ziyayenza.

Inkosi yobumnyama, ekukade isebenzisa amandla okutshatshela kwayokumsebenzi wokukhohlisa, izimisele ngobuchule izilingo zayo ebantwini bazo zonke iindidi neemeko. Kubantu benkcubeko nempucuko, ulubeka unqulo lwemimoya ngendlela ephucuke

kakhulu nemiba yalo ngokuhlakaniphileyo aze akwazi ukuphumelela ukutsalela abaninzi kumgibe wakhe. Ubulumko obunikwa lunqulo lwemimoya nolu luchazwe ngumpostile uYakobi, “lolwasemhlabeni, lolwemvelo, lolweedemon.” (Yakobi 3:15). Oku, phofu, umkhohlisi omkhulu ukufihla xa imfihlo iyilungela kakhulu injongo yakhe. Lowo owakwazi ukuvela phambi koKristu kwintlango yesihendo ambethe ubuqaqawuli beserafi yasezulwini, uze ebantwini ngendlela enomkhokha omkhulu kakhulu, njengengelosi yokukhanya. Unika umngeni ingcinga ngokubeka iingongoma eziphakamisayo; ubavuyisa abanqwenayo ngemiboniso edanyazayo yothando nobubele. Uyinyusela ingcinga ekubhabheni phezulu, abenze abantu bazidle kakhulu ngobulumko babo baze ezintliziyweni zabo bamdele Ongunaphakade. Eso sidalwa sinamandla sakwazi ukuthabatha uMhlanguli womhlaba samsa kweyona ntaba iphakame ngokugqithisileyo, sabeka phambi kwaKhe zonke izikumkani zomhlaba ngendlela yokugqwetha iingqondo zabo bonke abangenalo ukhuselo lwamandla ezulu.

USathana ubakhohlisa ngoku abantu njengoko wenjenjalo ukukhohlisa uEva e-Eden ngokuqhatha, ngokuphemba umnqweno wokuzuza ukwazi okwalelweyo, ngokuvusa ibhongo nokuziphakamisa. Yaba kukondla obu bubi okwabangela ukuwa kwakhe, aze athi ngabo azimisele ukubiyela intshabalalo yabantu. “Niya kuba njengoothixo,” watsho, “nazi okulungileyo nokubi.” Genesis 3:5, KJV. Unqulo lwemimoya lufundisa “ukuba umntu usisidalwa senkqubela; nokuba sisiphelo sakhe ukususela ekuzalweni ukubheka phambili, kude kuse kunaphakade, ase ekubeni abe nguThixo.” Kwakhona: “Iyileyo ingqondo iya kuzigweba ngokwayo ingabi yenye.” “Ukugweba kuya kulunga, kuba kukugweba kwayo. . . . Itrone ingaphakathi kwakho.” Yathi ititshala yonqulo lwemimoya, “ukuba sezingqondweni zomoya” kwavuka ngaphakathi kwayo: “Abazalwana bam, bonke babe ngoothixo-mntu.” Omnye uthi: “Wonke umntu olungileyo nogqibeleleyo unguKristu.”

Ngaloo ndlela, endaweni yobulungisa nokugqibelela kukaThixo Ongenasiphelo, oyena umi engowokudunyiswa; endaweni yobulungisa obugqibeleleyo bomthetho waKhe, ongumgangatho oyinyaniso wokufikelelwa ngumntu, uSathana umise indalo yomntu ngokwakhe, inesono, ineziphoso, njengekuphela kwayo enokudunyiswa, isilinganiso ekuphela kwaso sogwebo, okanye umgangatho wesimilo. Yinkqubela le, engabheki phezulu, kodwa ebheka ezantsi.

Kungumthetho wezinto ezimbini - imvelo yengqondo nemvelo yasemoyeni - ukuba ngokukhangela siyaguquka. Ingqondo iye iziqhelanise nezinto ethi ivunyelwe ukuba ihlale icamngca ngazo. Iginywa yiloo nto iqhele ukuyithanda iyihloniphe. Umntu akasokuze anyuke ngaphezu komgangatho wakhe wobunyulu okanye wokulunga okanye wenyaniso. Ukuba umna uyeyona nto iphezulu ajonge kuyo, akasokuze afikelele nakweyiphi into engaphezulu. Endaweni yoko, uya kuthi rhoqo esihla ngokuhla. Lubabalo lukaThixo kuphela olunamandla okumphakamisa. Xa kuyekelwe kuye, ngokuqinisekileyo, ikhondo lakhe libheka ezantsi.

Koziyekeleyo, othanda iziyolo, oweedemon, unqulo lwemimoya luziveza phantsi kokuzifihla okunganeno kunakwabo bachubekileyo bahlakaniphileyo; kwiimo zalo ezimbi kakhulu bafumana oko kuhambelana nabakuthandayo. USathana uyifunda yonke into ebonisa ukungabi namandla kwendalo yomntu, uqaphela zonke izono umntu ngamnye akekelele ekuzenzeni, aze aqinisekise ukuba amathuba awayi kunqaba ukumenza akekelele ebubini. Ubahenda abantu ukuba badlulise kwinto yona ngokwayo esemthethweni, abenze, ngokungabi ngcathu, ukuba benze buthakathaka umzimba, ingqondo namandla okuziphatha. Ubulele, kwaye usabulala amawaka ngokuziyekela kwiinkanuko, ngolo hlobo exikixa indalo yonke yomntu. Ukuwugqiba umsebenzi wakhe, wazisa, ngemimoya ukuba "ulwazi lwenene lumbeka umntu ngaphezu kwawo wonke umthetho;" oko kukuthi, "nokuba yintoni, ilungile;" ukutsho ukuthi, "uThixo akagwebi;" kanti nokuthi "zonke izono ezenziwayo zimsulwa." Xa abantu benziwa bakholelwe ukuba umnqweno unguwona mthetho uphezulu, inkululeko yimvume, nokubaumntu uyakuphendula kuphelakuye ngokwakhe, ngubanionokumangaliswaxainkohlakalonokuhla kuzalise macala onke? Izihlwele zizamkela ngomdla iimfundiso ezizishiya zikhuselekile ukuba zithobele okufunwa yintliziyo yenyama. Imikhala yokuzilawula entanyeni yenkanuko, amandla engqondo nomphefumlo afakwe phantsi kolawulo lweenkanuko zobulwanyana, abe uSathana, ngovuyo, etshayelela kumnatha wakhe amawaka athi angabalandeli bakaKristu.

Makungabikho bakhohliswa ngamabango onqulo lwemimoya. UThixo ulinike ihlabathi ukukhanya okwaneleyo ukuba luwubone umgibe. Njengoko kubonisiwe, ingcingane eyenza esona siseko sonqulo lwemimoya iyalwa nezona ntetho zicacileyo zesiBhalo. IBhayibhile iyaxela ukuba abafileyo abazi nto, nokuba iingcinga zabo zitshabalele; abanasabelo nakweyiphi into eyenziwa phantsi kwelanga; abalwazi uvuyo okanye iintlungu zabo babebathanda emhlabeni.

Ngaphezu koko, uThixo wayekwalele ngokupheleleyo ukuthetha okulinganiswayo nemimoya engasekhoyo. Ngemihla yamaHebhere lwalukho udidi lwabantu olwalusithi, njengoko besitsho abemimoya namhlanje, bayathetha nabafileyo. Eyona nto, "imimoya eqhelekileyo," ngokokubizwa kwazo ezi ndwendwe zivela kwamanye amazwe, ithi iBhayibhile "iyimimoya yeedemon." (Thelekisa noNumeri 25:1-3; Ndumiso 106:28; 1 Korinte 10:20; IsiTyhilelo 16:14.) Umsebenzi wokusebenza nemimoya eqhelekileyo kwathiwa ulisikizi kuYehova, kwaza kwalelwa kunesohlwayo sokubulawa. Levitikus 19:31; 20:27. Kwaigama eli lobugqwirha lijongelwe phantsi. Ibango lokuba abantu babenonxulumano nemimoya emibi lithatyathwa njengentsomi yeXesha lobuMnyama. Lona unqulo lwemimoya, oluwabalela kumakhulu amawaka abalandeli balo, ewe, ngezigidi, okuye kwangena kwimimango yobunkcuba-buchopho besayensi, olwangena kakhulu emabandleni, kwaza kwathandwa ngamaziko owiso-mithetho, nakumabhotwe ookumkani—le nkohliso inkulu iyimvuselelo, ukuzifihla okutsha, kobugqwirha obagxekwa, busalelwa kwakudala.

Ukuba abukho obunye ubungqina beyona meko yonqulo lwemimoya, kufuneka kwanele kumKristu ukuba ayenzi mahluko phakathi kobulungisa nesono, phakathi kwabona bafundi banesidima nabanyulu kwabapostile bakaKristu nabona bakhohlakeleyo kubakhonzi bakaSathana. Ngokumela abona baphantsi kubantu ngokuthi basezulwini nokuba baphakanyiselwe phezulu apho, USathana uthi ehlabathini: “Kulungile nokuba ukhohlakele kangakanani; nokuba uyakholwa okanye akukholwa kuThixo neBhayibhile. Phila njengoko uthanda; izulu likhaya lakho. Eyona nto ithethwa ziititshala zoomoya ithi: “Bonke abenza okubi balungile emehlweni kaYehova, ubananzile yena; okanye nithi, Uphi na uThixo wokugweba?” Malaki 2:17. Lithi ilizwi likaThixo: “Yeha, abathi okubi kulungile, okulungileyo kubi; abamisa ubumnyama endaweni yokukhanya, ukukhanya endaweni yobumnyama.” Isaya 5:20.

Abapostile, njengoko bevezwa ngokuthi le mimoya ixokayo izimilise okwentsobi yabo, benziwa ukuba baphikise oko babekubhalile ngokubizelwa nguMoya Oyingcwele ngexesha wayesemhlabeni. Bakhanyela imvelaphi engcwele yeBhayibhile, baze badilize isiseko sethemba lomKristu, bakucime ukukhanya okubonisa indlela eya ezulwini. USathana wenza ukuba ihlabathi likholelwe ukuthi iBhayibhile iyincwadi nje yentsomi, okanye yincwadi nje elungele ubuncinane bohlanga, kodwa ngoku ifanele ukuba ibekelwe bucala okanye ithatyathwe njengeyaphelelwa lixesha. Ukuthabatha indawo yelizwi likaThixo, uzisa izibonakalaliso zemimoya. Lijelo eli eliphantsi kolawulo lwakhe ngokupheleleyo; kwaye ngale ndlela unako ukwenza ukuba ilizwe likholelwe ukuba unako. INcwadi eza kumgweba kunye nabalandeli bakhe, uyibeka ethunzini, kanye apho ayifuna ibekhona; uMsindisi wehlabathi umenza abe ngumntu nje oqhelekileyo. Kuthi njengoko ibutho lamaRoma lalilinde ingcwaba likaYesu laza lasasaza ingxelo yobuxoki eyayibekwe emilonyeni yalo ngababingeleli neenkokeli ukuba baphikise ukuvuka kwaKhe, benza njalo abakholwa kwizibonakalaliso zemimoya ukuzama ukwenza kubukeke ngokungathi akukho nto ingummangaliso kwiimeko zobomi boMsindisi wethu. Emva koku kuzama ukubeka uYesu ngasemva, batsalela ingqalelo kweyabo imimangaliso, besithi, le iyidlula kude kakhulu imisebenzi kaKristu.

Kuyinyaniso ukuba unqulo lwemimoya ngokuluguqula isimo luze luthi, luzigquma ezinyezeempawuzaloezingathandekiyo, luthabatheimo Yokuzifihla lufane nobuKristu. Zona iintetho zalo eqongeni nasemaphepheni sekwaba yiminyaka ziphambi kwabantu, kwaye kweli xesha eyona meko ziyiyo ihlala ityhilekile. Ezi mfundiso azinako ukukhanyelwa okanye ukufihlwa.

Kanti nakwimeko eyiyo ngeli xesha, ekude kakhulu ukuba ingakufanela ukunyamezelwa kunangaphambili, iyingozi enkulu ngokwenene, kuba iyinkohliso erhubuluza kakhulu. Nangona ngaphambili yayigxeka uKristu neBhayibhile, ngoku ithi yamkela kokubini. Phofu iBhayibhile ichazwa ngendlela ekholisa intliziyo engenziwanga ntsha, lo gama iinyaniso zayo eziphakamileyo neziphilisayo zenziwa zingabi nto yanto.

Kugxilwa eluthandweni njengophawu oluphambili lukaThixo, kodwa luthotyelwe phantsi kwimvakalelo engenamandla, eyenza umahluko omncinane phakathi kokulungileyo nokubi. Ubulungisa bukaThixo, ukukhalimela kwakhe isono, okufunwa ngumthetho waKhe ongcwele, konke kufihliwe emehlweni. Abantu bafundiswa ukuba bayibone imithetho eliShumi njengengasebenziyo. Iintsomi ezithandwayo, nezithimba ingqondo, zithimba izimvo zibenze abantu bangayifuni iBhayibhile njengesiseko sokholo lwabo. UKristu usakhanyelwa ngokwenene njengokuba kwakunjalo ngaphambili; kodwa uSathana uwamfamekise amehlo abantu kangangokuba ulahlekiso aluqondwa.

Bambalwa abanayo imbono nje eyiyo yamandla akhohlisayo onqulo lwemimoya nengozi yokuba ngaphantsi kwempembelelo yawo. Abaninzi babhucabhucana nawo amandla lawo nje ukuba banelise ukufuna kwabo ukwazi. Abakholelwa ncam kulo unqulo kwaye bebeya kuzaliswa luloyiko ngokucinga nje ukuba baye baziyekela kulawulo lwemimoya. Phofu bayathanda ukungena kumhlaba owalelweyo, aze athi oyingangalala yokukhohlisa asebenzise amandla akhe kubo ukuchasa intando yabo. Ukuba bangoyiswa nje kube kanye ukuba bayekele iingqondo zabo kwimiyalelo yakhe, angabathimba babe ngamakhoboka. Abanakho ukuthi ngawabo amandla baqhawule kumtsalane othimba ingqondo ubatsale. Ngamandla kaThixo kuphela, anikwa ngokuphendulwa komthandazo wokholo, akwazi ukuyihlangula le miphefumlo ibanjisiweyo.

Bonke abaziyekela kwiimpawu zesono, okanye abathi ngenkani bonwabele isono esaziwayo, bamema izihendo zikaSathana. Bayazahlula kuThixo nakwinkathalelo yezithunywa zaKhe; njengoko lowo ungendawo ezisa iinkohliso zakhe, bona abanalo ukhuselo, baze babe ngamaxhoba alula. Abo bazibeka egunyeni lakhe ngaloo ndlela, bakuqonda kancinane apho liya kuphela khona ikhondo abalilandelayo. Uthi akuba ekufezile ukuboyisa, umlingi omkhulu ubasebenzisa njengabathunywa bakhe ukuloba abanye beze entshabalalweni.

Uthi umprofeti uIsaya: “Xa bathe kuni, Quqelani kwabaneshologu nakoosiyazi, abalozayo, abadumzelayo, yithini, Abantu mabangaquqeli kuThixo wabo, yini na? Ngenxa yabaphilileyo mabaquqele kwabafileyo na? Bhekani esiyalweni, esingqinweni! Ukuba bathe abathetha ngokwelo lizwi, boba abanasifingo.” Isaya 8:19, 20. Ukuba abantu bebekuthanda ukuyamkela inyaniso ebekwe ngokucace kangaka eziBhalweni ngokubhekiselele kwindalo yomntu nemeko yabafileyo, bebeya kubona kumabango nasekubonakalalisweni konqulo lwemimoya ukusebenza kukaSathana ngamandla nemiqondiso nezimanga zobuxoki. Kunokuba zinikele inkululeko ethandwa kangaka yintliziyo yenyama, zishiye izono ezizithandayo, izihlwele ziyawavala amehlo ekukhanyeni zihambe ngqo ukubheka phambili, sezikho zinjalo izilumkiso, lo gama uSathana ephinya-phinyela izibatha zizijikeleze, zize zibe ngamaxhoba akhe. “Ngenxa enokuba bengakwamkelanga ukuyithanda inyaniso, ukuze basindiswe,” ngoko “uThixo

uya kubathumela ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki.” 2 Tesalonika 2:10, 11.

Abo bachasa iimfundiso zonqulo lwemimoya abahlaseli abantu kuphela kodwa bahlasela noSathana nezithunywa zakhe. Bangene kwidabi neziphatha-mandla namagunya nemimoya ekhohlakeleyo kwiindawo eziphezulu. USathana akasayi kuze ayeke nesuntswana lomhlaba ngaphandle kwaxa egxothwa ngamandla ezithunywa zezulu. Abantu bakaThixo kufuneka bakwazi ukuhlangabezana naye, njengoko wenzayo uMsindisi wethu, ngamazwi athi: “Kubhaliwe.” USathana uyakwazi ukucaphula isiBhalo ngoku njengemihla kaKristu, kwaye uya kuzigqwetha iimfundiso zaso ukuxhasa ulahlekiso lwakhe. Abo banga bangema ngeli xesha lengozi, kufuneka baziqondele ngokwabo ubungqina beziBhalo.

Abaninzi baza kujongana nemimoya yeedemon ezimilise okwezizalwana ezithandwayo okanye abahlobo, evakalisa ulahlekiso oluyingozi kakhulu. Ezi ndwendwe ziya kubhenela kwiimfesane zethu ezinothando zize zisebenzise imimangaliso ukuxhasa ukuxoka kwazo. Kufuneka silungele ukumelana nazo ngenyaniso yeBhayibhile exelayo ukuba abafileyo abazi lutho nokuba abo bavelayo bayimimoya yeedemon.

Kufuphi apha phambi kwethu kukho “ilixa lokulingwa, eliza kuza phezu kwelimiweyo liphela, ukulinga abo bemiyo phezu kwehlabathi.” IsiTyhilelo 3:10. Bonke abalukholo lwabo lungamilanga ngokuzinzileyo phezu kwelizwi likaThixo, baya kukhohliswa boyiswe. USathana “[usebenza] nangako ukulukuhla konke kokungalungisi” ukuba azuze ukubalawula oonyana babantu, ukuze ukulahlekisa kwakhe kuye kukhula ngokukhula. Phofu unako ukuyizuza injongo yakhe njengoko abantu bezinikela ngokuzithandela kwizihendo zakhe. Abo bafuna ngenzondelelo ukwazi inyaniso babe bezama ukwenza nyulu imiphefumlo yabo ngokuthobela, ngokwenza njalo banako ukulilungiselela idabi, bafumane, kuThixo wenyaniso, ukhuseleko oluqinisekileyo. “Ngokuba waligcina ilizwi lomonde wam, nam ndiya kukugcina” (indima 10), sisithembiso soMsindisi eso. Uza kuthi, kungekudala, azithume zonke izithunywa ziphume ezulwini ukuya kukhusela abantu baKhe kunokuba ashiye umphefumlo nokuba mnye othembele kuYe ukuba oyiswe nguSathana.

Umprofeti uIsaya utyhila inkohliso eyoyikekayo eza kuza phezu kwabakhohlakeleyo, ibenze ukuba bazibalele ukuba bakhuselekile kwizibetho zikaThixo. “Sinqophisene nokufa, sivumelene nelabafileyo; isibetho esingumkhukula, xa singenelayo, asiyi kufika kuthi, kuba amanga siwenze ihlathi lethu, sasithela ngobuxoki.” Isaya 28:15. Kudidi lwabantu abachazwe apha, kukho abathe ngeenkani zokungafuni kwabo ukuzohlwaya, bazithuthuzela ngokuziqinisekisa ukuba akukho kohlwaywa komoni; nokuba lonke uluntu, nokuba lonakelekangakanani, luza kunyuselwa ezulwini, ukuba lube ziingelosi zikaThixo. Abona bacinezela kakhulu ngabo benza umnqophiso nokufa nesivumelwano nesihogo,

abashiye iinyaniso ababezinikwe lizulu njengesikhuselo samalungisa ngemini yembandezelo, baza bamkela, endaweni yaso, indawo yokubalekela ebuxokini obunikwa nguSathana—ubuxoki obulahlekisayo bonqulo lwemimoya.

Bumangalisa ngaphezu kokuba bunokubaliswa ubumfama babantu besi sizukulwana. Amawaka ala ilizwi likaThixo njengelingafanele kukholelwa, aze athi, ngesibindi nenzondelelo, amkele ulahlekiso lukaSathana. Abo bangakholwayo nabagxeki bagxeka iinkani zabo balwela inkolo yabaprofeti nabapostile, baze bona bajike baphakamise ukuhlekisa kwabo ngeentetho ezinendili zeziBhalo ezingoKristu necebo losindiso, nempindezelo eza kuza kwabayalayo inyaniso. Babonakalalisa uvelwano olukhulu kwiingqondo abazibona zicuthene, zingenawo amandla, nezineenkolo kangangokuba zide zivume amabango kaThixo, zithobele okufunwa ngumthetho waKhe. Bakwabonakalalisa ingqiniseko enkulu ngokungathi, ngokwenene, benze umnqophiso nokufa nesivumelwano nengcwaba—ngokungathi bakhe udonga ekungenako ukudlulwa kulo olungenako ukugqobhoka phakathi kwabo nempindezelo kaThixo. Akukho nto ivusa ukoyika kubo. Baziyekele ngokupheleleyo kumhendi, bazimanya ngokwayame kakhulu naye, bazaliswa ngokupheleleyo ngumoya wakhe, kangangokuba abanawo amandla, bengenako nokukekelela ekuqhawuleni kumgibe wakhe.

Kukade uSathana elungiselela ilinge lakhe lokugqibela lokukhohlisa ihlabathi. Isiseko somsebenzi wakhe sabekwa ngengqiniseko eyanikwa uEva e-Eden: “Anisayi kufa, inene.” Genesis 3:4, KJV. “Mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoThixo, nazi okulungileyo nokubi.” Genesis 3:5. Kancinane kancinane uyilungisile indlela yenkohliso yakhe ebalaseleyo ekuphuhliseni unqulo lwemimoya. Akakafikeleli ekuwafezeni ngokupheleleyo amacebo akhe; kodwauza kufikelela ngexesha lokugqibela eliseleyo. Uthi umprofeti: “Ndabona . . . oomoya abathathu abangcolileyo befana namasele;. . . bangoomoya beedemon, besebenza imiqondiso; baphuma baye kubo ookumkani bomhlaba, nabelimiweyo liphela, ukubahlanganisela emfazweni yaloo mini inkulu kaThixo, uSomandla.” IsiTyhilelo 16:13, 14. Ngaphandle kwabo bagcinwe ngamandla kaThixo, ngokukholwa kwilizwi laKhe, ihlabathi lonke liya kutshayelwa liye kwizintlu zolahlekiso. Abantu bayakhawuleza ukulaliswa kwinkuseleko ebulalayo, ukuze bavuswe kuphela kukuthululwa kwengqumbo kaThixo.

Ithi iNkosi uYehova: “Isiko ndolenza intambo yokulinganisa, ubulungisa ndibenze ilothe yokulungelelanisa; isichotho siya kumka nalo ihlathi lamanga, amanzi ayikhukulise indawo yokusithela. Kuya kucinywa ukunqophisana kwenu nokufa, kungemi ukuvumelana kwenu nelabafileyo; isibetho esingumkhukula, xa singenelayo, sonenza nibe yinto egqushiweyo.” Isaya 28:17, 18.

Isahluko 35—Ukuhlaselwa Kwenkululeko Yesazela

UbuRoma bamkeleke kumaProtestanti ngoku ngobubele obukhulu kuneminyaka yangaphambili. Kumazwe apho ubuKatolika bungakhuliyo, apho ibubupopi obuthabatha ikhondo lokwenza ukuvisisana ukuze buzuze impembelelo, kukho ukukhula kokungakhathali ngeemfundiso ezahlula amabandla ohlaziyo kulawulo lobupopi; kukho ingcamango ekhulayo yokubona, ngapha koko, asahluki kakhulu kangako kwiindawo ezibalulekileyo njengoko bekucingwa, nokuba ukuvuma kancinane ngakwicala lethu kusenza sibe nokuqondana ngcono neRoma. Kwakulixesha apho ubuProtestanti babubeka ixabiso eliphezulu kwinkululeko yesazela eyathengwa ngexabiso eliphezulu. Ayebafundisa abantwana bawo ukuba abuthiye ubupopi esithi, ukufuna ukuvumelana neRoma kuya kuba kukunganyaniseki kuThixo. Phofu, zahlukene kangakanani ngoku izimvo ezithethwayo!

Abakhuseli bobupopi bathi ibandla lenziwe ikheswa, laye ihlabathi lobuProtestanti likekelele ukuyamkela le ntetho. Abaninzi banyanzelisa ngelithi akulungile ukuligweba ibandla lanamhla ngamasikizi namahlazo aphawula ulawulo lwalo ngeenkulungwane zokungazi nobumnyama. Bayithethelela inkohlakalo yalo eyoyikekayo nokuthi yayisisiphumo sobukrwada bamaxesha babe khunga ukuba impembelelo yenkcubeko yeli ixesha iziguqukile iimvakalelo zalo.

Ingaba aba bantu balilibele ibango lokungabi nako ukuphazama elabekwa amakhulu asibhozo eminyaka leli gunya liziphakamisayo? Kukude kakhulu ekubeni lilahlwe eli bango laqinisekiswa ngenkulungwane yeshumi elinesithoba ngokucace kakhulu kunangaphambili. Njengoko iRoma isithi “ibandla alizange laphazama,” lingasokuze, ngokweziBhalo liphazame. (John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century II, part 2, chapter 2, section 9, note 17), lingawushiya njani umthetho-siseko owalawula ikhondo lalo kwizizukulwana ezadlulayo?

Ibandla lobupopi alisokuze lililahle ibango lokungakwazi ukuphazama. Konke oko likwenze ngokutshutshisa kwalo iimfundiso zalo elizibambe ngokuqinileyo ngokuthi lilungile; belingayi kukuphinda na ukukwenza oko xa ithuba linokubakho? Mazisuswe izithintelo ezimiswe ngoku ngurhulumente weli hlabathi ize iRoma ibuyiselwe kwigunya layo langaphambili, kuya kubakho ngokukhawuleza ukuvuselelwa kobo bundlongondlongo bayo nentshutshiso yayo.

Umbhali owaziwayo uthetha oku ngengqondo yabaphathi bobupopi ngokubhekiselele kwinkululeko yesazela; nangeengozi ezithembisa ngokukodwa ukuhlasela iMelika kwimpumelelo yayo:

“Baninzi abakekelele ekutyabekeni konke ukoyikwa kobuRoma Katolika obuseUnited States ezinkanini nasebuntwaneni. Abo ababoni nto kwisimilo nomoya

wobuRoma inobuthaba kwizimiso kwizimiso zethu ezikhululekileyo, okanye abafumani nto ikrokrelekayo ekukhuleni kwabo. Ngoko ke, masithelekise kuqala imithetho-siseko esisiseko soburhulumente bethu naleyo yeBandla liKatolika.

“Umgaqo-siseko weMelika uqinisekisa inkululeko yesazela. Akukho nto iyidlula ngobuhle okanye esisiseko esingaphezulu. UPopi Pius IX, kwiEncyclical Letter of August 15, 1854, wathi: “Iimfundiso ezibuhlungu neziyimposiso okanye ezibhudayo ekukhuselweni kwenkululeko yesazela zezona ziyimpazamo etshabalalisayo—intshabalalo yabo bonke abanye, emelwe kukoyikwa kakhulu esizweni.’ Kwayena loo popi, kwiEncyclical Letter of December 8, 1864, wabaqalekisa “abobabemisainkululeko yesazela nonqulo lokukhonza,” nabo ‘bonke abathi ibandla alinako ukusebenzisa igunya.’

“Intetho yeRoma evakala inoxolo eMelika ayithethi ukuguquka kwentliziyo. Inokunyamezela apho ingenakunceda khona. Uthi uBhishophu O'Connor: ‘Inkululeko yenkolo inyamezelwa nje kude kumiselwe inkcaso ngempumelelo kungakhange kubekwe engozini ilizwe lobuKatolika.’ . . . Owongameleyo uBhishophu waseSt Louis wakha wathi: ‘Ukulahlekisa nokungakholwa kukwaphulwa komthetho; kuthi ke kumazwe obuKristu, njengeItaly neSpain, umzekelo, apho bonke abantu bengamaKatolika, nalapho inkolo yobuKatolika iyinto efunekayo emthethweni welizwe, ezo zinto zohlwaywa njengokunye ukwaphulwa komthetho. . . .

“Wonke uKhardinal, ubhishophu owongamileyo, nobhishophu kwiBandla leKatolika wenza isifungo sokuthobela uPopi, ekukho kuso la mazwi: ‘Abalahlekisi, abahlukanisi, nabavukeli kulowo kuthiwa yinkosi yethu (uPopi) okanye kwabo baxelwe kwangaphambili bangabalandeli emva kwakhe, ndiya kuthi kangangoko ndinako, ndibatshutshise ndibachase.’”--Josiah Strong, Our Country, ch. 5, pars. 2-4. [BONA ISIHLOMELO SEZALATHISO EZILUNGISIWEYO.]

Kuyinyaniso ukuba akho amaKristu enene kusapho lweRoma Katolika. Amawaka kwela bandla akhonza uThixo ngokona kukhanya kuhle anako. Awavunyelwa ukuba afikelele elizwini laKhe, aze ngoko angakwazi ukuyahlula inyaniso. [Yapapashwa ngowe-1888 nowe-1911. BONA ISIHLOMELO.] Awazanga awubona umahluko phakathi kwenkonzo ephilileyo yentliziyo nokwenziwa nje kweenkqubo neenkonzo. UThixo uyikhangela ngothando olunemfesane le miphefumlo, ifundiswe injalo kwinkolo elahlekisayo nenganelisiyo. Uza kuyenza imitha yokukhanya ukuba igqobhoze kubumnyama obungqingqwa obubajikelezileyo. Uya kuyityhila kubo inyaniso njengoko injalo kuYesu, baze abaninzi bathabathe iindawo zabo kunye nabantu baKhe.

UbuRoma bona, njengohlelo, buyahambelana kakhulu negospile kaKristu ngoku kunexesha langaphambili lembali yabo. Amabandla obuProtestanti asebumnyameni obukhulu, okanye aya kuyahlula imiqondiso yamaxesha. Ibandla laseRoma lifikelela kude ngamacebo alookunabisa impembelelo Yalo nokwandisa kwakhona igunya lalo

ekulungiseleleni idabi eloyikekayo neliqinisekileyo lokuzuza kwakhona ulawulo lwehlabathi, nokumisela kwakhona intshutshiso, nokuchitha konke okwenziwe bubuProtestanti. UbuKatolika buyoyisa macal' onke. Qaphela ukukhula kwamanani emabandleni abo nakwiinkonzo ezikumazwe amaProtestanti. Khangela ukuthandwa kweekholeji nemizi yabo yokuqeqesha abafundisi eMelika, exhaswa kakhulu ngamaProtestanti. Bona unqulo lwenkonzo yesiqhelo eNgilane nokwanda kokuqhekekela kwizintlu zamaKatolika. Ezi zinto zimele ukuvusa ixhala kubo bonke abayixabisileyo imithetho-siseko enyulu yeendaba ezilungileyo.

AmaProtestanti aye afekethisana nabo ada abuxhasa ubupopi; aza avumelana, akwamkela nokunye kwabo kangangokuba ada namapopi ngokwawo amangaliswa akakuqonda okwenzekayo. Abantu bayawavala amehlo abo ngakwesona simo sobuRoma neengozi eziya kubakho ngokongama kwabo. Abantu badinga ukuba bavuswe ukuba bamelane nokubheka phambili kolu tshaba loyikeka kakhulu kwinkululeko yolawulo loburhulumente neyenkolo.

AmaProtestanti amaninzi acinga ukuba inkolo yobuKatolika ayinamtsalane nokuba unqulo lwabo lutyhafile, ngumjikelezo wenkonzo engatsho nto. Ayaphazama kule ndawo. Nangona ubuRoma bakhelwe phezu kwenkohliso, abuyiyo into erhabaxa nedlakadlaka. Inkonzo yenkolo yeBandla leKatolika yinkonzo ebukeka kakhulu. Ubuyokoyoko obubonakalayo, neenkonzo ezinendili ziyazithimba izimvo zabantu zililalise lithi cwaka ilizwi lengqondo nelesazela. Iliso liyathimbeka. Izindlu ezintle zenkonzo, imingcelele emihle kakhulu, izibingelelo zegolide, imifanekiso enamatye amagugu, imizobo yodidi oluphezulu, nemifanekiso emihle ngokukodwa, zonke ezi zinto zithetha kuthando lobuhle. Indlebe nayo iyathimbeka. Umculo awudlulwa. Iinowuti ezinobunzulu zohadi olunemvakalozwi endyondyozelayo, uhambelana noncuthu lomculo wamazwi amaninzi xa unyuka kumaphahla abheke phezulu neendawo zokuhamba neentsika ezintle zeekhathedrali zayo, azikwazi ukuyiyeka zingayitsali ingqondo ngokoyika kwembeko nokuhlonipha.

Ubumenyemenye bangaphandle, ubuyokoyoko, nenkonzo, okuhlekisa ngeminqweno kumphefumlo ofa sisono, kusisiboniso sokonakala okungaphakathi. Inkolo kaKristu ayidingi mtsalane unjalo ukuyenza incomeke. Ngokokukhanya okusuka emnqamlezweni, ubuKristu benene bubonakala bunyulu buthandeka kangangokuba akukho ukuhonjiswa kwangaphandle okunokulikhulisa ixabiso labo lenene. Bubuhle bobungcwele, ubulali nomoya othobekileyo, izinto ezinexabiso kuThixo.

Ubukhazikhazi bohlelo abululo uphawu olubonisa ubunyulu nokuphakama kwengcinga. Iimbono eziphezulu zobunono, ukusulungeka kokukwazi ukubona okuhle, kukholisa ukubakho ezingqondweni ezithanda ihlabathi nezithanda iziyolo. Zikholisa ukusetyenziswa nguSathana ekwenzeni ukuba abantu bakulibale okufunwa

ngumphefumlo, balahlekwe ngumbono wekamva, ubomi obungunaphakade, bamke kuMncedi wabo Ongenamida, baphilele eli hlabathi kuphela.

Inkolo yangaphandle inomtsalane kwintliziyo engenziwanga yabantsha. Ubuyokoyoko nenkozo yonqulo lwaseKatolika zinamandla alobayo nathabathekisayo, ekuthi ngawo abanye bakhohliswe, baze balikhangele iBandla laseRoma njengesango lezulu. Kuphela ngabo bazityale zamila zaqina iinyawo zabo phezu kwesiseko senyaniso, abantliziyo zabo zenziwe zabantsha ngoMoya kaThixo, abakhuselekileyo kwimpembelelo yalo. Amawaka angenalo ulwazi olubambekayo lukaKristu aza kukhokelelwa ekubeni amkele iimo zokubonakala emhlonela uThixo engenawo amandla. Inkolo enjalo yeyona kanye efunwa zizihlwele.

Ibango lebandla lokuba nelungelo lokuxolela [izono] liwakhokelela amaRoma ekubeni azive ekhululekile ukuba one; ize inkonzo yokuvunywa kwezono, okunganikwayo ukuxolelwa ngaphandle kwayo, nayo ibonakale inika imvume yobubi. Lowo uguqa phambi komntu owileyo, avule evuma iingcinga zakhe ezifihlakeleyo nezicamango zentliziyo yakhe, uzithobela phantsi ubuntu bakhe, ahlisele phantsi wonke umfanekiselo wendalo yomphefumlo wakhe. Ekutyhileni izono zobomi bakhe kumbingeleli,--isidalwa esiphazamayo, esinesono, amaxesha amaninzi esonakaliswe yiwayini nokuthanda iziyolo, --umgangatho wesimilo sakhe uyathotywa, aze angcoliseke ngenxa yaloo nto. Ingcinga yakhe ngoThixo ithotyiwe yafaniswa neyoluntu oluwileyo, kuba umbingeleli uma njengommeli kaThixo. Oku kuvuma kumthobayo umntu komnye umntu, ngumthombo ofihlakeleyo ekumpompoza kuwo ububi obuninzi obulingcolisayo ihlabathi bulenze lilungele intshabalalo yokugqibela. Kanti ke, kulowouthanda ukuziyekela, kumanelisa kakhulu ukuvuma komnye onokufa kunokuvulela umphefumlo uThixo. Kunambitheka kakhulu kwindalo yomntu ukuzivuma kunokuzishiya izono; kulula ukuvisa ubuhlungu inyama ngengubo erhwexayo, namarhawu, namatyathanga akhuthulayo, kunokuba kubethelelwe emnqamlezweni iinkanuko zenyama. Inzima idyokhwe ethi intliziyo yenyama ibe nentumekelelo yokuyithwala kunokuthoba kwidyokhwe kaKristu.

Kukho ukufana okumangalisayo phakathi kweBandla laseRoma neBandla lakwaYuda ngexesha lokufika kokuqala kukaKristu. Ngeli xesha amaYuda ayenyathelela phantsi yonke imithetho-siseko yomthetho kaThixo, ngaphandle ayexakeke kakhulu kukugcina imiyalelo yayo, ifumba ukunyanzelisa kwayo nezithethe ezazisenza ukuba ukuyithobela kube buhlungu kube ngumthwalo onzima. Njengoko amaYuda ayesithi ayawuthobela umthetho kaThixo, anjalo nawo amaRoma ukubanga ukuwunika imbeko umnqamlezo. Aphakamisa umfuziselo weentlungu zikaKristu, lo gama ebomini bawo bemkhanyela Lowo umele Yena.

Abantu bobupopi babeka iminqamlezo phezu kwezindlu zeenkonzo zabo, phezu kwezibingelelo, nasezimpahleni zabo. Kuyo yonke indawo kubonwa imiqondiso

yomnqamelezo. Kuyo yonke indawo uyazukiswa uphakanyiswe ngaphandle. Zona iimfundiso zikaKristu zingcwatywe ngaphantsi kwemfungu-mfungu yezithethe ezingathethi nto, ukuchazwa [kweBhayibhile] ngobuxoki, nokuxakeka zizinto ekufuneka zenziwe. Amazwi oMsindisi awayethetha ngamaYuda awayeneenkani, asebenza ngamandla kakhulu kwiBandla leRoma Katolika: “Babopha imithwalo enzima, esindayo, bayibeke emagxeni abantu, babe ke bona bengathandi kuyishukumisa nangomnwe lo wabo.” Mateyu 23:4. Imiphefumlo enenkathalo igcinwe lonke ixesha isoyika, yoyika ingqumbo kaThixo owoniweyo, lo gama abaninzi kwizikhulu zebandla bephila ubomi obuchebelezayo nokuziphatha ngendlela engeyiyo.

Ukunqulwa kwemifanekiso neentsalela zamaqhekeza emifanekiso, ukuthandaza kwiingcwele, nokuphakanyiswa kooPopi ngamacebo kaSathana okutsala iingqondo zabantu zisuke kuThixo nakuNyana waKhe. Ukufeza ukubatshabalalisa, uzama ukujika ingqalelo yabo kuLowo inguye kuphela abanokufumana usindiso kuYe. Uya kubakhokelela nakweyiphi nto enokumiswa endaweni yaLowo uthe: “Yizani kuM nina nonke enibulalekayo, enisindwayo ngumthwalo, ndiya kuninika ukuphumla.” Mateyu 11:28.

Lilinge elizingisileyo likaSathana ukusibeka gwenxa isimilo sikaThixo, indalo yesono, neyona miba yenene esengozini kwimbambano enkulu. Ubuqhopholo bakhe bucutha ukunyanzeleka komthetho ongcwele bubanike abantu ilungelo lokona. Kwangelo xesha linye, ubenza ukuba bathande iimbono zobuxoki ngoThixo ukuze bamthabathe ngokoyika nentiyo endaweni yothando. Inkohlakalo efumaneka kwesakhe isimilo ibekwa kuMdali; iqukwe kwiinkqubo zenkolo neendlela ezixelwayo zonqulo. Ngaloo ndlela, iingqondo zabantu zimfamekile, abe uSathana ezizuza ukuba zibe zizisebenzi zakhe ekulweni noThixo. Ngeembono ezigqwethekileyo zeempawu zikaThixo, izizwe zobuhedeni zenziwa zakholelwa ukuba yimibingelelo yabantu efunekayo ukuze kuzuzwe ukuthandwa nguThixo; neenkohlakalo ezimbi ziye zandiswa phantsi kweendlela ezahlukeneyo zonqulo lwezithixo.

IBandla leRoma Katolika, ngokuhlanganisa iindidi zobuhedeni nobuKristu, nokuthi, njengobuhedeni, lisityhile gwenxa isimilo sikaThixo, liye labhenela kwizenzo ezingekho ngaphantsi ngokukhohlakala nokuthiyeka. Ngemihla yokongama kweRoma, kwakukho izixhobo zokuthuthumbisa ukunyanzelisa ukwamkelwa kweemfundiso zayo. Kwakubulawa izihlwele ngobuninzi ngendlela engasokuze yaziwe ide ityhilwe emgwebeni. Izikhulu zebandla zafunda, phantsi kukaSathana oyinkosi yazo, ukwenza eyona ntuthumbo enokwenziwa ukuba ingabuphelisi ubomi bexhoba. Kwiimeko ezininzi, indlela yentlungu yayiphindaphindwa ifike kumgangatho wokunyamezela komntu, ide ibe yindalo eyoyiswa kukuxhathisa, aze athi lowo ungcungcuthekayo akwamkele ukufa njengokukhululeka okumnandi.

Sasinjalo isiphelo sabaphikisana neRoma. Kwabo babeyinxalenye yayo, yayinesohlwayo sokubetha, nesokuyekela kwindlala, ukuvimba umzimba oko ukufaneleyo ngazo zonke iindlela ezicingekayo nezaphula intliziyo. Ukuze bazuze ukuthandwa lizulu, abo bazohlwayayo, bayophula imithetho kaThixo ngokwaphula imithetho yendalo. Bafundisa ukuba baqhawule amaqhina awenzileyo [uThixo] ukusikelela nokonwabisa ukuphambukela komntu emhlabeni. Imihlaba yeenkonzo inezigidi zamaxhoba awachitha ubomi bawo kwimizamo engamampunge ukuba oyise izinto ayezithanda ngendalo, ukucinezela, njengemkhubekisayo uThixo, yonke ingcinga nemvakalelo yovelwano namanye amaxhoba, azizidalwa ezingabazalwana kunye nawo.

Ukuba sinqwenela ukuyiqonda inkohlakalo yokuzimisela kukaSathana, ebonakaliswe amakhulu eminyaka, kungekho phakathi kwabo bangazange beva ngoThixo, kodwa kanye kwintliziyo nakububanzi bonke bobuKristu, kufuneka sikhangele nje kwimbali yobuRoma. Ngolu hlelo lukhulu kakhulu lwenkohliso, inkosi yobubi iyayiphumeza injongo yayo yokuzisa ihlazo kuThixo nosizi emntwini. Sithi ke, xa sibona indlela aphumelela ngayo ekuzifihleni nasekuwufezeni umsebenzi wakhe ngeenkokeli zebandla, sibe nokuqonda ngcono ukuba kungani ukuba ayichase kakhulu kangaka iBhayibhile. Xa ithe yafundwa la Ncwadi, inceba nothando lukaThixo lwatyhilwa, kuya kubonwa ukuba, uThixo akabeki namnye kule mithwalo inzima phezu kwabantu. Konke akucelayo yintliziyo eyaphukileyo netyumkileyo, nomoya othobekileyo, othobelayo.

UKristu akanawo umzekelo awunikayo ebomini baKhe wokuba amadoda nabafazi bazivalele kwimizi yoonongendi ukuze balungele izulu. Akazange wafundisa ukuba uthando novelwano kufuneka lucinezelwe. Intliziyo yoMsindisi iyaphuphuma luthando. Okona umntu esondele kwingqibelelo ekuziphatheni, okona ziba nenzondelelo iimvakalelo zakhe, nokona asibona sisikhulu isono sakhe, kube kukona luba nzulu uvelwano lwakhe ngababandezelweyo. UPopi uthi ungummeli kaKristu; kodwa isimilo sakhe sima njani xa sithelekiswa neso soMsindisi wethu? Ingaba uKristu wakha wabonwa efaka abantu entolongweni okanye emlilweni kuba bengamniki imbeko njengoKumkani weZulu? Ingaba lakha lavakala ilizwi laKhe ligwebela ukufa abo bangazange bamamkele? Xa wayegculelwa ngabantu belali yaseSamariya, waza umpostile uYohane, ezaliswe ngumsindo, wabuza: “Nkosi uyafuna na ukuba sitsho, kuhle umlilo ezulwini, ubatshise kuphele, njengoko noEliya wenjenjalo?” UYesu wamkhangela ngovelwano umfundi waKhe, wawukhalimela umoya wakhe obukhali, esithi: “UNyana woMntu[akaze]kutshabalalisa imiphefumlo yabantu, uze kusindisa.” Luka 9:54, 56. Indlela owahluke ngayo umoya owabonakalaliswa nguKristu kowalowo ekuthiwa ungummeli waKhe!

IBandla laseRoma ngoku liveza ubuso obuhle ehlabathini, ligquma ngezingxengxezo ingxelo yalo yezenzo ezibi zenkohlakalo. Linxibe iingubo zobuKristu; kodwa alitshintshanga. Wonke umthetho-siseko wobupopi owawukho mandulo ukho nanamhla.

Iimfundiso ezacetywa ngawona maxesha amnyama zisabanjiwe. Makungabikho bazikhohlisayo. Ubupopi amaProtesanti alungele kakhulu ukubunika imbeko, busebubo obabulawula ihlabathi ngemihla yoHlaziyo, xa amadoda kaThixo asuka ema, ebeka ubomi bawo engozini, ukuba aveze ubugwenxa babo [ubupopi]. Isenekratshi [iRoma] elinye nobuganga bokuziphakamisa okwakuyenza igagamele phezu kookumkani neenkosi, ibanga amalungelo kaThixo. Umoya wayo awukho nganeno kwinkohlakalo nolawulo ngegqudu kunexesha yayinyhasha inkululeko yomntu, ibulala abangcwele bOsenyangweni.

Ubupopi buyile nto sithe isiprofeto buya kuba yiyo ngamaxesha okugqibela. 2 Tesalonika 2:3, 4. Kuyinxalenye yomgaqo wayo [iRoma] ukuveza isimilo esilunge kakhulu ukuba sifeze injongo yayo; kodwa, ngaphantsi, imbonakalo etshintshatshintshayo okolovane ifihle ukuhlungu obungatshintshiyo benyoka. “Inkolo akufuneki iyekelwe kubalahlekisi, nabantu abakrokrelwa ukuba banolahlekiso” (Lenfant, volume 1, page 516), itsho. Ingaba eli gunya, elingxelo yalo yeminyaka ibhalwe ngegazi labangcwele, lingamkelwa ngoku ukuba libe yinxalenye yebandla likaKristu?

Asikungabikho kwesizathu okwenza ukuba kwenziwe ibango kumazwe amaProtestanti okuba ubuKatolika bahluke ngokubanzi nganeno kubuprotestanti bamaxesha angaphambili. Kukho inguquko; kodwa inguquko ayikho kubupopi. UbuKatolika, ngokwenene, bufana nokuninzi kubuProtestanti okukhoyo ngoku, kuba ubuProtestanti buhle kakhulu ukususela kwimihla yoHlaziyo.

Athe amabandla obuProtestanti ngokufuna ukuthandwa lihlabathi, aphandlwa bububele obubuxoki. Akukho nto ayibonayo ngaphandle kokulungileyo kubo bonke ububi, size isiphumo esiqinisekileyo soko sibe kukuba, ekugqibeleni, aya kukholelwa ukuba, kubi konke okulungileyo. Endaweni yokuma akhusele ukholo olwathi ngaphambili, lwamkelwa ngabangcwele, ngoku, okubonakalayo, acela uxolo kwiRoma ngembono yawo angazange enza bubele ngayo, ekwacela uxolo ngeenkani zawo.

Iqela elikhulu, nakwabo bangabukhangelanga ngothando ubuRoma, bayifumana incinane ingozi yegunya nempembelelo yabo ubuRoma. Abanye bagxininisa ngelithi, ubumnyama bengqondo nokuziphatha obabukho ngamaXesha aPhakathi [Middle Ages] bakukhuthaza ukusasazwa kweemfundiso, iinkulelo, nengcinezelo zayo, nokuba ukuhlakanipha okukhulu kwale mihla, okungenakwazi jikelele, nokwanda kokukhululeka kwimicimbi yenkolo, konke kuyakwala ukuvuselelwa kokungakwazi ukunyamezela nobundlongondlongo. Kwayona nje ingcinga yokuba ingakho imeko yezinto ezinjalo kweli xesha lokhanyo, iyagculelwa. Yinyaniso ukuba ukukhanya okukhulu--ubuchopho, ukuziphatha, nenkolo,--kuyakhanya kwesi sizukulwana. Kumaphepha avuliweyo eLizwi elingcwele elibhaliweyo likaThixo, ukukhanya okuphuma ezulwini liye lakunikwa

ihlabathi. Kuyafuneka kodwa ukuba kukhunjulwe ukuba, xa kunikwe ukukhanya okukhulu, buba bukhulu nobumnyama babo babugqwethayo, bangabufuni.

Ukufundwa ngomthandazo kweBhayibhile kwakuya kuwabonisa amaProtestanti esona similo sisiso sobupopi aze akhokelelwe ekubuthiyeni nasekubuphepheni; kodwa amaninzi alumke kakhulu kangaka kwikratshi lawo kangangokuba aziva engakudingi ukumfuna ngokuthobeka uThixo ukuze akhokelelwe kuyo inyaniso. Nangona ezidla ngokukhanyiselwa kwawo, awazazi iiTestamente, eNdala neNtsha, kwakunye namandla kaThixo. Kufuneka babe nendlela yokuzolisa izazela zabo, ngoku bafuna loo nto incinane ngasemoyeni nengathobeli phantsi. Into abayinqwenelayo yindlela yokulibala ngoThixo eya kuthi iphumelele njengendlela yokumkhumbula. Ubupopi bulungiselwe kakhulu ukuhlangabezana neemfuno zabo bonke aba. Bulungele iindidi ezimbini zoluntu, ezibandakanya phantse wonke umhlaba—abo banga bangasindiswa ngokwabo okuhle, nabo banga bangasindiswa besezonweni zabo. Ilapha imfihlakalo yegunya layo.

Imini yobumnyama bengqiqo enkulu iye yaboniswa ukuba iyilungele impumelelo yobupopi. Isaza kube ibonwe ukuba imini yokukhanya okukhulu kwengqondo nayo iyifanele ngokulinganayo impumelelo yayo. Kwiminyaka eyadlulayo, ngexesha abantu babengenalo ilizwi likaThixo, bengenalo nolwazi lwenyaniso, amehlo abo evaliwe, amawaka ayebanjisiwe engawuboni umnatha owandlalwe endleleni yeenyawo zawo. Kwesi isizukulwana, baninzi abamehlo abo adanyazelwa kukugqatswa kokucinga kokuqashela kwabantu, “okubizwa ngokuthi yisayensi;” abawuqondi umnatha, baze bahambe bangene lula ngokungathi badlala umehl’ akaboni. UThixo waceba ukuba amandla obuchopho bomntu aphathwe njengesipho esivela kuMenzi wakhe size sisetyenziswe kumsebenzi wenyaniso nobulungisa; kodwa kuthi kwakondliwa ikratshi nebhongo, abantu baphakamise ezabo iingcinga ngaphezu kwelizwi likaThixo, kuze kukwazi ukuhlakanipha ukwenza umonakalo okukhulu kunokungazi. Ithi, ke ngoko, isayensi ebubuxoki bemihla yangoku, ejongela phantsi ukholo oluseBhayibhileni, ibonakale iphumelela ekulungiseni indlela yokwamkelwa kobupopi, ngeemo zabo ezanelisayo, njengoko kwenziwayo ukubanjwa kolwazi okwavula indlela yokwaneliseka kwabo ubupopi ngaMaxesha obuMnyama.

Kwiintshukumo eziqhubekayo ngoku eMelika zokuzuza amaziko nokusetyenziswa kwebandla kwinkxaso karhulumente, amaProtestanti alandela emanyathelweni amapopi. Hayi, ngaphezulu, avula umnyango wokuba ubupopi buphinde buzuze kwiMelika yobuProtestanti ukongama amapopi awalahlekwa kuko kwiHlabathi eliDala. Okunika ukubaluleka okukhulu kule ntshukumo yile yokuba eyona njongo iphambili eyetyiswayo kukunyanzeliswa kokugcinwa kweCawa—isiko elazibulwa eRoma, nethi iRoma ibange ukuba lingumqondiso wegunya layo. Ngumoya wobupopi—umoya wokuhambelana namasiko ehlabathi, ukunqulwa kwezithethe zabantu ngaphezu kwemithetho kaThixo—

okungena kumabandla obuProtestanti nothi uwakhokelele ekubeni enze umsebenzi ofanayo wokuphakanyiswa kweCawa, okwenziwa bubupopi ngaphambi kwawo.

Ukuze ofundayo aziqonde izenzeleli eziza kusetyenziswa kugqatso oluzayo kungekudala, kuza kufuneka alande ingxelo yeendlela iRoma eyazisebenzisayo ukufeza le njongo inye kwiminyaka eyadlulayo. Ukuze azi indlela abobupopi namaProtestanti, behlangene, abaya kubaphatha ngayo abo bala iimfundiso zabo, makawubone umoya weRoma xa wawuvezwa ngakwiSabatha nabakhuseli bayo.

Imithetho yobukumkani, amaqumrhu amaninzi, neenkonzo zebandla ezazixhaswa ligunya lomhlaba, yayingamanyathelo awathi ngawo umbhiyozo wobuhedeni wazuza indawo yembeko kwihlabathi lobuKristu. Inyathelo lokuqala lasesidlangalaleni lokunyanzeliswa kweCawa laba ngumthetho kaKonstantina (A.D. 321; bona ISIHLOMELO senqaku lephepha lama-53.) Lo mthetho wawusithi abantu basezidolophini mabaphumle “ngemini ehloniphekileyo yelanga,” kodwa ubavumela abasemaphandleni ukuba baqhubeke nemisebenzi yabo yokulima. Nangona yona yayingummiselo wobuhedeni, yanyanzeliswa ngukumkani emva kokuba amkele nje ngegama ubuKristu.

Lathi lakubonakala linganelanga igunya lobukumkani ukuma endaweni yelikaThixo, uYusebhiyo, ubhishophu owafuna ukuthandwa ziinkosi, nowayengumhlobo phofu ekwangumnyhwalazi kaKonstantina, weza nento ethi, uKristu wayisusa iSabatha wayisa kwiCawa. Akukho nesuntswana lobungqina obunye beziBhalo obakha bavezwa ukubonisa le mfundiso intsha. UYusebhiyo yena ngokwakhe, engaqondanga, uvuma ubuxoki bayo atsho alathe kwabona baqali botshintsho. “Zonke izinto,” uthi, “nokuba yayinguwuphi umsebenzi ekufuneke wenziwe ngeSabatha, zonke ezo zinto sizidlulisele kwiMini yeNkosi.”--Robert Cox, Sabbath Laws and Sabbath Duties, page 538. Kanti ke, ingxoxo yeCawa, ingenamhlaba injalo, yancedisa ekunikeni abantu isibindi sokuba banyhashe iSabatha yeNkosi. Bonke ababezama ukuhlonitshwa lihlabathi bawamkela umbhiyozo oqhelekileyo.

Bathi xa buya buqiniseka ekumiselweni ubupopi, umsebenzi wokuphakanyiswa kweCawa waqhubeka. Okwexesha elithile abantu babewenza umsebenzi wokulima xa bengayanga enkonzweni, kanti lona usuku lwesixhenxe lwaqhubeka luthatyathwa njengeSabatha. Kancinane, lwaya lusenziwa utshintsho. Abasebenza imisebenzi engcwele balelwa ukuba bagwebe nakweyiphi imbambano yoburhulumente engeCawa. Kungekudala emva koko, bonke abantu, nokuba nguwuphi umgangatho, bayalelwa ukuba bawuyekeumsebenzi wesiqhelo, bethenjiswa ngokohlwaywa ngokuhlawula ngokusebenzisa abantu abakhululekileyo, nangemivumbo ngokusebenzisa kwabo izicaka. Kamva, kwenziwa umthetho wokuba abantu abazizityebi kufuneka bohlwaywe ngokuthi balahlekwe sisiqingatha sobutyebi babo; kuthi ekugqibeleni, ukuba baseneenkani benziwe amakhoboka. Udidi oluphantsi lwaluza kugxothwa lumke lungaze lube lubuye.

Nemimangaliso kwafuneka nayo ibe negalelo. Phakathi kweminye imimangaliso, kwanikwa ingxelo yokuba, umnini-ntsimi owayesele eza kulima intsimi yakhe ngeCawa, elungisa ikhuba lakhe ngentsimbi, intsimbi leyo yasuka yanamathela ngokuqinileyo esandleni sakhe, wahamba ejikeleza nayo ilapho esandleni iminyaka emibini, "eqaqanjelwa kakhulu ekwahlazekile."--Francis West, Historical and Practical Discourse on the Lord's Day, page 174.

Kwathi kamva, uPopi wanika imiyalelo yokuba umbingeleli wesithili abalumkise abaphuli beCawa aze abazame ukuba baye enkonzweni bathandaze, hleze bazise intlekele enkulu phezu kwabo nabamelwane. Iqumrhu lebandla leza nengxoxo, njengoko yayikholisa ukusetyenziswa jikelele, ethi, kuba abantu babethwa ngumbane besebenza ngeCawa, inokuba iyiSabatha. "Kuyabonakala," batsho abameli bakaPopi, "ukuba kuphezulu kangakanani ukunganeliseki kukaThixo ngokuyityeshela kwabo le mini." Kwaya kwenziwa isibheno kubabingeleli nabafundisi, ookumkani neenkosi, nabo bonke abantu abathembekileyo ukuba "benze yonke imizamo nenkathalo abanokukwazi ukuyenza ukuba imini ibuyiselwe kwimbeko yayo, nokuba ukuze kuncedwe ubuKristu, kufuneka igcinwe ngokuzinikela okungaphezulu kwixesha elizayo."--Thomas Morer, Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord's Day, page 271.

Kwathi kwakubonakala ukuba imithetho yamaqumrhu ayanelanga, acelwa amagunya asemhlabeni ukuba akhuphe umthetho owawuza kwenza iintliziyo zabantu zizaliswe luloyiko baze banyanzeleke ukuba bayeke ukusebenza ngeCawa. Kwisinodi esasiseRoma, zonke izigqibo zangaphambili zaqinisekiswa ngamandla nonyanzeliso ngokuphindiweyo. Zahlanganiswa kumthetho wenkonzo zaza zanyanzeliswa ngamagunya aseburhulumenteni phantse kulo lonke ilizwe lobuKristu. (Bona: Heylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7.)

Ukungabikho kwegunya lesiBhalo lokugcinwa kweCawa kwakungenzi mpoxo ingakho. Abantu babezibuza ukuba ingaba iititshala zabo zazilifumana phi ilungelo lokubeka bucala isaziso sikaYehova, "Ke wona umhla wesixhenxe uyiSabatha kaYehova uThixo wakho," ukuze bahloniphe imini yelanga. Ukunika ubungqina beBhayibhile bungekhoyo ezinye iimpendulo ezifanelekileyo zazifuneka. Umvakalisi owayenenzondelelo weCawa, owaya wathi, kufuphi nokuphela kwenkulungwane yeshumi elinambini, wahambela amabandla aseNgilane, walelwa ngamangqina enyaniso athembekileyo; ayaba nasiqhamo imizamo yakhe kangangokuba walishiya elo lizwe okwexesha elithile, wafuna into anokuyenza ukunyanzelisa iimfundiso zakhe. Wathi akubuya, wancedwa kwintswelo, waza wazuza impumelelo enkulu kumsebenzi wakhe wamva. Weza ephethe uxwebhu olusongiweyo esithi luvela kuThixo ngokwaKhe, luqulathe umyalelo okade udingwa wokugcinwa kweCawa, onezithembiso ezoyikekayo zokoyikisa abangathobeliyo. Olu xwebhu lubalulekileyo—umyelela ophantsi njengeziko

olwalulixhasa--kuthiwa lwawa luphuma ezulwini lwaza lwafunyanwa eYerusalem, phezu kwesibingelelo sikaSimeon ongcwele, eGolgotha. Eyona nyaniso yeyokuba lwaluphuma wibhotwe likaPopi waseRoma. Ubuqhetseba nobuqhinga, ukuze kuhambele phambili igunya nempumelelo yebandla kuzo zonke izizukulwana bube bubonwa ngokusemthethweni kumanqwanqwa obupopi.

UXwebhu olusongwayo lwalusala ukuba kusetyenzwe ukusuka kwiyure yesithoba, eyesithathu, nasemva kwemini ngoMgqibelo, kude kuphume ilanga ngoMvulo; kwaza kwathiwa igunya lalo liqinisekiswe yimimangaliso emininzi. Kwanikwa ingxelo yokuba, abantu abasebenza ngaphaya kweyure ebekiweyo babe bethwa sisifo sokushwabana amalungu omzimba. Osila umgubo, owazama ukusila umbona, wabona, endaweni yomgubo, umsinga wegazi uphuma, laza lema ivili lelitye lokusila, nangona wona amanzi ayebaleka ngamandla. Umfazi owayebeke intlama esitovini wayifumana ikrwada xa eyikhupha, nangona isitovu sasitshisa kakhulu. Omnye owayenentlama awayeyilungisele ukuyibhaka ngentsimbi yesithoba, kodwa wazimisela ukuyibekela bucala kude kube ngoMvulo, wayifumana ngemini elandelayo, yenziwa yaziilofu ezabhakw angamandla ezulu. Indoda eyabhaka isonka emva kweyure yesithoba ngoMgqibelo yathi yakusiqhekeza ngentsasa elandelayo, saphuma igazi. Ngeentsomi ezinjalo ezingamahlazo neenkolelo, abavakalisi beCawa bazame ukumisela ubungcwele bayo. (Bona uRoger de Hoveden, Annals, vol. 2, pp. 526-530.)

EScotland, njengaseNgilane, kwazuzwa ukuhlonitshwa okukhulu kweCawa ngokuhlanganiswa kwenxalenye yayo neSabatha yakudala. Lalisahlukana lona ixesha ekwakufuneka zigcinwe ngalo. Umthetho waseScotland wathi, “uMgqibelo, ukususela ngentsimbi yeshumi elinambini emini kufuneka ubalwe ngcwele; nokuba akukho mntu, ukususela kwelo xesha kude kube ngoMvulo kusasa, umele ukwenza umsebenzi wasemhlabeni.”--Morer, pages 290, 291.

Kanti ke, nangona zonke iinzame zokumisela ubungcwele beCawa zenziwa, amapopi wona abuvuma esidlangalaleni ubungcwele begunya leSabatha, nokuvela emntwini kwesimiso esithe sabekwa endaweni yayo. Ngenkulungwane yeshumi elinesithandathu, iqumrhu lobupopi latsho ngokucacileyo ukuthi: “Onke amaKristu mawakhumbule ukuba usuku lwesixhenxe lwangcwaliswa nguThixo, lwaza lwamkelwa lwagcinwa, kungengamaYuda kuphela kodwa nangabo bonke abanye abenza ngokungathi banqula uThixo; nangona thina maKristu siyiguqule iSabatha yabo yayiMini yeNkosi.”--Morer, pages 281, 282. Abo babephazamisana nomthetho wezulu babe ngaswele lwazi ngemo yomsebenzi wabo. Babezibeka ngabom ngaphezu kukaThixo.

Umzekeliso ocacileyo wenkqubo yaseRoma ngakwabo baphikisana nayo wanikwa kwintshutshiso ende neyayiphalala igazi yamaWaldensi, amanye wawo awayegcina iSabatha. Amanye aphatheka kabuhlungu ngendlela efanayo ngenxa yokuthembeka

kwawo kumthetho wesine. Imbali yamabandla aseTiyopiya naseAbhisiniya ibaluleke ngendlela eyodwa. Phakathi kobumnyama bamaXesha obuMnyama, amaKristu oMbindi Afrika alahleka akabonwa alityalwa lihlabathi, kwaba ziinkulungwane ezininzi, onwabele inkululeko yokuphila ukholo lwawo. Ekugqbeleni iRoma yeva ngobukho bawo, waza ukumkani waseAbhisiniya kwangoko wawexulwa ukuba amkele uPopi njengommeli kaKristu. Okunye ukuvuma kwalandela. Kwakhutshwa umthetho owalela ukugcinwa kweSabatha phantsi kwezohlwayo ezingqongqo. (See Michael Geddes, Church History of Ethiopia, pages 311, 312.) Sekunjalo, ubundlongondlongo bobupopi kungekudala baba yidyokhwe ekrakra kangangokuba ama-Abhisiniya azimisela ukuyaphula isuke ezintanyeni zawo. Emva kokulwa okubi, amaRoma agxothwa kwiindawo zolawulo lwama-Abhisiniya. Amabandla aphinda onwabela inkululeko yawo, awaze asilibale isifundo awasifunda ngenkohliso, ukugqithisa ngokubaxa, namandla ogonyamelo eRoma. Kobu bukumkani babumi bodwa, aneliseka ukuhlala, engaziwa kobunye ubuKristu.

Amabandla aseAfrika ayibamba iSabatha ngohlobo eyayibanjwe ngalo libandla lobupopi ngaphambi kokuba likreqe ngokupheleleyo. Ngexesha babegcina umhla wesixhenxe ngokuthobela umthetho kaThixo, babengasebenzi ngeCawa ngokuhambelana nesiko lebandla. Yathi yakuzuza igunya lokongama, iRoma yayinyathelela phantsi iSabatha kaThixo ukuze iphakamise eyayo; kodwa amabandla aseAfrika, efihlakele phantse iwaka leminyaka, awazange abe nenxaxheba kolu kreqo. Athi akulawulwa yiRoma, anyanzeleka ukuba ayibeke bucala inyaniso aphakamisa isabatha yobuxoki; kodwa athi ngako nje ukuba aziphathe, abuyela ekuwuthobeleni umthetho wesine. (Bona ISIHLOMELO.)

Ezi ngxelo zexesha eladlulayo ziveza ubutshaba beRoma ngakwiSabatha yenyaniso kunye nabakhuseli bayo, neendlela eyazisebenzisayo ukuhlonipha isimiso esenzileyo. Ilizwi likaThixo lifundisa ukuba le miboniso liza kuphindwa njengoko amaRoma Katolika namaProtestanti eza kumanyana ukuphakamisa iCawa.

Isiprofeto sesiTyhilelo 13, sixela ukuba igunya elimelwe lirhamncwa elineempondo ezifana nezemvana iza kwenza ukuba “umhlaba nabo bonke abemi kuwo” babunqule ubupopi—obufuziselwe apho lirhamncwa “elifana nehlosi.” Irhamncwa elineempondo ezimbini nalo lizakuthi “kwabo bawumiyo umhlaba, mabalenzele umfanekiselo irhamncwa;” ukudlulaapho, liza kuyalela bonke, “abancinane nabakhulu, abazizityebi, nabangamahlwempu, abakhululekileyo nabangamakhoboka,” ukuba bamkele uphawu lwerhamncwa. IsiTyhilelo 13:11-16. Kuye kwaboniswa ukuba iUnited States iligunya elimelwe lirhamncwa elineempondo ezifana nezemvana; nokuba esi siprofeto siya kuzaliseka xa iUnited States iya kunyanzelisa ukugcinwa kweCawa; into ebangwa yiRoma njengokuvunywa kokongama kwayo. Kona, kule mbeko enikwa ubupopi, iUnited States ayisayi kuba yodwa. Impembelelo yeRoma kumazwe awakha abamkela ubungangamsha bayo isekude kakhulu ukuba iphele. Isiprofeto sazisa kwangaphambili ngokubuyiselwa

kwegunya layo. “Ndabona enye yazo iintloko zalo, ingathi ixatyelwe yafa; inxeba lalo elibanga ukufa laphiliswa. Wamangaliswa umhlaba uphela, walilandela irhamncnwa elo.” Indima 3. Ukunikwa kwenxeba elibanga ukufa kwalatha ekuweni kobupopi ngowe-1798. Emva koku, uthi umprofeti, “inxeba lalo elibanga ukufa laphiliswa. Wamangaliswa umhlaba uphela, walilandela irhamncwa.” UPawulos uxela ngokuphandle ukuba “umntu wesono” uya kuqhuba kude kube kukuza kwesibini. 2 Tesalonika 2:3-8. Koda kube sekupheleni kanye kwexesha, esenza umsebenzi wakhe wokukhohlisa. Umtyhili uthi, naye ebhekisa kubupopi, “Baya kulinqula bonke abo bemiyo phezu komhlaba, abamagama abo angabhalwanga encwadini yobomi.” IsiTyhilelo 13:8. Kuwo omabini, ilizwe eliDala neliTsha, ubupopi buya kunikwa imbeko ngokuhlonitshwa kwesimiso seCawa, okwakhelwe kwaphela phezu kwegunya leBandla laseRoma.

Ukususela kumbindi wenkulungwane yeshumi elinesithoba, abafundi besiprofeto eUnited States balinikile ihlabathi obu bungqina. Kwiziganeko ezenzeka ngoku, kuyabonakala ukuhambela phambili okuya ekuzalisekeni kwesi siprofeto. Ngokweetitshala zobuProtestanti, linye ibango legunya elingcwele lokugcinwa kweCawa, kwanokungabikho okunye kobungqina besiBhalo, njengoko kunjalo kwiinkokeli zobupopi ezayila imimangaliso ukuvala indawo yomyalelo ovela kuThixo. Ukuthi izigwebo zikaThixo ziza phezu kwabantu ngokwaphula kwabo iCawa eyisabatha, kuya kuphindwa; phofu kusele kuqaliwe ukukhuthazwa oko. Intshukumo yokunyanzeliswa kokugcinwa kweCawa kuthabatha unyawo kakhulu.

Liyamangalisa kubuqili nobuqhopholololo balo iBandla laseRoma. Liya kwazi ukuyifunda into eza kwenzeka. Lilindele ixesha lalo, njengoko amabandla amaProtestanti elinika imbeko ngokwamkela isabatha yobuxoki nokuba alungiselele ukuyinyanzelisa kwangezi ndlela nalo elazisebenzisayo kwimihla eyadlulayo. Abo bakwalayo ukukhanya kwenyaniso baseza kufuna uncedo lweli gunya liziqhayisa ngokungakwazi ukwenza impazamo ukuba kuphakanyiswe isimiso esabakho kwangalo. Indlela eliya kukhawuleza ngayo ukuwanceda amaProtestanti kulo msebenzi akunzima ukuba nomfanekiso wayo. Ngubani oyazi ngcono kuneenkokeli zobupopi indlela yokuphatha abo bangalithobeliyo ibandla?

IBandla leRoma Katolika, ngamasebe ngamasebe alo kumhlaba wonke, lenza imbumba enkulu nebanzi phantsi kolawulo nokucetywa okwaneza iintando zikaPopi. Izigidi zabantu abaxhumene nalo, kuwo onke amazwe emhlabeni, zifundiswa ukuba ziziphathe njengezibotshiweyo ekwayameni kuPopi. Nokuba baloluphi uhlanga okanye urhulumente wabo, kufuneka balithabathe igunya lebandla ngokuba lingaphezulu kuwo onke amanye. Nangona benokusenza isifungo bebhambathisa ukunyaniseka kwabo esizweni, kodwa emva kuko konke oku kukho isifungo sokuthobela iRoma, nto leyo ebakhululula kuso sonke isibhambathiso esichaseneyo nokuthandwa yiRoma.

Imbali iyabungqina ubuchule nokuzingisa kwamalinge ayo okuzifaka kwimicimbi yezizwe; nokuthi, yakuba ifumene indawo yokuxhathisa, ikhulise ezayo iinjongo, nokuba oko kuthetha ukufa kwenkosi nabantu. Ngomnyaka we-1204, uPopi Innocent III wacaphula kuPetros II, ukumkani waseArragon, isifungo esikhetheke ngendlela eyodwa: “Mna Petros, ukumkani wama-Arragon, ndivuma ndithembisa ukuba ndiya kuhlala ndithembekile ndithobela inkosi yam, uPopi Innocent nabaya kuza emva kwakhe beKatolika, nakwiBandla laseRoma, ndibugcine ngokuthembeka ubukumkani bam ngokuthobela yena, ndiyikhusele inkolo yeKatolika, ndiyitshutshise inkohlakalo elahlekisayo.”--John Dowling, The History of Romanism, b. 5, ch. 6, sec. 55. Oku kuhambelana namabango angegunya likaPopi waseRoma okuba “kusemthethweni kuye ukususa ezihlalweni ookumkani” nokuba “unako ukubakhulula abaphethweyo ekuthobeleni abaphathi abangenabulungisa.”--Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17. (Bona nakwiSIHLOMELO inqaku lephepha lama-447.)

Makukhunjulwe, kukuqhayisa kweRoma ukuba ayisokuze iguquke. Imithetho-siseko kaGregory VII noInnocent III ise yimithetho-siseko yeRoma Katolika. Kanti ke, ukuba belinegunya, belingayibeka ukuba isebenze ngamandla amakhulu ngoku njengexesha leenkulungwane ezadlulayo. AmaProtestanti ayiqonda kancinane kakhulu into ayenzayo xa eceba ukwamkela uncedo lweRoma emsebenzini wokuphakamisa iCawa. Ngeli xesha ezimisele ukuphumelelisa injongo yawo, iRoma yona ijonge ukuphinda imisele igunya layo, ibuyisele ukongama kwayo okwalahlekayo. Mawumiselwe nje kube kanye umthetho-siseko eUnited States ukuze ibandla lisebenzise okanye lilawule igunya lesizwe; ukuze ukugcinwa kwenkolo kunyanzeliswe yimithetho yelizwe; ngokufutshane, ukuze igunya lebandla nelesizwe longame phezu kwesazela, uloyiso lweRoma kweli lizwe luya kuqiniseka.

Ilizwi likaThixo linike isilumkiso ngengozi ejingayo; masingathotyelwa nje, amaProtestanti aya kuzifunda ukuba ziyintoni kanye iinjongo zeRoma, kodwa sekusemva kakhulu ukuba asinde kumgibe wayo. Ikhula ithe cwaka ukuba ibe segunyeni. Iimfundiso zayo zingenisa impembelelo zayo kumagumbi olawulo, emabandleni, nasezintliziyweni zabantu. Ifumba izakhiwo eziphakamileyo nezikhulu kwiindawo ezifihlakeleyo apho iintshutshiso zangaphambili ziya kuphindwa khona. Ngokuchwechwayo nokungalindelekanga, iqinisa imikhosi yayo ukuba ifezekise iinjongo zayo lakuba lifikile ixesha lokuba ihlasele. Into enye eyifunayo ngumhlaba olungileyo, kwaye oku sekuqaliwe ukuyinika. Kungekudala, siza kuyibona siyive ukuba iyintoni injongo yoqhwithelo lweRoma. Wonke oya kulikholelwa alithobele ilizwi likaThixo, uya kuthi ngalo azibizele ingcikivo nentshutshiso.

Isahluko 36—Ungquzulwano Oluzayo

Kususela kwasekuqalekeni kwembambano enkulu eZulwini, yaba yinjongo kaSathana ukuwulahlela kude umthetho kaThixo. Yayikukufuna ukufeza oko okwenza ukuba aluqale uvukelo lwakhe ngakuMdali, wathi naxa walahlelwa ngaphandle kwaseZulwini, waqhubeka nayo loo mfazwe emhlabeni. Ukubakhohlisa abantu, aze abakhokelele ekuwugqitheni umthetho kaThixo, yinjongo ayilandela ngenzondelelo. Nokuba oku kuza kwenzeka ngokuwubekela ecaleni wonke umthetho, okanye ngokwala omnye kuwo, ekugqibeleni isiphumo siya kuba sinye. Lowo waphula "ube mnye," ubonakalalisa ukuwujongela phantsi wonke umthetho; impembelelo yakhe nomzekelo wakhe ungakwicala lovukelo; uthi ke abe "netyala lawo wonke." Yakobi 2:10.

Ekuzameni ukwenza ukuba kubekho ukudelelwa kwemiyalelo engcwele, uSathana wagqwetha iimfundiso zeBhayibhile, zaza iziphoso zabandakanywa kwinkolo yamawaka athi ayazikholelwa iziBhalo. Ungquzulwano olukhulu lokugqibela phakathi kwenyaniso nemposiso lulidabi lokugqibela lembambano ekade ikho ngokubhekiselele kumthetho kaThixo. Singena kwelo dabi ngoku—idabi phakathi kwemithetho yabantu nemimiselo kaYehova, phakathi kwenkolo yeBhayibhile nenkolo yentsomi nesithethe.

Izenzeleli eziza kumanyana ukuchasa inyaniso nobulungisa koku kungquzulana ziyasebenza ngoku. Ilizwi likaThixo elingcwele, elanikelwa kuthi ngexabiso elikhulu lokuphatheka kakubi kunye negazi, alixatyiswanga nakancinane. IBhayibhile iyafikelela kubo bonke, kodwa bambalwa abayamkelayo ngokwenene njengesikhokelo sobomi. Ukungakholwa koyisa ngendlela ekhwankqisayo, kungekho ehlabathini kuphela, kodwa nasebandleni. Baninzi abazikhanyelayo iimfundiso ezizintsika kanye zenkolo yobuKristu. Iinyaniso ezinkulu zendalo njengoko zibekwa ngababhali abaphefumlelweyo, ukuwa komntu [esonweni], ucamagushelo, nokuma ngonaphakade komthetho kaThixo, zaliwa nje ngokuphandle, zizonke okanye inxenye, liqela elikhulu lehlabathi elithi lingamaKristu. Amawaka athi azigabise ngobulumko nokungaxhomekeki, akuthabatha ngokuba kukubonakala kobuthakathaka ukubeka ukuthembela okupheleleyo eBhayibhileni; acinga ukuba kukubonisa ukongama kwetalente nokufunda ukuzichukela iziBhalo nokuzichaza ngokuzichaselisa njengezinto nje zikamoya ezona nyaniso zazo ezibalulekileyo. Abafundisi abaninzi babafundisa abantu babo, nooprofesa neetitshala ezininzi zifundisa abafundi bazo, ukuba umthetho kaThixo waguqulwa okanye wasuswa; baze abo bakuhlonelayo okufunwa nguwo njengokusasebenzayo, befuna ukuba kuthotyelwe ngendlela ebonakalayo, kucingwe ukuba bafanelwe kukuhlekwa okanye ukujongelwa phantsi kuphela.

Ekwaleni inyaniso, abantu bala uMenzi wayo. Ekunyatheleleni phantsi umthetho kaThixo, bala igunya loMniki-mthetho. Kulula kakhulu ukwenza isithixo seemfundiso zobuxoki njengokwenza isithixo somthi okanye ilitye. Ukuveza gwenxa iimpawu

zikaThixo, uSathana ukhokelela abantu ukuba bambone enesimilo sobuxoki. Kwabaninzi, isithixo solwazi sibekwe esihlalweni sikaYehova; lo gama uThixo ophilileyo, njengoko etyhilwe elizwini laKhe, kuKristu, nasemisebenzini yendalo, enqulwa ngabambalwa. Amawaka enza indalo isithixo ngeli xesha emkhanyela uThixo wendalo. Nangona kungemo eyahlukileyo, unqulo lwezithixo lukho kwihlabathi lobuKristu namhlanje kanye njengoko lwalukho kuIsrayeli wakudala ngemihla kaEliya. Uthixo wabaninzi abathi bazizilumko, iifilosofa, iimbongi, abopolitiko, nabachola-choli beendaba—uThixo weendawo ezenziwe zabantle, weekholeji neeyunivesithi ezininzi, neminye yemizi yokuqeqesha abafunda ngoThixo—ungaphezulwana kancinane kuBhahali, uthixo welanga waseFenike.

Ayikho imposiso eyamkelwe lilizwe lonke lamaKristu elwa ngesibindi esikhulu negunya leZulu, ingekho neyingozi ukudlulisa ngeziphumo zayo, kunemfundiso yeli xesha, endlondlobalayo ukukhula, ethi umthetho kaThixo awusabaqamangeli abantu. Sonke isizwe sinemithetho yaso, efuna ukuhlonelwa ithotyelwe; akakho urhulumente onokuma ngaphandle kwayo; icingwa njani into yokuba uMdali wamazulu nomhlaba akanawo umthetho wokulawula abantu abadalileyo? Makhe sithi, abafundisi abaziwayo bebengafundisa esidlangalaleni ukuba imiyalelo elawula ilizwe labo, ikhusele amalungelo abemi balo, ayisanyanzelisi,--nokuba yalela iinkululeko zabantu, ngoko ke, ayimele kuthotyelwa; kungalixesha elingakanani abantu abanjalo benyamezelwe epulpitini? Ingaba sisikhubekiso esibi ngaphezulu ukungakhathaleli imithetho yeziteyiti nezizwe kunokuba kunyathelelwe phantsi imiyalelo yezulu esisiseko salo lonke ulawulo?

Bekungahambelana kakhulu nezizwe ukubhangisa imimiselo yazo, nokuvumela abantu ukuba benze unothanda, kunokuba uMlawuli weyunivesi achithe umthetho waKhe, alishiye ihlabathi lingenawo umgangatho wokulwa aboni okanye ukugwebela abathobelayo. Ingaba besinokusazi isiphumo sokuwenza into engento umthetho kaThixo? Umzekelo wenziwa. Zazimbi izinto ezazisenzeka eFrance ngexesha ukungakholwa kuThixo kwakulawula. Kwakungelo xesha ekwavela emhlabeni ukuba, ukulahla izithintelo athe uThixo wazibeka kukwamkela ulawulo lwezona ndlobongela zikhohlakeleyo. Xa umgangatho wobulungisa ubekwe bucala, indlela ivulekile ukuba umphathi wobubi amilisele igunya lakhe emhlabeni.

Konke apho imiyalelo engcwele isaliwa, isono siyayeka ukubonakala sisisono okanye ubulungisa bunqweneleka. Abo balayo ukuyekela kulawulo lukaThixo abakufanelanga konke ukuba balawule bona. Ngeemfundiso zabo ezibulalayo, umoya wokungathobeli uyatyalwa ezintliziyweni zabantwana nolutsha, bona, ngokwemveli yabo, bangenawo umonde wokuzibamba; size isiphumo sibe sisizukulwana esingenawo umthetho, nesithanda iziyolo. Ngeli xesha kuhlekiswa njengokukholelwa lula kwabo bathobela okufunwa nguThixo, izihlwele zamkela ngovuyo ulahlekiso lukaSathana. Banikela iintambo kwinkanuko nokwenziwa kwezono ezahlisela izibetho abahedeni.

Abo bafundisa abantu ukuba bayithabathe lula imithetho kaThixo, bahlwayela imbewu yokungathobeli baze bavune ukungathobeli. Ngako nje ukuba ukunqanda okwenziwayo ngumthetho ongcwele kulahlelwe kude, kungekudala, nemithetho yabantu iza kungakhathalelwa. Ngenxa yokuba uThixo esalela izenzo zokunganyaniseki, ukunqwena, ukuxoka, nobuqhetseba, abantu balungele ukunyathelela phantsi imiyalelo yaKhe njengesiphazamiso kwimpumelelo yabo yasehlabathini; kodwa iziphumo zokugxotha le miyalelo ziya kuba yinto ebingalindelwanga. Ukuba umthetho ubungabopheleli, lolwantoni uloyiko lokugqithwa komthetho? Iimpahla azikhuselekanga. Abantu bangathabatha izinto zommelwane ndlongondlongo, oyena ulihlwempu abe ngoyena usisityebi. Ubomi ngokwabo bebungayi kuhlonitshwa. Isifungo somtshato besingayi kuma njengodonga olungcwele ukukhusela usapho. Othe wanamandla, ebeya kuthi xa efuna, amthabathe umfazi wommelwane wakhe ngenkani. Umthetho wesihlanu ubuya kubekelwa bucala nowesine. Abantwana bebengayikoyika ukubulala abazali babo xa ngokwenjenjalo beya kuzuza ngokweminqweno yeentliziyo zabo ezikhohlakeleyo. Ilizwe lempucuko beliya kuba ngumhlambi wezikrelemnqa nababulali, luthi uxolo, uphumlo, nolonwabo lugxothwe lumke ebusweni bomhlaba.

Imfundiso yokuba abantu bakhululwe ekuthobeleni okufunwa nguThixo, sele iqalile ukuwathothisa amandla okunyanzeleka kokuziphatha yavula amasango obugwenxa phezu komhlaba. Ukungabikho komthetho, urheletyo, nenkohlakalo zenza isikhukhula phezu kwethu njengomsinga owoyisayo. Kwiintsapho, uSathana uyasebenza. Imbasa yakhe iyaphaphazela, nakumakhaya angawobuKristu. Kukho umona, ukuceba inkohlakalo, ukuphoxa obekuthenjiwe, ukuziyekela kwiinkanuko. Lulonke uhlelo lwemithetho-siseko yenkolo neemfundiso ebezimele ukuba sisiseko nesakhiwo sobomi bokuphila nabantu, lukhangeleka luyingxaki ehexahexayo, lulungele ukuwa lube ziindonga eziwileyo. Abagqithi bomthetho abangabona bakhohlakeleyo, xa befakwe entolongweni ngenxa yenkohlakalo yabo, bakholisaukuzuzaizipho nokuhoywa ngokungathi bafikelele kwinqanaba elinqwenelekayo. Kuthethwa kakhulu ngesimilo sabo nokwaphula kwabo umthetho. Amaphephandaba asasaza iinkcukacha enezothe zenkohlakalo, ngaloo ndlela eqeqesha abanye kwizenzo zobuqhetseba, ubusela, nokubulala; abe uSathanaevuya ngempumelelo yamacebo akhe enkohlakalo. Uthando olugqithileyo lobubi, ukubulala okungenankathalo, ukwandiswa kokungabi nabungcathu nobugwenxa bazo zonke iintlobo nomgangatho, kumele kubavuse bonke abamoyikayo uThixo, ukuba babuze okunokwenziwa ukunqanda umsinga wobubi.

Iinkundla zobulungisa zikhohlakele. Abaphathi baqhutywa kukubawela inzuzo nokuthanda ulonwabo lwesondo. Ukungabikho kobungcathu kubagqume amandla engqondo ngokwelifu abaninzi ukuze uSathana abe nolawulo olusondele ekupheleleni kubo. Abagwebi bangcolile, bayathengwa, bayakhohliswa. Ubunxila nokuzibhubhisa, inkanuko, umona, ukunganyaniseki kwazo zonke iintlobo, zizinto ezifumaneka kubantu

abenza umthetho. “Ubulungisa bumi kude; ngokuba inyaniso ikhubekile endaweni yembutho, akunakungena okuthe gca.” Isaya 59:14.

Ubugwenxa nobumnyama basemoyeni obabukho phambi kokongama kweRoma babuziziphumo eziqinisekileyo zokucinezelwa kweziBhalo; kodwa kuphi apho kunokufunyanwa khona unobangela wokungathembeki okuthe tshitshilili, ukwaliwa komthetho kaThixo, nenkohlakalo ethi ilandele, phantsi kwedangatye elikhulu lokukhanya kwegospile ngexesha lenkululeko yenkolo? Ngoku, njengokuba uSathana engasakwazi ukuligcina ihlabathi phantsi kolawulo lwakhe ngokubamba iziBhalo, ubhenele kwezinye iindlela zokufeza kwayona loo njongo. Ukutshabalalisa ukholo eBhayibhileni kuyayenza injongo yakhe kwakunye nokutshabalalisa iBhayibhile ngokwayo. Ngokungenisa inkolo yokuba umthetho kaThixo awubopheleli, ubakhokelele ngempumelelo abantu ukuba bone ngokungathi abazi nto konke ngemiyalelo yayo [iBhayibhile]. Nangoku, njengakwizizukulwana zangaphambili, usebenze ngebandla ukuhambisela phambili amacebo akhe. Imibutho yeenkolo yanamhla yalile ukuphulaphula iinyaniso ezingathandekiyo ezivezwa ngokucacileyo eziBhalweni, kuze kuthi nasekuzilweni bamise iinguqulelo bame ezindaweniezihlwayele imbewu yokukrokra. Ukubambelela kwimposiso yobupopi yokungabi nakufa ngokwendalo nokuba umntu uba sezingqondweni ngokuafileyo, balahle isikhuselo ekuphela kwaso ngakulahlekiso lwenkolo yemimoya. Imfundiso yokuthuthunjiswa okungunaphakade yabenza abaninzi ukuba bangayikholelwa iBhayibhile. Kwathi xa amabango omthetho wesine ekhuthazwa ebantwini, kwafumaneka ukuba ukugcinwa kweSabatha yosuku lwesixhenxe kuyahlanganiswa apho; yaza yathi indlela ekuphela kwayo yokuzikhulula kumthwalo ababengenayo intumekelelo yokuwenza, iititshala ezininzi ezaziwayo zavakalisa ukuba umthetho kaThixo awusanyanzelekanga. Ngaloo ndlela zawulahla kude umthetho kunye neSabatha. Kuya kuthi xa uhlaziyo lweSabatha lunaba, oku kwaliwa komthetho ongcwele kuba kuphetshwa amabango omthetho wesine, kuya kusondela ekubeni lube kwizwe lonke. Iimfundiso zeenkokeli zenkolo zivule ucango ukuba kungene ukungathembeki, unqulo lwemimoya, nokujongelwa phantsi komthetho kaThixo ongcwele; kwaye phezu kwezi nkokeli kulele umthwalo owoyikekayo ngenxa yenkohlakalo ekhoyo kwihlabathi lobuKristu.

Kanti ke, lona olu didi lwenza ibango elithi, inkohlakalo esasazeka ngokukhawuleza yenziwa kakhulu kukungcoliswa yile nto kuthiwa “yiSabatha yobuKristu,” besithi ukunyanzeliswa ukugcinwa kweCawa kungakuphucula kakhulu ukuziphatha kwasekuhlaleni. Eli bango lakhuthazwa kakhulu eMelika, khona apho imfundiso yeSabatha yenyaniso yashunyayelwa ngokubanzi kakhulu. Apha, umsebenzi wobungcathu, omnye wolona luhlaziyo luphambili nolubalulekileyo lwendlela yokuziphatha, ukholisa ukuhlanganiswa nentshukumo yeCawa, baze abavakalisi bentshukumo yeCawa bazibeke njengabasebenzela ukukhuthaza owona mdla mkhulu ekuhlaleni; baze abo balayo ukuzimanya kunye nabo bahlaselwe njengeentshaba

zobungcathu nohlaziyo. Yona into yokuba intshukumo yokumisela imposiso ihlangene nomsebenzi wona ngokwawo olungileyo, asiyiyo ingxoxo exhasa imposiso. Singayifihla ityhefu yokuyixuba nokutya okwakhayo, kodwa asiyiguquli yona imo yayo. Ngokuchaseneyo, yenziwa ukuba ibe yingozi ngaphezulu, njengoko inethuba lokuba ityiwe kungaqondwanga. Lelinye lamacebo kaSathana ukuhlanganisa nobuxoki inyaniso eyaneleyo nje ukuba nike ukuncomeka. Iinkokeli zentshukumo yeCawa zingathetha ngohlaziyo oludingwayo ngabantu, imithetho-siseko ehambelana neBhayibhile; kanti ke, kusahlangene koko kufuneka kwenziwe okuchasene nomthetho kaThixo, abakhonzi baKhe abanako ukuzimanya nabo. Akukho nto inokubathethelela ekubekeleni bucala imithetho kaThixo ukuze kwenziwe imiyalelo yabantu.

Ngeemposiso ezimbini ezinkulu, ukungabi nakufa [okanye ukungafi] komphefumlo nobungcwele beCawa, uSathana uza kubabeka phantsi kwenkohliso yakhe abantu. Lo gama le yokuqala [ukungafi komphefumlo] ibeka isiseko sonqulo lwemimoya [izinyanya], le yamva [iCawa engcwele] idala iqhina lovelwano neRoma. AmaProtestanti eMelika eManyeneyo [iU.S.A.] aya kuba phambili ekoluleni izandla ngaphaya komsantsa ukubamba isandla sonqulo lwemimoya; aya kufikelela ngaphaya komsantsa ukubambana negunya laseRoma; kuze kuthi phantsi kwempembelelo yomanyano lwalo nxa-ntathu, eli lizwe [iMelika] lilandele emanyathelweni eRoma ekunyhasheni amalungelo esazela.

Njengoko unqulo lwemimoya lulinganisa kakhulu oko kubizwa ngokuba bubuKristu banamhlanje, lunamandla amakhulu okukhohlisa nokubambisa. USathana ngokwakhe uguqukile, ngokokuhamba kwezinto zeli xesha. Uza kubonakala ekwimo yengelosi yokukhanya. Ngezenzeleli zonqulo lwemimoya, imimangaliso iza kwenziwa, abagulayo baphiliswe, nezimanga ezingenako ukuphikwa ziza kwenziwa. Kuza kuthi, njengoko imimoya izibiza ngenkolo yeBhayibhile, ibonakalalise intlonipho kwizimiso zebandla, umsebenzi wayo uya kwamkeleka njengokubonakalaliswa kwamandla kaThixo.

Umgca owahlulayo phakathi kwabazibiza ngokuba bangamaKristu nabangamhloneliyo uThixo ngoku kunzima ukuba ucace. Amalungu ebandla aya kuthanda oko kuthandwa lihlabathi kwaye akulungele ukuzimanya nabo [abehlabathi], abe uSathana ezimisele ukubamanya kumzimba omnye aze ngaloo ndlela awunike amandla umsebenzi wakhe ngokubatshayelela bonke kunqulo lwemimoya. Abobupopi, abaqhayisa ngemimangaliso njengophawu oluqinisekileyo lwebandla lenyaniso, baya kukhohliseka lula ngeli gunya lenza imimangaliso; namaProtestanti, kuba elilahlile ikhaka lenyaniso, aya kulahlekiswa. Abobupopi, amaProtestanti, nabathanda ihlabathi, bonke ngokufanayo, baya kulwamkela uhlobo lokungahlonelwakukaThixo olungenawoamandla,bazebabonekolu Manyano intshukumo entle kakhulu yokuguqulwa kwehlabathi nokwamkelwa kokungeniswa kwexesha leminyaka eliwaka ekwakukade yalindelwa.

Ngonqulo lwemimoya, uSathana ubonakala engoyintsikelelo yohlanga, ephilisa izifo zabantu, esithi unika uhlelo olutsha noluphakamisa kakhulu lokholo lwenkolo; kodwa, kwangelo xesha linye, usebenza njengomtshabalalisi. Izihendo zakhe zikhokelela izihlwele kwantshabalalo. Ukungabi nabungcathu kususa ingqiqo esihlalweni; ukuziyekela kwiziyolo, ukulwa, nokuphalala kwegazi kulandele. USathana wonwatyiswa yimfazwe, kuba ivusa ezona zimbi iimvakalelo zomphefumlo, aze emva koko awatshayelele kunaphakade amaxhoba akekelele kububi negazi. Yinjongo yakhe ukuvusa izizwe ukuba zilwe, esinye nesinye, kuba njalo unako ukuzijika iingqondo zabantu zisuke emsebenzini wokulungiselela ukuma ngemini kaThixo.

USathana usebenza ngeziqalelo ukuqokelela isivuno sakhe esiyimiphefumlo engalumkelanga nto. Uzifundile iimfihlelo zamaziko afunda ngendalo, aze asebenzise onke amandla anawo ukuba alawule iziqalelo kangangoko uThixo anokumvumela. Xa waye eyekiwe ukuba athuthumbise uYobhi, indlela awakhawuleza ngayo ukutshayela imihlambi nemiqodi, izicaka, izindlu, abantwana, iinkathazo zilandelelana ngomzuzu! NguThixo okhusela izidalwa zaKhe azivalele ngaphakathi kwesibaya ukuze zikhuseleke kumandla omtshabalalisi. Lona ilizwe lobuKristu lithe labonisa ukungawuxabisi umthetho kaYehova; ngoko iNkosi iya kwenza oko yayithe iya kukwenza--iya kuzirhoxisa iintsikelelo zaYo emhlabeni, iyisuse inkathalo yaYo ekhuselayo kwabo bavukela umthetho waYo, baze bafundise banyanzele abanye ukuba nabo benze ngokunjalo. USathana unolawulo kubo bonke abo uThixo abangabakhuselanga ngendlela ekhethekileyo. [USathana] uza kuthanda aphumelelise abanye ukuze akhulise amacebo akhe, aze abazisele inkathazo abanye, abenze abantu ukuba bakholelwe ekuthini nguThixo obangcungcuthekisayo.

Nangona ebonakala koonyana babantu njengogqirha omkhulu onako ukuphilisa zonke izilwelwe zabo, uza kuzisa izifo neentlekele, zide izixeko ezizele ngabantu zenziwe zibe ziindawo eziwileyo nezosizi.Nangoku uyasebenza. Kwiingozi nezihelegu ngolwandlenomhlaba, kwimililo emikhulu, kwiinkanyamba ezoyikekayo nezichotho ezikhulu, kwizivuthuvuthu, kwizikhukhula, uqhwithelo olukhulu, kwimisinga enamandla, neenyikima, kuyo yonke indawo ngeendlela ezingamawaka, uSathana usebenzisa amandla akhe. Usitshayela vuthu isivuno esele silungile, kuze kulandele indlala noxinzelelo. Ukhupha umoya ongcoliswe kukufa, aze amawaka atshabalale ngubhubhane. Oku kuvelelwa kuza kuthi rhoqo ukubakho kunobungozi obungaphezulu. Intshabalalo iya kuba phezu komntu nesilwanyana. “Ihlabathi lenza isijwili, libunile,” “bathe matshamatsha abaphakamileyo ebantwini behlabathi. Ihlabathi lihlanjelwe ngaphantsi kwabemi balo; ngokuba beyigqithile imiyalelo, badlula emimiselweni, bawaphula umnqophiso ongunaphakade.” Isaya 24:4, 5.

Ngelo xesha umkhohlisi omkhulu uya kuboyisela abantu kwinto ethi, ngabo bakhonza uThixo abenza kubekho bonke obu bubi. Iqela elixhokonxe ukungonwabi kweZulu liya

kuzibeka zonke iinkathazo zalo phezu kwabo ekuthe ukuthobela kwabo imithetho kaThixo kwakukuthethisa okungenasiphelo kwabo bangabagqithi bomthetho. Kuya kuthiwa abantu bakhubekisa uThixo ngokwaphula iCawa eyisabatha; nokuba esi sono sizise iintlekele ezingasayi kuze ziphele kude ukugcinwa kweCawa kunyanzeliswe ngqongqo; nokuba abo babeka amabango omthetho wesine, ngokwenza njalo bechitha ukuhlonelwa kweCawa, bangabahluphi babantu, bethintela ukubuyiselwa kwabo kuthando lwezulu nempumelelo yasemhlabeni. Siya kuthi ngoko isityholo awabekwa sona umkhonzi kaThixo, siphindwe phezu kwemihlaba emiselwe ngokufanayo: “Kwathi, uAhabhi akumbona uEliya, wathi uAhabhi kuye, Ulapha na wena, uwahlisele intlekele amaIsrayeli? Wathi yena, Andiwahliselanga ntlekele amaIsrayeli; nguwe nendlu kayihlo, ngokushiya kwenu imithetho kaYehova, walandela ooBhahali.” 1 Kumkani 18:17, 18. Iya kuthi xa ingqumbo yabantu ivuswa zizityholo zobuxoki, [abantu] baya kulandela ikhondo elinye ngakubameli bakaThixo elifana twatse nelo abakreqayo bakwaIsrayeli balilandelayo ngakuEliya.

Eli gunya lisebenza imimangaliso ebonakalaliswa ngonqulo lwemimoya liza kuyinyanzelisa impembelelo yalo ukuchasa abo bathobela uThixo kunokuba bathobele abantu. Intetho evela kwimimoya iza kuxela ukuba uThixo uthumele yona ukuba yoyise abo bala iCawa ngemposiso yabo, iqinisele ukuba imithetho yelizwe imele ukuthotyelwa njengomthetho kaThixo. Iya kukhala ngenkohlakalo enkulu emhlabeni ize ibuxhase ubungqina beetitshala zenkolo ezithi, umgangatho ohlileyo wokuziphatha ubangelwa kukungcoliswa kweCawa. Uya kuba mkhulu umsindo oya kuvuswa ukulwa nabo bonke abalayo ukubamkela ubungqina bayo [imimoya].

Inkqubo kaSathana kweli dabi lokugqibela nabantu bakaThixo, inye naleyo wayisebenzisa ekuqaleni kwembambano enkulu ezulwini. Wathi ufuna ukukhuthaza uzinzo kulawulo lwezulu, lo gama emfihlakalweni ejija onke amalinge okuluwisa. Kwawona lo msebenzi wayezama ukuwufeza wawunikela kwizithunywa ezithembekileyo. Yona loo nkqubo yenkohliso iye yaluphawu lwembali yeBandla laseRoma. Liye lathi lisebenza njengommeli weZulu, lo gama lizama ukuziphakamisa ngaphezu kukaThixo nokuba liguqule umthetho waKhe. Phantsi kolawulo lweRoma, abo bafayo ngenxa yokuthembeka kwabo kwigospile, babonwa njengabenzi bobubi; kwathiwa bangumkhosi kaSathana; kwaza kwenziwa konke okusemandleni ukubambathisa ngezigculeo, ukubenza ukuba babonakale emehlweni abantu nakwawabo bengabona baphuli bomthetho ababi. Kuza kuba njalo nangoku. Lo gama uSathana ezama ukutshabalalisa abo bazukisa umthetho kaThixo, uza kwenza ukuba batyholwe njengabaphuli bomthetho, njengabantu abangamzukisiyo uThixo nabazisela izibetho emhlabeni.

UThixo akaze ayinyanzele intando okanye isazela; kodwa indlela asebenza ngayo uSathana, ukuba alawule abo angakwaziyo ukuboyisa, kukunyanzela ngenkohlakalo. Ngokusebenzisa ukoyika nokunyanzela uyaphumelela ukulawula isazela nokuzizuzela

imbeko. Ukufeza oku, usebenzisa amagunya enkolo nawelizwe, ewenza ukuba anyanzelise imithetho yabantu ukudelela umthetho kaThixo.

Abo bahlonipha iSabatha yeBhayibhile baza kubonwa njengeentshaba zomthetho nocwangco, abawisa izithintelo zokuziphatha ekuhlaleni, bedala uqhushululu nenkohlakalo, bezisa izibetho zikaThixo emhlabeni. Ukulandela kwabo izazela zabo ngabom kuza kuthiwa ziinkani, ubungqola, nokudelela igunya. Baya kutyholwa ngokuchasa urhulumente. Abafundisi abakwalayo okufunwa ngumthetho wezulu baya kushumayela epulpitini ngokuthotyelwa kwamagunya awongamileyo amiselwe nguThixo. Kwizindlu zowiso-mthetho nasezinkundleni zobulungisa, kuya kuthethwa kakubi ngabagcini bomthetho baze bagwetywe. Aza kugqwethwa amazwi abo; kumiswe ngendlela engeyiyo iinjongo zabo.

Njengoko amabandla amaProstestanti ezala iintetho ezicacileyo zesiBhalo ezikhusela umthetho kaThixo, aya kunga angabathulisa abo balukholo lwabo bangakwaziyo ukuloyisa ngeBhayibhile. Nangona bewavala amehlo abo ngakwinyaniso, ngoku bathabatha ikhondo eliya kukhokelela ekutshutshiseni abo bathi ngabom bale ukwenza oko ilizwe lobuKristu likwenzayo, basuke bamkele amabango esabatha yobupopi.

Izikhulu zebandla nesizwe ziya kumanyana ukunyoba, ukuqhatha, okanye ukunyanzela bonke abantu ukuba bahloniphe iCawa. Ukungabikho kwegunya elingcwele kuya kunikwa ngemithetho yocinezelo. Inkohlakalo yopolitiko iya kutshabalalisa ukuthandwa kobulungisa nokuhlonelwa kwenyaniso; nakwiMelika ekhululekileyo, abaphathi nabawisi bomthetho, ukuze bazuze ukuthandwa ngabantu baya kuyekela kokufunwayo okungumthetho wokunyanzelisa kokugcinwa kweCawa. Inkululeko yesazela, ekwancanywa ubomi ngayo, ayisayi kuba sahlonitshwa. Kungquzulwano olukufuphi ukuba lufike, siza kubona ukwenzeka kwamazwi omprofeti: ‘Yamqumbela umfazi inamba, yemka yaya kulwa nabaseleyo bembewu yakhe, abo bayigcinayo imithetho kaThixo, abanobungqina bukaYesu Kristu.” IsiTyhilelo 12:17.

Isahluko 37—Inkuseleko Ngezibhalo

“Bhekani esiyalweni, esingqinweni! Ukuba bathe abathetha ngokwelo lizwi, boba abanasifingo.” Isaya 8:20. Abantu bakaThixo bakhokelelwa eziBhalweni njengesikhuselo sabo kwimpembelelo yeetitshala zobuxoki namandla yemimoya yobumnyama elahlekisayo. USathana usebenzisa lonke icebo analo ukuthintela abantu ekuzuzeni ukuyazi iBhayibhile; kuba iintetho zayo ezicacileyo zityhila iinkohliso zakhe. Kulo lonke uvuselelo lomsebenzi kaThixo, itshawe lobubi livuselwa kokungaphezulu ukusebenza; ngoku lenza onke amalinge alo okulwa okokugqibela noKristu kunye nabalandeli baKhe. Ulahlekiso olukhulu lokugqibela lukufuphi ukuba lubonakale phambi kwethu. Umchasi-Kristu uza kwenza imisebenzi yakhe emangalisayo sijongile. Umyelelaniso uza kusondela kakhulu ekufaneni nenyaniso kangangokuba kube nzima ukwahlula phakathi kwako kokubini ngaphandle kokusebenzisa iziBhalo eziNgcwele. Ngobungqina bazo iziBhalo, zonke iintetho nayo yonke imimangaliso kuza kufuneka zivavanyiwe.

Abo bazama ukuyithobela yonke imithetho kaThixo baza kuchaswa bagculelwe. Banokuma kuphela kuThixo. Ukuze bakwazi ukunyamezela uvavanyo oluphambi kwabo, kufuneka bayiqonde intando kaThixo njengoko ityhiliwe elizwini laKhe; nangokumzukisa kuphela xa benolwazi olulungileyo lwesimilo saKhe, ulawulo, kunye neenjongo zaKhe, baze benze ngokwazo. Abakho abanye ngaphandlekwabo bazinqabiseiingqondo zabo ngeenyaniso zeBhayibhile abaya kuma kwidabi elikhulu lokugqibela. Kuwo wonke umphefumlo liza kufika ixesha lovavanyo oluphengululayo: Ingaba ndiza kuthobela uThixo kunabantu? Ilixa lokugqibela ngoku selisemnyango. Ingaba iinyawo zethu zizinzile na kwiliwa elililizwi likaThixo elingaguqukiyo? Ingaba sikulungele na ukuma siyikhusele imithetho kaThixo nokholo lukaYesu?

Phambi kokubethelelwa kwaKhe emnqamlezweni, uMsindisi wabachazela abafundi baKhe ukuba uza kubulawa aze avuke kwakhona engcwabeni, kwaye zazikho iingelosi ukuba ziwabethelele amazwi aKhe ezingqondweni nasezintliziyweni. Bona abafundi babekhangele kuhlangulo lwasemhlabeni kwidyokhwe yamaRoma, baza abakwazi ukuyinyamezela ingcamango yokuba Lowo babe beke kuYe amathemba abo uza kufa ukufa kwehlazo. Amazwi ababedinga ukuwakhumbula agxothwa emka ezingqondweni zabo; laza lathi lakufika ixesha lovavanyo, labafumana bengalilungelanga. Ukufa kukaYesu kwawatshabalalisa ngokupheleleyo amathemba abo ngokungathi wayengazanga wabalumkisa kwangaphambili. Kwangokunjalo, eziprofetweni, ikamva lanekiwe phambi kwethu ngokucace njengoko lalanekwe phambi kwabafundi ngamazwi kaKristu. Iziganeko ezihlangene nokuvalwa kwenceba nomsebenzi wokulungiselela ixesha lembandezelo, zibekwe ngokucacileyo. Sekunjalo, izihlwele azikwazi ukuziqonda ngokwaneleyo ezi nyaniso zibalulekileyo ngokungathi azizanga zatyhilwa. USathana ulalele ukuba ayihluthe

abaleke nayo yonke imbono eya kubenza babe nobulumko obusindisayo, lize libafikele ixesha lembandezelo bengalilungelanga.

Xa uThixo ethumela ebantwini izilumkiso ezibaluleke kangangokuba zifuziselwe nezivakaliswa ziingelosi eziphaphazela esazulwini sezulu, ufuna ukuba wonke onikwe amandla okucinga asithobele isigidimi. Izigwebo ezoyikekayo ezavakaliswa ukuchasa unqulo lwerhamncwa nomfanekiselo walo (IsiTyhilelo 14:9-11), kufuneka zibakhokelele ekufundeni ngenkuthalo iziprofeto ukuze bazi ukuba luyintoni uphawu lwerhamncwa, nokuba bangakuphepha njani ukulwamkela. Sekunjalo, inginginya yabantu iyazisusa iindlebe zabo ekuyiphulaphuleni inyaniso baze baye ezintsomini. Umpostile uPawulos wathi, ekhangele kwimihlayokugqibela: “Kuya kubakho ixesha abangayi kuyinyamezela imfundiso ephilileyo.” 2 Timoti 4:3. Elo xesha lifike ngokupheleleyo. Inkitha yabantu ayiyifuni inyaniso yeBhayibhile, kuba iphazamisana neminqweno yentliziyo ezaliswe sisono nokuthanda ihlabathi; abe uSathana ezinika iinkohliso ezizithandayo.

UThixo unga abantu phezu komhlaba bangagcina iBhayibhile, iBhayibhile kuphela, njengomgangatho wazo zonke iimfundiso nesiseko zalo lonke uhlaziyo. Iingcamango zabantu abafundileyo, okugqitywa yisayensi, iinkonzo nezigqibo zamaqumrhu eenkonzo, zininzi zingangqinelani zinjalo zonke ezi zinto, kufuneka zibonwe njengobungqina bokuxhasa okanye bokuchasa yonke imbono yokholo lwenkolo. Ngaphambi kokwamkela nayiphi imfundiso okanye umyalelo, kufuneka sifune u“Ithi iNkosi” ocacileyo ukuyixhasa.

USathana uthe rhoqo ezama ukutsalela ingqondo emntwini endaweni kaThixo. Ubakhokelela abantu ekubeni bakhangele koobhishophu, kubafundisi, kooprofesa bemfundo ngoThixo, njengabakhokeli babo, endaweni yokuphengulula iziBhalo bazifundele ngokwabo umthwalo wabo. Emva koko, ngokulawula iingqondo zezi nkokeli, unako ukuphembelela izihlwele ngokwentando yakhe.

Ngexesha uYesu weza ukuba athethe amazwi obomi, abantu bamphulaphula ngovuyo; baza abaninzi, nakubabingeleli nabaphathi, bakholelwa kuYe. Noko kunjalo, inkokeli yesibingeleli namadoda aphambili esizwe, bazimisela ukumgweba baziphikise iimfundiso zaKhe. Nangona babedidekile kuyo yonke imizamo yabo yokufumana izityholo ngakuYe, nangona babengenako ukuzinceda ekuveni impembelelo yamandla ezulu nobulumko obabufumaneka emazwini aKhe, kodwa bazivalela kwintiyo; ababamkela ubungqina obabucace kakhulu bokuba nguMesiya kwaKhe, hleze banyanzeleke ukuba babe ngabafundi baKhe. Aba bachasi bakaYesu babengamadoda abantu abafundiswa kwasebumvekwini ukuba babahloniphe, nabaqheliswa ukuba baqubude kwigunya labo ngokungathandabuzekiyo. “Kutheni,” babuza, “le nto abalawuli bethu nababhali bengakholelwa kuYesu? IngabalamadodaoyikauThixo ebengayi kumamkela ukuba ebenguKristu?” Yayiyimpembelelo yeetitshala ezinjalo eyakhokelela uhlanga lwamaYuda ekubeni limale uMhlanguli.

Umoya owawuqhuba abo babingeleli nabaphathi usabonakalaliswa ngabaninzi abathetha kakhulu ngokoyika kwabo uThixo. Bayala ukuhlola ubungqina beziBhalo ngokubhekiselele kwiinyaniso ezizodwa zeli xesha. Balatha kumanani abo, ubutyebi, nokuthandwa, baze babajonge babadele abavakalisa inyaniso, abambalwa, abahluphekileyo nabangathandwayo, benokholo olubahlulayo ehlabathini.

UKristu wakubona kwangaphambili ukuba ubuganga obungafanelekanga begunya elasetyenziswangababhali nabaFarisi babungasayi kuyeka ngokusasazwa kwamaYuda. Wayenembono yobuprofeto yomsebenzi wokuphakanyiswa kwegunya lomntu ekulawuleni isazela, nto leyo ebe sisiqalekiso esibi ebandleni kuzo zonke izizukulwana. Konke ukukhalimela kwaKhe ngokoyikekayo ababhali nabaFarisi, nezilumkiso zaKhe kubantu ukuba bangazilandeli ezi nkokeli zizimfama, kwabhalwa njengesikizi kwizizukulwana ezilandelayo.

IBandla laseRoma liluyekele kwisifundisi ilungelo lokuchaza iziBhalo. Ngenxa yokuba ngabafundisi kuphela abakwaziyo ukuchaza ilizwi likaThixo, liye labanjwa lingafiki kubantu nje. [BONA INQAKU LESIHLOMELO SEPHEPHA 340.] Nangona uHlaziyo lwanika iziBhalo kumntu wonke, kanti ke, kwawona loo mthetho-siseko wawugcinwe yiRoma uyazithintela izihlwele zabantu kumabandla amaProtestanti ukuba zingaziphengululi ngokwazo iziBhalo. Zifundiswa ukwamkela imfundiso yeziBhalo njengoko ichazwa libandla; kwaye kukho amawaka abantu angakwazi kwamkela nto, nokuba ityhilwe ngokucace kangakanani esiBhalweni, echasene nenkolo okanye imfundiso emiselweyo yebandla labo.

Sele kukho konke okuzalise iBhayibhile okuzizilumkiso ngakwiititshala zobuxoki, baninzi abasalungele ukunikela ukugcinwa kobomi babo kwisifundisi. Namhlanje kukho amawaka azibiza ngenkolo abangakwazi kunika nasinye isizathu seengongoma zokholo abalubambileyo kunokuba babenjaloxa babefundiswa ziinkokeli zabo zenkolo. Bazidlula kwelinye icala [596]

[597] iimfundiso zoMsindisi phantse bengaziqondanga, bebeka ithemba elipheleleyo kumazwi abafundisi. Kanti ke, bona abafundisi abakwazi ukwenza iimpazamo? Singayiyeka njani imiphefumlo yethu kwinkokelo yabo singakhange sazi ngokwelizwi likaThixo ukuba bangabathwali bokukhanya? Ukungabikho kwesibindi esihle sokuthi cebu ecaleni kwindlela eyagangathwayo yehlabathi kukhokelela ekulandeleni emanyathelweni abantu abafundileyo; kuthi ngokubamathidala ukuziphengululela, babopheleleke ngamatyathanga emposiso. Babona ukuba inyaniso yeli xesha ivezwe ngokucacileyo yiBhayibhile; bawave amandla kaMoya Oyingcwele enokuvakalisa kwayo; kanti bona bavumela inkcaso yesifundisi ukuba ibasuse ekukhanyeni. Nangona ingqondo nesazela zoyisakele, le miphefumlo ilahlekisiweyo ayikwazi ukucinga ngokwahlukileyo

kumfundisi; kuze ukubona kwayo, noko ikuthandayo kungunaphakade, konke kuyekelwe ekungakholweni, kwikratshi, nentiyo, yomnye.

Zininzi iindlela uSathana asebenza ngazo ngempembelelo yabantu ukubopha abathinjwa bakhe. Uqinisela izihlwele kuye ngokuzithungela ngentambo yesilika yothando kwabo bazintshaba zomnqamlezo kaKristu. Nokuba luyintoni olu qhagamshelo,--ngabazali, yinzala, ngokutshata, okanye ngokuhlala,--isiphumo sinye; abachasi benyaniso baqinisa amandla abo ekulawuleni isazela, ize imiphefumlo ebanjwe phantsi kolawulo lwabo ingabi naso isibindi esaneleyo, okanye ukuzimela ukuba ithobele umsebenzi weengqiqo zayo [loo miphefumlo].

Inyaniso nozuko lukaThixo azahlukani; asingeke thina, sikwazi ukufikelela eBhayibhileni, ukuba simzukise uThixo ngeengcinga ezingalunganga. Abaninzi bathi akukhathaleki nokuba ubani ukholelwa ntoni, ukuba nje ubomi bakhe bulungile. Phofu, ubomi bulungiswa lukholo. Ukuba ukukhanya nenyaniso kuyafikeleleka kuthi, size sikuhilizele ukuphuhlisa ilungelo lokuva nokukubona, ngolo hlobo sikwalile; sinyula ubumnyama kunokukhanya.

“Kukho indlela ethe tye phambi komntu, ukanti ukuphela kwayo ziindlela zokufa.” IMizekeliso 16:25.Ukungaziakuyithetheleliimposisookanye isono, xa likho lonke ithuba lokuyazi intando kaThixo. Umntu uhamba abuyele kwindawo apho kukho iindlela ezininzi nesalathiso esibonisa apho iyileyo ikhokelela khona. Ukuba akasikhathaleli isikhomba-ndlela, aze athabathe nokuba yeyiphi indlela ebonakala kuye ilungile, usenokuba unyaniseke kakhulu, kodwa, sekwenzeke konke, uya kuzifumana ekwindlela engalunganga.

UThixo usinike ilizwi laKhe ukuze siqhelane neemfundiso, sizazele ngokwethu oko akufunayo kuthi. Xa umqondisi-mthetho weza kuYesu enombuzo, “Ndingenza ntoni ukuze ndibudle ilifa ubomi obungunaphakade?” uMsindisi wambhekisa eziBhalweni, esithi: “Kubhalwe ntoni emthethweni? Ufunda njani?” Ukungazi akuyi kuthethelela omtsha nomdala, kungayi kubakhulula kwisohlwayo esifanelekileyo ngokugqitha umthetho kaThixo; kuba kubekwe ezandleni zabo ngokuthembeka umthetho nemithetho-siseko kunye namabango [awo]. Akwanelanga ukuba neenjongo ezilungileyo; akwanelanga ukwenza oko umntu acinga ukuba kulungile okanye oko umfundisi athi kuye kulungile. Usindiso lomphefumlo wakhe lusengozini, kwaye kufuneka aziphengululele ngokwakhe iziBhalo. Nokuba zinamandla kangakanani iingcamango zakhe, nokuba ukuthembe kangakanani ukwazi kukamfundisi ukuba iyintoni inyaniso, esi ayisiso isiseko sakhe. Unesiboniso esalatha zonke iimpawu ezibonisa indlela kuhambo olusinga ezulwini, kwaye akufuneki aqashele nantoni na.

Ngumthwalo wokuqala nowona uphezulu wakhe wonke umntu osezingqondweni ukuba afunde eziBhalweni ukuba iyintoni inyaniso, aze ahambe ekukhanyeni, akhuthaze

nabanye ukuba balandele umzekelo wakhe. Kufuneka imihla ngemihla siyifunde ngenkuthalo iBhayibhile, sizibeke esikalini zonke iingcamango, sithelekisa isibhalo nesibhalo. Ngoncedo lwezulu, kufuneka senze ezethu iimbono ngokwethu njengabaya kuziphendulela ngokwethu phambi kukaThixo.

Iinyaniso ezicace kakhulu ezityhilwe eBhayibhileni ziye zabandakanywa kwintandabuzo nobumnyama babantu abafundileyo, abathi, ngokuzimilisa okwabanobulumko obukhulu, bafundise ukuba iziBhalo zinentsingiselo esitheleyo, eyimfihlelo, engabonakali lula ngenxa yolwimi olusetyenzisiweyo.Aba bantubaziititshalazobuxoki.Wayebabhekisa kubantu abanjalo uYesu xa wayesithi: "[Anizazi] iziBhalo kwanamandla kaThixo." Marko 12:24. Intetho yeBhayibhile kufuneka icaciswe ngokwentsingiselo yayo ecacileyo, ngaphandle kokuba kusetyenziswe umfuziselo okanye umfanekiso. UKristu unike isithembiso: "Ukuba kukho othi afune ukukwenza ukuthanda kwakhe, woyazi imfundiso le." Yohane 7:17. Ukuba abantu bebengayithabatha iBhayibhile njengoko ithetha, ukuba bezingekho iititshala zobuxoki ukuba zibalahlekise, ziziphazamise iingqondo zabo, umsebenzi obungafezwa ubuya kwenza iingelosi zivuye, nobuya kuzisa emhlambini kaKristu amawaka ngamawaka, ngoku abhadula kwimposiso.

Kufuneka sisebenzise onke amandla engqondo ekufundeni kwethu iziBhalo, size sisebenzise ukuqonda ukuze sizazi, kangangoko abantu banako, izinto ezinzulu zikaThixo; kanti kufuneka singalibali ukuba ukuthobeka nokuzinikela komntwana ngumoya onyanisileyo womfundi. Izinto ezinzima zesiBhalo azingeke zaziwe ngeendlela ezinye nezo zisetyenziswa ekuzamazameni neengxaki zolwazi. Akufuneki singene ekufundeni iBhayibhile ngokuxhomekeka kuthi abathi abaninzi bakusebenzise ekungeneni kwimimandla yesayensi, kodwa makube ngokuxhomekeka ngomthandazo kuThixo nokufuna ngokunyanisekileyo ukuyazi intando yaKhe. Kufuneka size sinomoya othobekileyo nofundisekayo kuNDINGUYE omkhulu. Kungenjalo, iingelosi ezikhohlakeleyo ziya kuzimfamekisa iingqondo zethu zizenze lukhuni iintliziyo zethu ukuze singathabatheki yinyaniso.

Iindawo ezininzi zesiBhalo athi amadoda afundileyo ziyimfihlelo, okanye azidlule njengezingabalulekanga, zizele yintuthuzelo nemfundiso kulowo ufunde esikolweni sikaKristu. Isizathu esinye sokuba abafunda ngoThixo abaninzi bangaqondi ngokucacileyo ngelizwi likaThixo, sesokuba bayawavala amehlo abo ngakwiinyaniso abangathandi ukuzenza. Kanti ke, ukuyiqonda inyaniso yeBhayibhile akuxhomekeke kakhulu kumandla engqondo athi abekho ngokuphengulula, ngaphezu kokuba nenjongo enye, yokulangazelela ngenzondelelo ubulungisa.

IBhayibhile, akufuneki ukuba ifundwe ngaphandle komthandazo. UMoya Oyingcwele nguYe kuphela onokwenza ukuba sikuve ukubaluleka kwezo zinto kufuneka

ziqondiwe, okanye usithintele ukuba zingazikruni iinyaniso ekunzima ukuziqonda. Ngumsebenzi weengelosi zezulu ukulungisa intliziyo ukuba iliqonde ilizwi likaThixo ukuze siyotywe bubuhle balo, silulekwe zizilumkiso zalo, okanye siphiliswe somelezwe zizithembiso zalo. Kufuneka sisenze isicelo somdumisi sibe sesethu: "Vula amehlo am, ukuba ndiyibone imisebenzi ebalulekileyo yasemyalelweni wakho." Ndumiso 119:18. Izihendo zikholisa ukubonakala zingenako ukumelwa, ngenxa yokutyeshelwa komthandazo nokufundwa kweBhayibhile, ohendwayo akakwazi ukuzikhumbula ngoko nangoko izithembiso zikaThixo aze aqubisane naye uSathana ngezixhobo zesiBhalo. Zona iingelosi zihlala zibangqongile abo bakulungeleyo ukufundiswa izinto zezulu; kuthi ngexesha lesidingo esikhulu, bazikhumbule ezo nyaniso zidingekayo. Ngoko, "xa utshaba luya kuza njengomsinga, uMoya kaYehova uya kuphakamisa ibhanile ukuluchasa."Isaya 59:19, NKJV.

UYesu wabathembisa abafundi baKhe, wathi: "UMthetheleli, uMoya Oyingcwele, aya kumthuma uBawo egameni lam, yena uya kunifundisa zonke izinto, anikhumbuze zonke izinto endizithethe kuni." Yohane 14:26. Kuza kufuneka ukuba iimfundiso zikaKristu ebezigcinwe engqondweni kwangaphambili uMoya kaThixo asikhumbuze ngexesha lobunzithinzithi. "Ndiyibeke intetho yakho entliziyweni yam, ukuze ndingoni kuwe." Ndumiso 119:11.

Bonke abaxabisa izinto zabo zikanaphakade kufuneka balumkele ukungenelela kokuyithandabuza inyaniso. Ezona ntsika zenyaniso ziya kuhlaselwa. Akwenzeki ukuhlala ngaphaya kokufikelelwa yimpoxo nokuxoxiswa ngokuqhathwa, ziimfundiso ezinobungozi neziyityhefu, zokungakholwa kweli xesha. USathana umilisela izilingo zakhe kuzo zonke iindidi. Uhlasela abangafundanga ngokuqhula nokunyevula, lo gama ehlangana nabafundileyo ngeenkcaso ezinesayensi nokuzathuza kolwazi oluphandiweyo, konke kubalelwe ukuvusa ukungathembi okanye ukudela iziBhalo.Nolutshaolunamavaamancinane lunobuganga bokurhesha kwintandabuzo ngokubhekiselele kwisiseko semithetho-siseko yobuKristu. Oku kungakholwa kwabatsha, kungenzulu kunjalo, kunayo impembelelo. Abaninzi benziwa ukuba bahlekise ngokholo looyise nokuba benze ngokuchasene noMoya wobabalo. Hebhere 10:29. Ubomi obuninzi obe buthembisa ukuba luzuko kuThixo nentsikelelo ehlabathini buye batshaza ngumoya ongcolileyo wokungakholwa. Bonke abathembele kwizigqibo zokuzibabaza zengqiqo yabantu baze bacinge ukuba bangakwazi ukucacisa iimfihlelo zezulu baze bafikelele kwinyaniso bengancedwanga bubulumko bukaThixo, baziqamangela kumgibe kaSathana.

Siphila kwelona xesha loyikekayo kwimbali yehlabathi. Isiphelo sezihlwele ezizalise umhlaba sikufuphi ukumiselwa. Ukuma kwethu kakuhle kwikamva lethu nokusindiswa kwemiphefumlo yethu kuxhomekeke phezu kwekhondo esililandelayo ngoku. Sidinga ukukhokelwa nguMoya wenyaniso. Wonke umlandeli kaKristu kufuneka, ngokunyaniseka, abuze, athi, "Nkosi, yintoni onga ndingayenza?" Sidinga ukuzithoba

phambi kweNkosi, ngokuzila nokuthandaza, nokucamngca ngelizwi laYo, ngakumbi ngemiboniso yomgwebo. Kufuneka ngoku sifune amava anzulu naphilileyo kwizinto zikaThixo. Akufuneki silahlekwe nangumzuzu. Iziganeko ezibaluleke kakhulu ziyenzeka ecaleni kwethu; sikumhlaba othandwa nguSathana. Musani ukulala, balindi bakaThixo; utshaba lubuthume kufuphi, lulungele nawuphi umzuzu, ningathi nje niyekelele nozele, ukuba lunitsibele lunenze ixhoba lwalo.

Abaninzi bayazikhohlisa ngeyona meko yabo phambi kukaThixo. Bayazincoma ngezenzo ezingalunganga abangazenziyo, balibale ukubala izenzo ezilungileyo nezibalulekileyo azifunayo kubo uThixo, kodwa bekutyeshele ukuzenza. Akwanelanga ukuba babe yimithi esitiyeni sikaThixo. Kufuneka basabele koko akulindeleyo ngokuthwala isiqhamo. Baza kunika ingxelo kuYe ngokusilela ukwenza konke okulungileyo abebe nako ukukwenza, ngobabalo lwakhe olubomelezayo. Ezincwadini zezulu babhaliswe njengemithi ebulala umhlaba ibe ingavelisi ziqhamo. Kanti umcimbi walo nolu udidi awuphelelwanga lithemba kwaphela. Nangabo bayebayixhaya inceba kaThixo baluphatha gwenxa ubabalo lwaKhe, intliziyo yothando olunonyamezelo isacenga. “Kungoku athi, Vuka wena uleleyo, uvuke kwabafileyo; uKristu wokukhanyisela. Khangelani ngoko, ukuba ningathini na, ukuze kucokiseke ukuhamba kwenu; . . . nizongela ixesha eli, ngokuba le mihla ayindawo.” Efese 5:14 -16.

Lakuba lifikile ixesha lovavanyo, abo bathi ilizwi likaThixo balenza umgangatho wobomi babo, baya kutyhileka. Ehlotyeni awubonakali umahluko phakathi kwemithi ehlala iluhlaza neminye imithi; kodwa athi akufika amahlanza obusika, imithi ehlala iluhlaza ingaguquki, lo gama eminye imithi iwalahla amagqabi ayo. Ngoko ke, lowo ontliziyo yakhe izele bubuxoki, usenokungahluki ngoku kumKristu wenene, kodwa lisifikele ixesha lokuba umahluko ucace. Inkcaso mayivuke, iinkani nokunganyamezeli makulawule, intshutshiso ibaswe, abo bantliziyo zingaphelelisanga nabahanahanisayo baza kuthingaza baluyeke ukholo; kodwa umKristu wenene uya kuma aqine njengeliwa, ukholo lwakhe lomelele ngakumbi, ithemba lakhe likhanye ngakumbi, kunangemihla yempumelelo.

Uthi umdumisi: “Ngezingqino zakho ndiyacamngca.” “Ngeziyalezo zakho ndinokuqonda, ngenxa yoko ndiwuthiyile wonke umendo wobuxoki.” Ndumiso 119:99, 104.

“Hayi uyolo lomntu ofumene ubulumko.” “Yoba njengomthi omiliselwe emanzini, unabise iingcambu zawo phezu komlambo, ungoyiki xa kuthe kweza ubushushu; aqhame amagqabi awo, ungakhathali ngomnyaka wokubalela, ungayeki ukuvelisa iziqhamo.” IMizekeliso 3:13; Yeremiya 17:8.

Isahluko 38—Isilumkiso Sokugqibela

“Ndabona isithunywa sezulu sisihla, siphuma ezulwini, sinegunya elikhulu; umhlaba wakhanyiselwa bubuqaqawuli baso. Sadanduluka ngamandla, ngezwi elikhulu, sisithi: Iwile, iwile iBhabheli enkulu, yaba likhaya leedemon, nentolongo yoomoya bonke abangcolileyo, nentolongo yeentaka zonke ezingcolileyo.” “Ndeva elinye izwi liphuma emazulwini lisithi: Phumani kuyo, bantu baM, ukuze ningadlelani nayo ngezono zayo, nokuze ningamkeliswa kwizibetho zayo.” IsiTyhilelo 18:1, 2, 4.

Esi sibhalo salatha phambili kwixesha xa, isaziso sokuwa kweBhabheli siya kuphindwa, njengoko sasenziwe yingelosi yesibini yesiTyhilelo 14 (indima 8), saye siza kuphindwa, ngokuxelwa okungaphezulu kweenkohlakalo ezibe zingena kumahlelo aliqela awenza iBhabheli, kususela ukuba kwanikwa isigidimi sokuqala, ngehlobo lowe-1844. Imeko embi yehlabathi lenkolo ichaziwe apha. Ngako konke ukwaliwa kwenyaniso, iingqondo zabantu ziza kuya zibamnyama, iintliziyo zabo zibe neenkani ngakumbi, zide zingene nzulu ekuqaqadekeni kokungakholwa. Ngokudelela izilumkiso azinikileyo uThixo, baya kuqhubeka nokunyathelela phantsi imiyalelo yemiThetho eliShumi, bade bafikelele apho babatshutshisayo abo bayibambe ngokuthi ingcwele. UKristu wenziwaintoengento ngokudelelwakwelizwi laKhe nabantubaKhe.Xa kusamkelwaiimfundiso zemimoya ngamabandla, isithintelo esibekwe kwintliziyo yenyama siyasuswa, kuthi ukuzibiza ngenkolo kube yingubo yokufihla ubugwenxa obuphantsi kakhulu. Inkolo yokukholelwa ekubonakalalisweni kwemimoya kuvula ucango kwimimoya elahlekisayo neemfundiso zongendawo, ukuze kuvakale impembelelo yeengelosi zobubi emabandleni.

NgeBhabheli, ngexesha elivezwe kwesi siprofeto, kuthiwa: “Izono zayo ziye zafikelela emazulwini, nezinto zayo zokungalungisi uzikhumbule uThixo.” IsiTyhilelo 18:5. Iwuzalisile umlinganiselo wetyala layo, kwaye intshabalalo ikufuphi ukuba iyifikele. Sekunjalo, uThixo usenabo abantu eBhabheli; ngenxa yoko, phambi kokuba ifikelwe zizibetho zaKhe, aba bathembekileyo kufuneka bebiziwe baphuma, ukuze bangaxhamli kwizono zayo nokuze “[ba]ngamkeliswa kwizibetho zayo.” Kungoko intshukumo efuziselwe ngengelosi ehla ivela ezulwini, ikhanyisela umhlaba ngobuqaqawuli bayo nokukhwaza kwayo ngamandla ngezwi elikhulu, ixela ngezono zeBhabheli. Kuhlangene nesigidimi sayo, kuvakala ubizo: “Phumani kuyo, bantu bam.” Ezi zaziso zihlangana nesigidimi sengelosi yesithathu, zenze isilumkiso sokugqibela esiza kunikwa kubemi bomhlaba.

Iyoyikeka imeko umhlaba oza kubekwa kuyo. Amagunya omhlaba ahlangana ukuba alwe nomthetho kaThixo, aza kuwenza umthetho oza kwenza ukuba “bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka” (IsiTyhilelo 13:16), bavumelane namasiko ebandla ngokugcina isabatha yobuxoki. Bonke

abalayo ukuthobela baza kubethwa ngezohlwayo zomthetho, kuze, ekugqibeleni, kuthiwe bafanelwe kukufa. Kwelinye icala, umthetho kaThixo oyalela uphumlo lwemini yoMdali, ufuna ukuthotyelwa, uthembisa ngengqumbo kubo bonke abagqithayo kwimiyalelo yawo.

Xa umcimbi ubekwe ngokucacileyo phambi kwakhe, lowo uya kunyhasha umthetho kaThixo ukuze athobele omiselwe ngumntu, ufumana uphawu lwerhamncwa; wamkela umqondiso wokuthobela igunya khetheukulithobela endaweni kaThixo. Isilumkiso esivela ezulwini sithi: “Ukuba umntu yalinqula irhamncwa nomfanekiselo walo, amkele uphawu lwalo ebunzini lakhe, nokuba kusesandleni sakhe: yena wosela iwayini yomsindo kaThixo, egalelwe ingaphithikeziwe endebeni yengqumbo yakhe.” IsiTyhilelo 14:9, 10.

Akakho oya kohlwaywa ngengqumbo kaThixo ide ibe inyaniso ifikile engqondweni nakwisazela sakhe, yaza yaliwa. Baninzi abangazanga banalo ithuba lokuziva iinyaniso ezikhethekileyo zeli xesha. Ukunyanzeleka komthetho wesine akuzange kubekwe phambi kwabo ngokukhanya okuyinyaniso. Lowo uzifundayo intliziyo, azihlole zonke izimvo, akayi kushiya namnye olangazelela ulwazi lwenyaniso, ukuba akhohliswe ngokwemiba yembambano. Umthetho awusayi kunyanzelwa ngobudenge phezu kwabantu. Wonke umntu uza kuba nokukhanya okwaneleyo ukuze asenze ngokuhlakanipha isigqibo sakhe.

ISabatha iya kuba luvavanyo olukhulu lokunyaniseka, kuba iyindawo yenyaniso ekubanjwene ngayo ngokukhethekileyo. Xa uvavanyo lokugqibela luza kubekwa phezu kwabantu, umgca wokwahlula uza kutsalwa phakathi kwabo bakhonza uThixo nabo bangamkhonziyo. Ngeli xesha ukugcinwa kwesabatha yobuxoki ngokuthobela umthetho wesizwe, ngokuchasene nomthetho wesine, kuya kuba kukufungisisa kokuthobela igunya elichasene noThixo, ukugcinwa kweSabatha yenyaniso, ukuthobela umthetho kaThixo, bubungqina bokunyaniseka kuMdali. Lo gama olunye udidi, ngokwamkela umqondiso wokuziyekela kumagunya asemhlabeni, lusamkela uphawu lwerhamncwa, olunye lukhetha uphawu lokuthobela igunya lezulu, lwamkela itywina likaThixo.

Ukuza kufika kweli xesha, abo bavakalisa iinyaniso zesigidimi sengelosi yesithathu bebesoloko bebonwa njengabothusayo. Ukuxelwa kwangaphambili kokuba, ukungabi nakunyamezelwa kwenkolo kuya kulawulwa eUnited States, nokuba ibandla norhulumente baya kumanyana ukutshutshisa abo bagcina imithetho kaThixo, bekuthethwa ngako njengokungamilanga ntweni nokungafanelekanga. Kube kutshiwo ngesibindiukuthi, lo mhlabaawusokuze ube yenyeintoeyahlukileyo kuleyo uhleli uyiyo—umkhuseliwenkululekoyenkolo.Kantike,xa kukhuthazwa umcimbi wokunyanzeliswa kokugcinwa kweCawa, isiganeko ekukade sithandatyuzwa singakholelwa, sibonakala sifika, isigidimi sesithathu siya kuba negalelo esingazange sakwazi ukuba nalo ngaphambili.

Kwisizukulwana ngasinye, uThixo wathumela abakhonzi baKhe ukuba bakhalimele isono, ehlabathini nasebandleni. Phofu abantu banga kungathethwa izinto ezigudileyo

kubo, ize inyaniso enyulu, engadyobhekanga ingamkeleki. AbaHlaziyi abaninzi, ekuqaleni kwabo umsebenzi wabo, bazimisela ukusebenzisa ubulumko obukhulu ekuhlaseleni izono zebandla nezesizwe. Bathemba ukuba, ngomzekelo wobomi bobuKristu obunyulu, bangabakhokelela abantu ekubeni babuyele kwiimfundiso zeBhayibhile. Noko kunjalo, uMoya kaThixo wafika kubo njengoko wafika kuEliya, umtyhalela ukuba akhalimele izono zikakumkani okhohlakeleyo nabantu abagwilikileyo; baza abakwazi ukuzibamba ekushumayeleni iintetho eziphandle zeBhayibhile--iimfundiso ababengakhululekanga ukuba bathethe ngazo. Banyanzeleka ukuba bavakalise ngenzondelelo inyaniso kwanengozi eyayizela imiphefumlo yabo. Amazwi eyabanika wona iNkosi bawathetha, ngaphandle kokoyika iziphumo, baza abantu banyanzeleka ukuba basive isilumkiso.

Siza kuvakaliswa ngaloo ndlela ke isigidimi sengelosi yesithathu. Liya kuthi xa lifika ixesha lokuba sinikwe ngamandlakazi amakhulu, iNkosi isebenze ngezixhobo ezithobekileyo, ikhokelele iingqondo zabo bazinikelayo emsebenzini wayo. Abasebenzi baza kulungiswa ngokuqhutywa nguMoya waYo ngaphezu kokuqeqeshwa kumaziko emfundo. Amadoda okholo nomthandazo aya kunyanzeleka ukuba aphume enenzondelelo engcwele, avakalise amazwi uThixo awanika wona. Izono zeBhabheli ziya kutyhilwa. Iziphumo ezoyikekayo zokunyanzeliswa kwezimiso zebandla ligunya lolawulo, ukungena konqulo lwemimoya, ukuchwechwa kodwa kukhawulezile kokuhambela phambili kwegunya lobupopi—konke kuya kutyhilwa. Ngezi zilumkiso zinendili, abantu baya kushukunyiswa. Amawakangamawaka angazanga aweva amazwi afana nala aya kuphulaphula. Ngokukhwankqiswa bathi bave ubungqina bokuba iBhabheli libandla, liwile ngenxa yeziphoso nezono zalo, ngenxa yokwala kwalo inyaniso ethunyelwe kulo ivela eZulwini. Baza kuthi xa abantu besiya kwiititshala zabo zangaphambili benombuzo, ngokuzimisela, Ingaba ezi zinto zinjalo na? Abafundisi babanike iintsomi, baprofete izinto ezigudileyo, bathomalalise uloyiko lwabo, bethulisa isazela esivusiweyo. Phofu, njengokuba abaninzi baya kwala ukwaneliseka ligunya nje labantu baze bafune u“Itsho iNkosi,” ocacileyo, isifundisi esaziwayo, njengabaFarisi bakudala, sizaliswa ngumsindo xa igunya laso lixoxiswa, sithethe kakubi ngesigidimi sikaSathana [ngokutsho kwaso], size sixhokonxe izihlwele ezithanda isono ukuba zibathuke, zibatshutshise abo basivakalisayo.

Ithi xa ikhula imbambano ingena kwimihlaba emitsha, nengqondo zabantu zibizelwa kumthetho kaThixo onyhashiweyo, uSathana uya phazamiseka. Amandla esinawo isigidimi siya kubaphambanisa abo basichasayo. Isifundisi siya kwenza amalinge aphantsa ukudlula awendalo ukuvala ukuba ukukhanya kungakhanyi phezu kwemihlambi yaso. Ngazo zonke iindlela aba bafundisi abanokwenza ngazo, baya kuzama ukuyicinezela ingxoxo engale miba ibalulekileyo. Ibandla libhenela kwingalo enamandla yomthetho woburhulumente, ukuze kuthi, kulo msebenzi, abobupopi namaProtestanti bamanyane. Ithi xa intshukumo yokunyanzeliswa kweCawa [usuku] kuya kuqina kuba necala, umthetho ukhuthazwe ukuchasa abagcina umthetho [kaThixo]. Baza kutyityinjiselwa umnwe

ngeentlawulo nokuvalelwa entolongweni, kanti abanye baya kunikwa izikhundla eziphezulu, neminye imivuzo nokuhle, izinto zokubaloba ukuba bayishiye inkolo. Sekunjalo, impendulo yabo ezingileyo ithi: “Siboniseni elizwini likaThixo imposiso yethu”—isicelo esinye esenziwa nguLutere ephantsi kweemeko ezifanayo. Abo bamiswe ezinkundleni bayimela ngamandla inyaniso, baze abanye abavayo bazibone beyimela nabo inyaniso ukuba bayigcine yonke imithetho kaThixo. Ngalo ndlela, ukukhanya kuza kuziswa phambi kwamawaka awayengayi kuze azi nto ngezi nyaniso.

Ukuthobela kokuzikhethela okusezingqondweni ilizwi likaThixo, kuya kuthatyathwa njengovukelo. Emfamekiswe nguSathana, umzali uya kubalukhuni abe qatha ngakumntwana wakhe okholwayo; inkosi okanye inkosikazi iya kumcinezela umkhonzi wayo ogcina umthetho. Uthando luya kuphela; abantwana bahlanjwe bagxothwe emakhayeni abo. Amazwi kaPawulos aya kuzalisekiswa ngendlela ephathekayo: “Nabo bonke ke abathanda ukuhlala ngokuhlonela uThixo kuKristu Yesu baya kutshutshiswa.” 2 Timothy 3:12. Njengoko abakhuseli benyaniso besala ukuhlonipha isabatha eyiCawa, abanye babo baya kuphoswa ezintolongweni, abanye baya kugxothelwa elubhacweni, abanye baphathwe njengamakhoboka. Ebulumkweni babantu, konke oku ngokwangoku, kubonakala kungeke kwenzeke; kodwa uya kuthi xa umoya othintelayo kaThixo utsalwa ebantwini, babe phantsi kolawulo lukaSathana, oyithiyileyo imiyalelo engcwele, kubekho iinguqu ezintsha. Intliziyo iyakwazi ukukhohlakala kakhulu xa ukoyika nothando lukaThixo lususiwe.

Sithi xa isaqhwithi sivela, iqela elikhulu labo bebesithi bayakholwa kwisigidimi sengelosi yesithathu, kodwa bengakhange bangcwaliswa ngokuyithobela inyaniso, baya kuyishiya indawo yabo bazimanye nezintlu zabachasi. Ngokuzimanya nehlabathi, nokuba nenxaxheba kumoya walo, baye bayibona imicimbi phantse ngokukhanya okunye; kuze kuthi xa lufika uvavanyo, bakulungele ukukhetha icala elilula nelithandwayo. Abantu abanetalente nokuthetha okwanelisayo, abakha bayonwabela inyaniso, basebenzisa amandla abo ukukhohlisa nokulahlekisa imiphefumlo. Bathi babe zezona ntshaba zinkulu zabazalwana babo bangaphambili. Kuthi xa abagcini beSabatha beziswa ezinkundleni ukuba baphendule ngenkolo yabo, aba bakreqi babe ngabona bathunywa bakaSathana banamandla ukubaxoka nokubatyhola, kuze kuthi ngeengxelo zobuxoki nokuthetha okungeyiyo inyaniso bakwazi ukuxhokonxa abaphathi ukuba babachase.

Ngeli xesha lentshutshiso, ukholo lwabakhonzi beNkosi luya kuvavanywa. Bebenike ubungqina ngokuthembeka, bekhangele kuThixo nakwilizwi laKhe kuphela.UMoyakaThixo,usebenza ezintliziywenizabo,uye wabanyanzela ukuba bathethe. Beqhutywa yinzondelelo engcwele, nayimvakalelo enamandla phezu kwabo, bangena ekuwenzeni umsebenzi wabo bengenasazela sibandayo nesibala iziphumo zokuthetha nabantu ilizwi iNkosi ebanike lona. Abakhange bafakane imilomo nabathandana nabo basemhlabeni, bengakhange bazame ukusindisa amagama abo okanye ubomi babo. Kanti

ke, luya kuthi lwakuvuka uqhwithelo phezu kwabo, abanye, ngokoyikiswa lixhala, baya kulungela ukukhala bathi: "Ukuba besizibone kwangoko iziphumo zamazwi ethu, ngesathula sathi cwaka." Barhangqwe ziinzima. USathana ubahlasela ngezihendo ezoyikekayo. Umsebenzi abawuthabathileyo ubonakala ngokungathi ungaphezulu kakhulu kwizakhono zabo ukuba bangakwazi ukuwufeza. Intshiseko eyabavuselelayo iphelile; kanti ke ngoku abakwazi ukujika. Ngoko ke, bathi beziva bengenalo konke uncedo, babalekele kuSomandla ukuba abanike amandla. Bakhumbula ukuba amazwi abawathethileyo ayengengawo awabo, kodwa ayengawaLowo wabanika isilumkiso. UThixo wayebeke inyaniso ezintliziyweni zabo, baza abakwazi ukwala ukuyivakalisa.

Ukulingwa okunjalo kwafunyanwa ngamadoda kaThixo kumaxesha awadlulayo. UWycliffe, uHuss, uLutere, uTyndale, uBaxter, noWesley, banyanzelisa ukuba zonke iimfundiso zibekwe eluvavanyweni ngeBhayibhile besithi baya kushiya yonke into eyigwebayo. Ukulwa la madoda, kwabakho intshutshiso eyeza ngengqumbo engathintelekiyo; kodwa awazange ayeke ukuyivakalisa inyaniso. Amaxesha awahlukeneyo embali yebandla, lilelo libe liphawulwe kukuhluma kwenyaniso eyodwa, efanele iimfuno zabantu bakaThixo ngelo xesha. Yonke inyaniso entsha iwenzile umda wayo okujongana nentiyo nenkcaso; abo basikelelwa kukukhanya kwayo bahendwa balingwa. INkosi inika inyaniso eyodwa kubantu abakwingxaki. Ngubani onganesibindi sokungayisasazi? Ubayalela abakhonzi baKhe ukuba banike isimemo sokugqibela senceba ehlabathini. Abakwazi ukuthula, bangayibeki engozini imiphefumlo yabo.Abameli bakaKristu abananto yakwenza neziphumo. Kufuneka benze umsebenzi wabo, baziyekele kuThixo iziphumo.

Ithi xa inkcaso inyukela kwelona zinga loyikeka kakhulu, abakhonzi bakaThixo baphinde badideke; kuba kusuka kube ngathi ngabo abazise ingxaki. Sona isazela nelizwi likaThixo ziyabaqinisekisa ukuba ikhondo labo lilungile; nokuba, nangona izilingo ziqhubeka, bayomelezwa ukuba bazithwale. Idabi liya lisondlela liba bukhali kakhulu, kodwa ukholo lwabo nesibindi sabo sikhula nentlekele. Ubungqina babo buthi: "Asisokuze sichukumise ilizwi likaThixo, siwahlule umthetho waKhe ongcwele; sithi, inxenye iyafuneka enye ayifuneki, ukuze sithandwe lihlabathi. INkosi esiyikhonzayo inako ukusihlangula. UKristu uwoyisile amagunya asemhlabeni; singaba siza koyika ihlabathi eseloyisiwe?"

Intshutshiso, ikwiimo zayo ezahlukeneyo, ikukuhluma komthetho-siseko oza kuhlala ukho lo gama uSathana esekho nobuKristu bunegunya elibalulekileyo. Akakho umtu onokukhonza uThixo engathanga azimise ekubeni achaswe yimikhosi yobumnyama. Iingelosi ezikhohlakeleyo ziya kumhlasela, zothuswe kuba impembelelo yakhe ihlutha ixhoba ezandleni zazo. Abantu abakhohlakeleyo, bekhalinyelwa ngumzekelo wakhe, baya kuzimanya nazo ekuzameni ukumahlula kuThixo ngezihendo ezinomtsalane. Xa ezi zingaphumeleli, athi amandla anyanzelisayo asetyenziswe ukunyanzela isazela.

Phofu, sekunjalo, uYesu esengumthetheleli womntu engcweleni engaseNtla, impembelelo ethintelayo kaMoya Oyingcwele iyaviwa ngabaphathi nabantu. Isayilawula noko imithetho yomhlaba. Ukuba bekungengayo le mithetho, imeko yomhlaba ngeyimbi kakhulu kunokuba injalo ngoku. Nangona abaninzi kubaphathi bethu bengabathunywa abasebenzayo bakaSathana, uThixo unabo naYe abaKhe abathunywa phakathi kwamadoda aphambili esizwe. Utshaba lusebenza ezintliziyweni zabakhonzi balo ukucebisa ngamanyathelo aya kuthi awuphazamise kakhulu umsebenzi kaThixo; kodwa abathandi besizwe abayoyikayo iNkosi baphenjelelwa ziingelosi ezingcwele ukuba bachase onke amacebiso anjalo

Ngeengxoxo ezingaphendulekiyo. Ngenxa yoko, abantu abambalwa baya kuwunqanda umsinga wobubi onamandla. Inkcaso yeentshaba zenyaniso iya kukuthintela ukuba isigidimi sengelosi yesithathu siwenze umsebenzi waso. Xa isilumkiso sokugqibela sinikiwe, siya kutsala ingqalelo kula madoda aphambili esebenza ngawo ngoku iNkosi, amanye wawo aza kusamkela, aze ame nabantu bakaThixo kwixesha lembandezelo.

Ingelosi ezimanya nokuvakaliswa kwesigidimi sengelosi yesithathu iza kukhanyisela wonke umhlaba ngobuqaqawuli bayo. Umsebenzi obubanzi bawo bungangelizwe lonke, namandla angaqhelekanga uxelwa kwangaphambili apha. Intshukumo yokubuya [kwesibini] yowe-1840-1844 yayikukubonakalaliswa kobuqaqawuli bamandla kaThixo; isigidimi sengelosi yokuqala sasiwa kuyo yonke indawo yovangelo emhlabeni, kanti nakwamanye amazwe wawukho umdla omkhulu wenkolo owabonakala nakweliphi ilizwe kususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi [ntshukumo] ziza kudlulwa yintshukumo enamandla phantsi kwesilumkiso sengelosi yesithathu.

Umsebenzi uya kufana nalowo weMini yePentekoste. Njengoko “imvula yakuqala” yayinikwa, ekuthululweni koMoya Oyingcwele ekuqalekeni kwegospile, ukuze kukhuliswe imbewu exabisekileyo, ngokunjalo, “imvula yamva” iya kunikwa ekupheleni kwexesha laso ukuze kuvuthwe isivuno. “Masikwazi ke, masikusukele ukumazi uYehova; ukuphuma kwakhe kuqinisekile njengokuphuma kwesifingo, ukuba eze kuthi njengemvula, njengemvula evuthisayo, elinyakamisayo ilizwe. Hoseya 6:3. “Nani, nyana baseZiyon, gcobani nivuye kuYehova uThixo wenu; kuba uninika umyalelo wokuba kubekho ubulungisa [okanye imvula yangaphambili], anihlisele umvumbi, imvula ethambisayo ekuqaleni.” Yoweli 2:23. “Kuya kuthi ngayo imihla yokugqibela, utsho uThixo, Ndimthulule uMoya wam phezu kwayo yonke inyama.” “Baya kuthi bonke abasukuba belinqula igama leNkosi basindiswe.” IZenzo 2:17, 21.

Umsebenzi omkhulu wegospile awuyi kuvala ngokubonakalaliswa okunganeno kwamandla kaThixo kunasekuqaleni kwawo.Iziprofeto ezazaliseka ekuthululweni kwemvula yangaphambili ekuqalweni kwegospile ziza kuphinda zizaliseke kwimvula yamva ekuvalweni kwayo. La “ngamathuba okuphumza awayekhangele kuwo umpostile

uPetros xa wayesithi: “Guqukani ke ngoko, nibuye, ukuze zicinywe izono zenu; ngokokuze afike amathuba okuphumza, evela ebusweni beNkosi; ithume uYesu Kristu.” IZenzo 3:19, 20.

Abakhonzi bakaThixo, benobuso obukhanyayo nobubengezela bubungcwele bokuzinikela, baya kukhawuleza ukuya kwiindawo ngeendawo bevakalisa isigidimi ezivela ezulwini. Ngamawaka amazwi, kuwo wonke umhlaba, isilumkiso siya kunikwa. Imimangaliso iya kwenziwa, abagulayo baphiliswe, imiqondiso nemimangaliso iya kulandelana namakholwa. USathana naye uyasebenza, ngemimangaliso yobuxoki, ade ahlise nomlilo uphuma ezulwini abantu bekhangele. IsiTyhilelo 13:13. Ngoko ke, abemi bomhlaba baya kufuneka babe necala abemi kulo.

Isigidimi asiyi kuthwalwa kakhulu ngengxoxo kunokoyiseka okunzulu ngoMoya kaThixo. Iingxoxo zenziwe. Imbewu ihlwayelwe, ngoku iza kuntshula ikhule, ithwale isiqhamo. Iincwadi ezisasazwe ngabasebenzi abangabavangeli zibe nayo impembelelo yazo, baza abaninzi abangqondo zabo zakhuthazekayo bathintelwa ekuyiqondeni ngokupheleleyo inyaniso okanye ekuziyekeleni ekuthobeleni. Ngoku, imitha yokukhanya ingena kuyo yonke indawo, inyaniso ibonwa ngolu hlobo icace ngalo, baye abantwana bakaThixo abanyanisekileyo bewaqhawula amatyathanga ababambileyo. Ukuhlangana neentsapho, ubudlelane namabandla, konke akunawo amandla okubabamba ngoku. Inyaniso ixabiseke kakhulu kunako konke okunye. Nangona izenzeleli zihlangana ukuchasa inyaniso, iqela elikhulu liyema ngakwicala leNkosi.

Isahluko 39—Ixesha Lembandezelo

“Ngelo xesha uya kusuka eme uMikayeli, umthetheli omkhulu, omela oonyana babantu bakowenu. Kuya kubakho ixesha lembandezelo elingazanga libekho elinjalo, kususela koko lwabakhoyo uhlanga, kude kube nangelo xesha. Ngelo xesha baya kusinda abantu bakowenu, bonke abafunyenwe bebhaliwe encwadini.” Daniyeli 12:1.

Ukuvala kwesigidimi sengelosi yesithathu, inceba yayingasabacengeli abemi abanetyala emhlabeni. Abantu bakaThixo bawufezile umsebenzi wabo. Bayifumene “imvula yamva,” “ukuphumza okuvela ebusweni beNkosi,” baye belilungele ilixa lovavanyo eliphambi kwabo. Iingelosi zingxamile zihla zinyuka ezulwini. Ingelosi evela emhlabeni yazisa ukuba umsebenzi wayo ugqityiwe; baye bonke abo bazibonakalalise ukuba banyanisekile kwimiyalelo engcwele, bazuze “itywina loThixo ophilileyo.” Ngelo xesha, uYesu uyayeka ukumela engcweleni yaphezulu. Uphakamisa izandla zaKhe, aze athi, ngelizwi elikhulu, “Kwenzekile;” uze wonke umkhosi weengelosi uzibeke phantsi izithsaba xa eya kwenza isaziso esindilisekileyo: “Lowo ungalungisiyo, makaselehlala engalungisi; lowo uyinyhukunyhuku, makaselehlala eyinyhukunyhuku; nolilungisa makasel’ ehlala elungisa; ongcwele makasel’ ehlala ezingcwalisile.” IsiTyhilelo 22:11. Ityala ngalinye ligwetyelwe ubomi okanye ukufa. UKristu wayelwenzile ucamagushelo lwabantu baKhe, wazicima zonke izono zabo. Ligqityiwe inani lamalungu aphantsi kwaKhe; “ubukumkani, negunya, nobukhulu bezikumkani phantsi kwamazulu onke,” sele buza kunikelwa kwiindlamafa zosindiso, aze uYesu alawule enguKumkani kakumkani neNkosi kankosi.

Kuza kuthi xa eyishiya ingcwele, ubumnyama bugubungele abemi bomhlaba. Ngelo xesha loyikekayo, amalungisa kufuneka aphile phambi kukaThixo ongcwele engenaye umthetheleli. Ukunqanda obekubambe abakhohlakeleyo kususiwe, yena uSathana unolawulo olupheleleyo kwabo ekugqibeleni bangabanga nako ukuzohlwaya. Ukuzeka kade umsindo kukaThixo kuphelile. Ilizwe liyalile inceba yaKhe, laludela uthando lwaKhe, lwawunyhasha umthetho waKhe. Abakhohlakeleyo bawudlule umda wenceba abebeyinikiwe; uMoya kaThixo oye waliwa ngenzondelelo, ekugqibeleni urhoxisiwe. Bengakhuselwanga lubabalo lwezulu, abanaso isikhuselo kongendawo. USathana uza kubaphosa abemi bomhlaba kwimbandezelo enye, enkulu yokugqibela. Zithi xa iingelosi zikaThixo ziyeka ukuyibamba ziyinqanda imimoya eyoyikekayo yemvakalelo zoluntu, zonke iziqalelo zokulwa zikhululwe. Umhlaba wonke uza kubandakanyeka kwintshabalalo embi ngaphezulu kunaleyo yafikela iYerusalem yakudala.

Ingelosi enye yatshabalalisa onke amazibulo amaYiputa yalizalisa ilizwe ngesikhalo. Wathi uDavide akona ngakuThixo ngokubala abantu, ingelosi enye yenza loo ntshabalalo yoyikekayo ekohlwaywa ngayo isono. Kwaloo mandla manye atshabalalisayo athi asetyenziswa ziingelosi ezingcwele akuziyalela uThixo, aya kusetyenziswa ziingelosi

ezikhohlakeleyo akuvuma [uThixo]. Ikho imikhosi elindeleyo ngoku, kwaye ilindele imvume yezulu, ukuba isasaze inkxwaleko kuyo yonke indawo.

Abo bawuthobelayo umthetho kaThixo bebesolwa ngokuzisa izibetho emhlabeni, baye bebonwa njengembangi yokuvumbuluka kwendalo okoyikekayo nokulwa nokuphalala kwegazi phakathi kwabantu abazalise umhlaba ngosizi. Amandla ahamba nesilumkiso sokugqibela abangeumsindo kwabakhohlakeleyo; umsindo wabo uphenjelelwe ukuba uchase bonke abamkele isigidimi, aze uSathana avuse kakhulu ngokuphindiweyo umoya wentiyo nentshutshiso.

Bakuba ubuso bukaThixo busithelisiwe ekugqibeleni kwisizwe sakwaYuda, ababingeleli nabantu abazange bazi. Nangona babe phantsi kolawulo lukaSathana, belawulwa zezona zimbi nezikhohlakeleyo iinkanuko, babesazithabatha njengabanyulwa bakaThixo. Ulungiselelo etempileni lwaqhubeka; imibingelelo yanikelwa phezu kwezibingelelo zayo ezingcolisiweyo, yaza intsikelelo yemihla ngemihla yacelwa phezu kwabantu abanetyala legazi likaNyana kaThixo oyintanda, nokuzanywa kokubulawa kwabalungiseleli nabapostile baKhe. Ngoko ke, xa isigqibo esingcwele esinganako ukurhoxiswa sivakalisiwe, nesiphelo sehlabathi simisiwe ngonaphakade, abemi bomhlaba abasayi kukwazi oko. Iinkonzo zenkolo ziya kuqhutywa ngabantu abaMoya kaThixo uthe ekugqibeleni warhoxiswa kubo; ize inzondelelo yenkohlakalo yokuthi umthetheli wobubi abakhuthaze ngayo ukuba kufezwe amacebo akhe enkohlakalo, ibe nemfano nenzondelelo ngoThixo.

Njengoko iSabatha ithe yangumba okhethekileyo wembambano kubo bonke ubuKristu, aza amagunya enkolo nawelizwe ahlangana ukuba akunyanzelise ukugcinwa kweCawa [usuku], ukwala okuzingisileyo kwebathwana ukuthoba umxakatho kokufunwa jikelele kuya kubenza babe ngamaxhoba okucekiswa lilizwe lonke. Kuya kukhuthazwa ukuba abambalwa abemi bechase isimiso sebandla nomthetho wesizwe bamelwe ukuba banganyamezelwa; nokuba ukuba bave ubunzima kunokuba izizwe zonke zifakwe kwisiphithiphithi nokungabikho komthetho. Kwayona loo ngxolo, kwishumi elinesibhozo leminyaka eyadlulayo, yazisa ukuchaswa kukaKristu "[ngabaphathi babantu." "Kusilungele," watsho uKayafa oseqhingeni, "ukuba kufe umntu abe mnye ngenxa yabantu, ukuze lungatshabalali uhlanga luphela." Yohane 11:50. Le ngxoxo iza kubonakala igqibelele; uze umthetho, ekugqibeleni, ukhutshwe uchasa abo bagcina ngcwele iSabatha yomthetho wesine, ubasingela phantsi njengabafanele esona sohlwayo siqatha, uze ubanike abantu inkululeko, emva kwexesha elithile, yokuba bababulale. UbuRoma kwiliZwe lakuDala, nobuProtestanti obukreqileyo kweliTsha, buya kulandela ikhondo elifanayo ngakwabo bayigcina yonke imiyalelo engcwele.

Abantu bakaThixo baya kuphoswa kuloo miboniso yentuthumbo noxinzelelo echazwe ngumprofeti njengembandezelo kaYakobi. "Utshilo ke uYehova ukuthi, Sive izwi

eligubhisayo; lelinkwantyisayo, asililo eloxolo. . . . Ubuso bonke busuke baluthuthu. Athi ke ukuba mkhulu loo mhla! Akukho unje ngawo; lixesha lembandezelo kaYakobi; ke uya kusindiswa kuyo.” Yeremiya 30:5-7.

Ubusuku bukaYakobi bosizi, xa wayebambene emthandazweni wokuba ahlangulwe esandleni sikaEsawu (Genesis 32:24-30), bumele amava abantu bakaThixo ngexesha lembandezelo. Ngenxa yenkohliso awayenzayo ukuze azuze intsikelelo kayise, eyayilunge kuEsawu, uYakobi wabhaca ukusindisa ubomi bakhe, esoyikiswa zizithembiso zokubulawa ngumkhuluwa wakhe. Emva kokuhlala iminyaka emininzi elubhacweni, waya waphuma ngokuyalelwa nguThixo, ukuba ahambe nabafazi nabantwana bakhe, nemihlambi yakhe yempahla emfutshane nenkulu, abuyele kwelakubo lokuzalwa. Wathi akuba efike emideni yelizwe, wazaliswa luloyiko akuva iindaba ngoEsawu owayesiza ekhokele ibutho lamadoda okulwa, ngokuqinisekileyo, ejonge impindezelo. Iqela likaYakobi, lingaxhobanga, lingenalo ukhuselo, labonakala liza kuba ngamaxhoba angenako ukuzinceda, kubundlongondlongo nokubulawa. Kanti, kuloo mthwalo wexhala nokoyika, kongezwa ubunzima obutyumzayo bokuzisola, kuba kwakungenxa yesono sakhe ukuba abe kule ngozi. Ithemba lakhe, ekwakuphela kwalo, lalikwinceba kaThixo; igwiba lakhe, ekuphela kwalo, kwafuneka lingumthandazo. Kanti ke, sekunjalo, akashiyanga nanye into ingenziwanga, kweyakhe indawo, ukucamagusha ngenxa yemposiso yakhe ngakumntakwabo nokuzama ukujika ingozi eyayimzela. Kumele kube njalo kubalandeli bakaKristu, xa befika kwixesha lembandezelo, ukuba benze lonke igalelo lokuba bazibeke ekukhanyeni okukuko phambi kwabantu ukwaphula amandla entiyo, nokujika ingozi ehlasela inkululeko yesazela.

Akuba eyifudusele kude intsapho yakhe, ukuze ingakuboni ukuxinzeleka kwakhe, uYakobi wahlala yedwa ukuze acengacengane noThixo. Uvuma isono sakhe, aze avume ngombulelo inceba kaThixo ngakuye, lo gama, ngokuzithoba okukhulu, ebongoza ngomnqophiso owenziwa nooyise nezithembiso ezenziwa kuye embonweni wasebusuku eBheteli nasezweni lokubhacela kwakhe. Ifikile intlekele ebomini bakhe; yonke into isesichengeni. Esebumnyameni nasekubeni yedwa, uqhubeke nokuthandaza nokuzithoba phambi kukaThixo. Ngequbuliso, kukho isandla esibekwa phezu kwegxalaba lakhe. Ucinga ukuba lutshaba olufuna ukumbulala, athi, ngawo wonke amandla okuphelelwa lithemba, alwe nalowo umhlaselayo. Ithi xa iqala ukuthi qheke imini, ongaziwayo asebenzise amandla angaphezu kwawendalo; kuthi ngokuchukumisa kwakhe, le ndoda yomeleleyo ibonakele iphelelwa ngamandla, isiwa, ingenako ukuzinceda, ikhala uzungu, isentanyeni yalowo ufihlakeleyo uyihlaselayo. UYakobi uyazi ngoku ukuba yiNgelosi yomnqophiso le alwa nayo. Nangona eziva elimele, esiva intlungu enkulu kakhulu, akayiyeki injongo yakhe. Kudala enyamezele ukudideka, ukuzisola, nentuthumbo ngenxa yesono sakhe; ngoku kufuneka eqinisekile ukuba sixolelwe. Undwendwe lwasezulwini lubonakala ngokungathi luza kuhamba; kodwa uYakobi utshele kulo, ebongoza ukuba

afumane intsikelelo. Ingelosi iyabongoza: “Ndindulule ndihambe, kuba kuyasa;” kodwa inyange ladanduluka, lathi: “andiyikukundulula umke, ukuba akuthanga undisikelele.” Isibindi esingako, ukuqina nomonde ongako, obonakalisiweyo! Ukuba eli yayilibango lokuzigwagwisa nobuganga, uYakobi ngewabulawa kwangoko; kodwa okwakhe yayiyingqiniseko yalowo ovuma ubuthakathaka bakhe nokungafaneleki kwakhe, ukanti ethembele kwinceba kaThixo owugcinayo umnqophiso.

“Wazamana naso isithunywa, wafeza.” Hoseya 12:4. Ngokuthotyelwa phantsi, ukuguquka, nokuzinikela, esi sidalwa singumoni soyisa iNgangalala yezulu. Wayekuqinisile ukubambelela kwakhe okunongcangcazelo kwizithembiso zikaThixo, yaza intliziyo yoThando Olungenamda alwakwazi ukusisusa isicengo somoni. Njengomzekelo woloyiso lwakhe nenkuthazo kwabanye ukuba bawenze umzekelo wakhe, igama lakhe laguqulwa ekubeni lelo lalikhumbuza isono sakhe, laba lelikhumbula uloyiso lwakhe. Le nto yokuba uYakobi wamoyisa uThixo yayisisiqinisekiso sokuba wayeza kuboyisa abantu. Akazanga abe soyika ukuhlangabezana nomsindo womntakwabo, kuba uYehova wayelukhuselo lwakhe.

USathana wayemmangalele uYakobi phambi kweengelosi zikaThixo, ebanga ilungelo lokumtshabalalisa ngenxa yesono sakhe; wayekhuthaze uEsawu ukuba ahambe ayokulwa naye; kwathi kubusuku obude bokulwa kwenyange, uSathana wazama ukuyinyanzela kuye ingqondo yobukho betyala lakhe ngenjongo yokumtyhafisa nokwaphula ukubambelela kwakhe kuThixo. UYakobi waphantsa waphelelwa lithemba; kodwa wazi ukuba, ngaphandle koncedo oluvela ezulwini, kuza kufuneka etshabalele. Wayeguquke ngokwenene kwisono sakhe esikhulu, waza wakhalela kwinceba kaThixo. Wayengekhe ajikwe kwinjongo yakhe, ngoko wayibamba wayiqinisa iNgelosi wazingisa ngesicelo sakhe, nokukhala esentlungwini wada woyisa.

Njengoko uSathana waphembelela uEsawu ukuba afunze kuYakobi, uza kwenza njalo ukuxhokonxa abakhohlakeleyo ukuba batshabalalise abantu bakaThixo ngexesha lembandezelo. Kanye njengoko wenzayo ukumangalela uYakobi, uya kuzinyanzela izityholo zakhe ngakubantu bakaThixo. Ulithabatha ihlabathi njengeliphantsi kolawulo lwakhe; kodwa ibathwana eligcina imithetho kaThixo liyamelana nokongama kwakhe. Ukuba nje angalisusa phezu komhlaba, uloyiso lwakhe lungaphelela. Uyabona ukuba iingelosi ezingcwele zibalusile, kwaye uyathelekelela ukuba izono zabo zixolelwe; kodwa akazi ukuba amatyala abo agqityiwe kwingcwele yaphezulu. Unolwazi olungqalileyo lwezono awabalingayo ukuba bazenze, yaye izizo ezi azibeka phambi kukaThixo ngendlela ebaxwe kakhulu, ababeka aba bantu njengabafanele kakhulu ukuba bangabandakanywa kwimfesane kaThixo. Uthi iNkosi ayikwazi ukuthi ngobulungisa izixolele izono zabo kanti iyakwazi ukumtshabalalisa yena neengelosi zakhe. Uyababanga njengamaxhoba akhe efuna ukuba banikelwe ezandleni zakhe ukuba abatshabalalise.

Njengokuba uSathana emangalela abantu bakaThixo ngenxa yezono zabo, iNkosi iyamvumela ukuba abacikide kangangoko anako. Ukuthembela kwabo kuThixo, ukholo lwabo nokuma ngokuzinzileyo kwabo,kuza kuvavanywa ngokukhulu.Ekukhumbuleni kwabo ixesha elidlulileyo, amathemba abo ayehla; kuba, kubo bonke ubomi babo, bakubona kukuncinane okulungileyo. Babuqonda ngokupheleleyo ubuthakathaka babo nokungafaneleki kwabo. USathana uzama ukuboyikisa ngengcinga yokuba amatyala abo awaniki themba, nokuba ibala lokungcola kwabo alisokuze lihlanjwe. Uthembe ukulutshabalalisa ukholo lwabo ukuze baziyekele kwizihendo zakhe babuye ekwayameni kwabo kuThixo.

Nangona abantu bakaThixo beya kuba bejikelezwe ziintshaba ezifuna ukubatshabalalisa, eyona ntlungu abanayo asikukoyika ukutshutshiswa ngenxa yenyaniso; uloyiko lwabo lolokuba kunokwenzeka ukuba abaguqukanga kuzo zonke izono, nokuba kusenokwenzeka ukuba, ngempazamo ethile abayenzileyo, banokusilela ukuxhamla ukuzaliseka kwesithembiso soMsindisi: “Ndiya kukugcina, ndikusindise kwilixa lokulingwa, eliza kuza phezu kwelimiweyo liphela.” IsiTyhilelo 3:10. Ukuba nje bebenokuba nengqiniseko yokuxolelwa, bebengayi kukoyika ukuthuthunjiswa okanye ukufa; kodwa, ukuba bangafumaneka bengafanelekanga, baze balahlekane nobomi babo ngenxa yeziphako ezimilweni zabo, igama likaThixo ongcwele liya kugculelwa.

Macaleni onke, babekuva ukucetywa kokuvukelwa kolawulo, babe bekubona ukusebenza okushushu kovukelo; ngaphakathi kwabo kwakuvuka umnqweno omkhulu, ulangazelelo oluzingisileyo lomphefumlo, lokuba olu kreqo lukhulu lungapheliswa ize inkohlakalo yabakhohlakeleyo ifikelele ekupheleni. Phofu, lo gama bebongoza uThixo ukuba awubambe umsebenzi wovukelo, babenokuziva benengqondo enzulu yokuzohlwaya kuba bona ngokwabo bengenawo amanye amandla okumelana nokutyhalela emva umsinga wobubi onamandla. Baziva bengathi, ukuba bebesoloko bewasebenzisa onke amandla abo emsebenzini kaKristu, bekhula ngakumbi emandleni, imikhosi kaSathana yayiya kuba namandla amancinane ukuba iboyise.

Bayayithuthumbisa imiphefumlo yabo phambi kukaThixo, besalatha kwixesha eladlulayo lokuguquka kwabo ezonweni zabo ezininzi, bekhunga ukuba bazuze isithembiso soMsindisi: “Mababambelele egwibeni lam, baxolelane nam, ewe, baxolelane nam.” Isaya 27:5. Ukholo lwabo alupheli kuba imithandazo yabo ingaphendulwa kwangoko. Nangona besiva okona kunzima ukuxhalaba, ukoyika, noxinzelelo, abakuyeki ukufuna uthethelelo. Babambelela kumandla kaThixo njengoko uYakobi wabambelela kwiNgelosi; yaye intetho yemiphefumlo yabo isithi: “Andiyi kukundulula umke, ukuba akuthanga undisikelele.”

Ukuba uYakobi wayengaguqukanga kwisono sakhe sokuzuza ubuzibulo ngobuqhetseba, uThixo ngewayengazange awuve umthandazo wakhe aze ngemfesane

abugcine ubomi bakhe. Ngokunjalo, ngexesha lembandezelo, ukuba abantu bakaThixo banezono ezingavunywanga eziza kuvela phambi kwabo ngexesha bethuthunjiswa kukoyika nakukubandezeleka, bebeza koyiswa; ukuphelelwa lithemba bekuza kulunqamla ukholo lwabo, bangabinaso isibindi sokumbongoza uThixo ukuba abahlangule. Ngoku ke, nangona beziva bengafanelekanga, abanaziphoso ekufuneka bezivezile. Izono zabo zibandulele ukuya emgwebeni zaza zacinywa, abasakwazi ukuzikhumbula.

USathana ukhokelela abaninzi ukuba bakholelwe ukuba uThixo akayi kukukhathalela ukunganyaniseki kwabo kwimicimbi yobomi emincinane; kodwa iNkosi iyabonisa ekuphatheni kwayo uYakobi ukuba ayisokuze ibuvumele okanye ibunyamezele ububi. Bonke abazama ukuzithethelela okanye ukuzifihla izono zabo, bazivumele ukuba zihlale ezincwadini zasezulwini, zingavunywanga zingaxolelwanga, baya koyiswa nguSathana. Okona luphezulu ubizo lwabo, nokona sihloniphekile isikhundla abasibambileyo, kokona lilibi kakhulu ikhondo labo emehlweni kaThixo, kokona kuqinisekile ukoyiswa kwabo ngumchasi omkhulu. Abo bakulibazisayo ukulungiselela imini kaThixo abasokuze bakwazi ukukwenza oko ngexesha lembandezelo okanye nakweliphi ixesha elinokuthi lilandele. Imeko yabo bonke abanjalo ayinathemba.

Abo bazibiza ngokuthi bangamaKristu abathi bafikelele kwelo dabi lokugqibela loyikekayo, baya kuthi, ekuphelelweni kwabo lithemba, bazivume izono zabo ngamazwi entuthumbo etshisayo, lo gama abakhohlakeleyo bevuya ngenxa yoxinzelelo lwabo. Oku kuvuma kuyafana noko kwenziwa nguEsawu okanye uYuda Iskariyoti. Abo bakwenzayo, bakhalela iziphumo zokugqitha umthetho, ingebubo ubutyala bokuwugqitha. Abeva lusizi lwenene, kungekho kubuthiya ububi. Bavuma izono zabo, ngokoyika ukohlwaywa; kodwa, njengoFaro wakudala, bebeya kubuyela kwindelelo yabo yeZulu ukuba bezingasuswa izohlwayo.

Imbali kaYakobi ikwasisiqinisekiso sokuba uThixo akasayi kubalahla abo babekhohlisiwe baza balingwa bangcatshwa ukuba bone, kodwa babuyela kuYe ngenguquko yenene. Ngeli xesha uSathana ezama ukulutshabalalisa olu didi, uThixo uya kuthumela iingelosi zaKhe ukuba zibathuthuzele zibakhusele ngexesha lengozi. Ukuhlasela kukaSathana kuyoyikeka kwaye kuzimisele, ulahlekiso lwakhe lubi kakhulu; kodwa iliso likaYehova liphezu kwabantu baKhe, nendlebe yaKhe ikumamele ukukhala kwabo. Imbandezelo yabo inkulu, amalangatye omlilo ubonakala engathi aza kubadla; kodwa umHlaziyi uya kubakhupha befana negolide ecikidwe emlilweni. Uthando lukaThixo kubantwana baKhe ngexesha lokulingwa kwabo okukhulu lunamandla lukwanemfesane njengemihla yabo yempumelelo eyayikhanya; ukuthanda kwabo ihlabathi kufuneka kuphele, nokuba umfanekiselo kaKristu kufuneka ubonakalaliswe ngokugqibeleleyo.

Ixesha loxinzelelo nentlungu eliphambi kwethu lifuna ukholo olunokunyamezela ukudinwa, ukulibazisa, nendlala—ukholo olungayi kudinwa nangona lucikidwa kakhulu. Ixesha lenceba linikwa bonke ukuba balungiselele elo xesha. UYakobi woyisa kuba wayezingisa ezimisele. Uloyiso lwakhe lusisibonakalaliso samandla omthandazo ozingisileyo. Bonke abaya kubamba amadinga kaThixo, njengoko wenzayo, baze bazingise bazondelele njengoko wenzayo, baya kuphumelela njengoko waphumelelayo. Abo bangenayo intumekelelo yokwalela umna, bacengane noThixo, bathandaze ixesha elide benyanisekile ukuba bazuze intsikelelo yaKhe, abayi kuyizuza. Ukubambana noThixo—indlela abambalwa ngayo abakwaziyo ukuba kukuthini oko! Bambalwa abakhe bayisondeze imiphefumlo kuThixo ngomnqweno omkhulu ade akhutshwe asetyenziswe onke amandla. Athi xa amaza okuphelelwa lithemba, ekungekho ntetho inokuwachaza, egubungela lowo ubongozayo, babembalwa kakhulu ababambelela ngokholo olunganikezeliyo kumadinga kaThixo.

Abo basebenzisa ukholo oluncinane ngoku, bakweyona ngozi inkulu yokuwa phantsi kwamandla olahlekiso lwenkohlakalo naphantsi komthetho onyanzelisa isazela. Nokuba bangakunyamezela ukucikidwa, baya kuphoseka kolunzulu uxinzelelo nokubandezeleka ngexesha lembandezelo, kuba abazange bakwenza kwasisiqhelo sabo ukuthembela kuThixo. Izifundo zokholo abazityeshelayo baya kunyanzeleka ukuba bazifunde phantsi kokunyanzeleka okubi kokutyhafiswa.

Kufuneka ngoku siziqhelanise noThixo ngokuzivavanya izithembiso zaKhe. Iingelosi zichola ingxelo yayo yonke imithandazo ezondeleleyo nenyanisekileyo. Kufuneka sahlukane nokwethu ukuzanelisa kunokuba sityeshele ukuxhumana noThixo. Obona buhlwempu bunzulu, okona kuzilandula kukhulu, okunokwamkelwa nguYe, kulungile kunobutyebi, uzuko, ukonwaba, nobuhlobo obungenako [ukwamkelwa nguYe]. Kufuneka sithabathe ixesha sithandaza. Ukuba sithi sizivumele iingqondo zethu ukuba ziginywe zizinto zokuthanda ihlabathi, iNkosi ingasinika ixesha ngokususa kuthi izithixo zegolide, izindlu, okanye imihlaba etyebileyo.

Abantu abalulutsha abayi kulukuhlelwa esonweni ukuba bangathi bale ukungena nakweyiphi enye indlela ngaphandle kwaleyo banokukwazi ukuba bathi, xa bekuyo, bacele intsikelelo kaThixo. Ukuba abathunywa abathwele isilumkiso esinendili sokugqibela esiya ehlabathini bebengathandazela intsikelelo kaThixo, kungengayo indlela ebandayo, engakhathaliyo, nenqenayo, kodwa ngokuzingisa nangokholo, njengoko wenzayo uYakobi, bebeya kufika kwiindawo ezininzi apho bebeya kuthi: “Ndibonene noThixo, wahlangula umphefumlo wam.” Genesis 32:30. Bebeya kubalwa ezulwini njengeenkosana, ezinamandla okoyisa noThixo kunye nabantu.

“Ixesha lembandezelo elingazanga libekho elinjalo,” lisondele ukuba lisifikele; kwaye siya kudinga amava esingenawo ngoku, abaninzi bethu abanqena kakhulu ukuba

bawazuze. Iqhelekile imeko apho imbandezelo ibe ngaphezulu koko kulindelweyo xa sele ikho; kodwa oku akuyiyo inyaniso ngentlekele ephambi kwethu. Okona kubekwa kucace kakhulu akukwazi ukufikelela kubukhulu bayo intlungu. Ngelo xesha lokuvavanywa, wonke umphefumlo uza kuzimela ngokwawo phambi kukaThixo. "[Nangona] ooNowa noDaniyeli noYobhi" babekho elizweni, "ndihleli nje, itshoiNkosiuYehova bebengayi kuhlangula nyana nantombi; bona bebeya kuhlangula owabo umphefumlo kuphela ngobabo ubulungisa." Hezekile 14:20.

Ngoku, ngeli xesha uMbingeleli omKhulu wethu esasicamagushela, kufuneka sizame ukugqibelela kuKristu. Akuzange kube nangengcinga awawavumela ngayo uMsindisi wethu amandla esihendo. USathana ufumana kwiintliziyo zabantu indawo apho anokuxhathisa khona; umnqweno othile wesono esithandwayo, athi ngawo izihendo zakhe zibonise amandla azo. UKristu Yena wathetha wathi ngaYe [Yena Kristu]: "[Uyeza] umphathi weli hlabathi, engenanto naM." Yohane 14:30. USathana akazange afumane nto kuNyana kaThixo awayenokukwazi ukuthi ngayo azuze uloyiso. Wayeyigcinile imithetho kaYise, kungekho sono kuYe uSathana awayenako ukusisebenzisela inzuzo yakhe. Yimeko le ekufuneka abo bafikelwa zizihendo bafunyanwe bekuyo ngexesha lembandezelo.

Kukobu bomi ekufuneka sisahlule isono kuthi, ngokukholelwa egazini likaKristu elicamagushelayo. UMsindisi wethu onexabiso uyasimema ukuba sizihlanganise naYe, sihlanganise ubuthakathaka bethu kumandla aKhe, ukungazi kwethu kubulumko baKhe, ukungafaneleki kwethu kokuhle kwaKhe. Ukubonelela kukaThixo kusisikolo ekufuneka sifunde kuso ubulali nokuthobeka kukaYesu. INkosi isoloko yabeka phambi kwethu, hayi indlela esimele ukukhetha ngayo, nto leyo ekhangeleka ilula nemnandi kakhulu kuthi, kodwa ezona njongo zizizo zobomi. Kukuthi ukusebenzisana nezenzeleli ezithunywe lizulu emsebenzini wokuvumelelaniswa kwezimilo zethu kumzekelo ongcwele. Abakho abanokutyeshela okanye babekele elinye ixesha lo msebenzi kungabi ngengozi eyoyikekayo yemiphefumlo wabo.

Umpostile uYohane, embonweni, weva ilizwi elikhulu lidanduluka: "Yeha, abo bawumiyo umhlaba nolwandle! ngokuba uhlile weza kuni uMtyholi, enomsindo omkhulu, esazi nje ukuba ixesha analo lincinane." IsiTyhilelo 12:12. Iyoyikeka imiboniso eyenza kubekho le ndanduluko ephuma kwizwi lasezulwini. Ingqumbo kaSathana iya isanda njengoko ixesha lakhe liya lisiba lifutshane, kwaye umsebenzi wakhe wokukhohlisa nentshabalalo uza kufikelela esiphelweni sawo ngexesha lembandezelo.

Imiboniso eyoyikekayo ekumila kungaphaya kwendalo iya kutyhilwa kungekudala emazulwini, ingumboniso wamandla eedemon ezenza imimangaliso. Imimoya engendawo iya kuphuma iye kookumkani bomhlaba naselizweni lonke, ibaqinisela enkohlisweni, ibanyanzela ukuba bamanyane noSathana kwidabi lakhe lokugqibela nolawulo

lwasezulwini. Ngezi zenzeleli, abalawuli babaphethweyo bonke baya kukhohliswa ngokufanayo. Abantu baya kuvuka bezenza uKristu ngokwaKhe, bathabathele kubo ilungelo nonqulo olululoMhlanguli womhlaba. Baya kwenza imimangaliso yokuphilisa besithi baneentyilelo ezivela ezulwini eziphikisana nobungqina beziBhalo.

Esokugqibela isenzo somdlalo omkhulu wenkohliso, siya kuba nguSathana ngokwakhe ezimilisa okukaKristu. Ibandla kukade lisithi likhangele ekufikeni koMsindisi njengesiphelo samathemba alo. Ngoku, umlahlekisi omkhulu uya kwenza ngokungathi uKristu ufikile. Kwiindawo ezahlukeneyo zomhlaba, uSathana uya kuziveza phakathi kwabantu engumntu omkhulu onobungangamsha, onokukhanya okuphandlayo, okufuzisela ukuchazwa koNyana kaThixo okunikwe nguYohane kwisiTyhilelo. IsiTyhilelo 1:13-15. Ubuqaqawuli obumjikelezileyo abudlulwa nayintoni eyakha yabonwa liliso elinokufa. Indanduluko yoloyiso iya kuvakala emoyeni: “UKristu ufikile! UKristu ufikile!” Abantu bazandlala phantsi benqula phambi kwakhe, lo gama ephakamisa izandla ebasikelela, ngohlobo uKristu wasikelela abafundi baKhe esesemhlabeni. Ilizwi lakhe lizolile, lithethela phantsi, kanti likwamyoli. Ngemvakalo yemfesane, unika ezinye iinyaniso zobabalo ezifanayo nezo zathethwa nguMsindisi; uphilisa izigulo zabantu, aze athabathe imo kaKristu, enze ibango lokuba uyitshintshile iSabatha wayisa kwiCawa, atsho ayalele bonke ukuba bayigcwalise imini aye wayisikelela. Uthi avakalise ukuba, bonke abaqhubeka begcina umhla wesixhenxe, banyelisa igama lakhe ngokwala ukuphulaphula iingelosi zakhe azithume kubo nokukhanya nenyaniso. Olu lulahlekiso olunamandla, noluphantsa ukuba lulahlekiso olongame kakhulu. NjengamaSamariya awaya akhohliswa nguSimon Margo, izihlwele, ukususela koyena mncinane kuse koyena mkhulu, iyakubathobela aba siyazi, xa besithi: “La ngamandla kaThixo amakhulu.” IZenzo 8:10.

Bona abantu bakaThixo abasayi kulahlekiswa. Iimfundiso zalo kristu wobuxoki azihambelani neziBhalo. Intsikelelo yakhe ivakaliswa kwabo banqula irhamncwa nomfanekiselo walo, ududi kanye ethi iBhayibhile, ingqumbo kaThixo engaphithikeziwe [nenceba] iya kuthululwa phezu kwabo.

Ngaphezu koko, uSathana akavunyelwa ukuba enze umyelela wendlela yokufika kukaKristu. UMsindisi ubalumkisile abantu baKhe ngakulahlekiso, kwakufika kule ndawo, kwaye uyixele ngokucacileyo kwangaphambili indlela yokufika kwaKhe kwesibini. “Kuya kuvela ooKristu ababuxoki, nabaprofeti ababuxoki, benze imiqondiso emikhulu nezimanga, ngokokude bathi, ukuba bekunokwenzeka, balahlekise nabanyuliweyo. . . . Ukuba ngoko bathi kuni, Nanko entlango, musani ukuphuma niye, Nanko emagumbini, musani ukukholwa. Kuba kwanjengokuba umbane uthi uphume empumalanga, ubonakale kude kuse entshonalanga, kuya kuba njalo nokufika koNyana woMntu.” Mateyu 24:24-27, 31;25:31; IsiTyhilelo 1:7; 1 Tesalonika 4:16, 17. Oku kufika akukwazi ukwenziwa ngonomgogwana. Kuya kwaziwa ngumhlaba wonke—kubonwe ngumhlaba wonke.

Kuphela ngabo bebengabafundi abakhutheleyo beziBhalo nabaye bakwamkela ukuyithanda inyaniso abaya kukhuseleka kulahlekiso olunamandla oluya kulithimba ihlabathi. Ngobungqina beBhayibhile, aba baya kumbona umkhohlisi ekuzimiliseni ngakumbi kwakhe. Liya kubafikela bonke ixesha lovavanyo. Ngokuhluza kwesilingo, umKristu wenene uya kutyhileka. Ingaba abantu bakaThixo ngoku bemi ngokuqinileyo elizwini laKhe kangangokuba bangabi nakuziyekela kubungqina bezimvo zabo? Ingaba, ngexesha elibi kangako, bangabambelela eBhayibhileni, kwiBhayibhile kuphela? Ukuba unakho, uSathana uya kukuthintela ukuba balifumane ithuba lokuba bazilungiselele ukuba beme ngaloo mini. Uya kuyilungisa imicimbi ngendlela eya kuyivala indlela yabo, abaqamangele ngobutyebi bomhlaba, abenze ukuba bathwale umthwaloonzima odinisayo, ukuze iintliziyo zabo zizale ngamaxhala obu bomi, ize imini yokulingwa ibafikele njengesela.

Kuya kuthi xa ukhutshwa umthetho ngabaphathi abahlukeneyo bobuKristu, uchasa abagcini bomthetho, uya kulususa ukhuselo lukarhulumente ubashiya bengamaxhoba kwabo banqwenela intshabalalo yabo, abantu bakaThixo baya kubaleka bazishiye izixeko neelali bahlangane kunye bengamaqela, behlala kwezona ndawo zingamagqagala nezizodwa. Abaninzi baya kufumana indawo yokubalekela kwiingontsi zeentaba. NjengamaKristu eentili zasePiedmont, baya kuzenza iindawo eziphakamileyo zomhlaba zibe ziingcwele zabo baze bambulele uThixo “ngeemboniselo zeengxondorha.” Isaya 33:16. Abaninzi kwizizwe zonke nazo zonke iindidi, abaphezulu nabaphantsi, abazizityebi nabangamahlwempu, abamnyama nabamhlophe, baya kuphoswa kokona kuthinjwa kungenabulungisa nokukhohlakeleyo. Iintandane zikaThixo zidlula kwimihla ebuhlungu zibotshelelwe ngamatyathanga, zivalelwe ngaphaya kwemiqobo yentolongo, zigwetyelwe ukuba zibulawe, ezinye kubonakala ukuba ziyekiwe ukuba zife yindlala kwizisele ezimnyama nezithiyekileyo. Ayikho indlebe evulekileyo ukuba ikuve ukukhala kwazo; kungekho nasandla samntu silungele ukuzinceda.

Ingaba iNkosi ingabalibala abantu bayo ngeli lixa? Ingaba wamlibala uNowa xa izigwebo zazifikele ilizwe laphambi kukaNogumbe? Ingaba wamlibala uLote xa kusihla umlilo uphuma ezulwini usidla izixeko zasethafeni? Ingaba wamlibala uYosefu xa wayejikelezwe ngabanquli bezithixo eYiputa? Ingaba wamlibala uEliya xa isifungo sikaYezebhele samoyikisa ngesiphelo sabaprofeti bakaBhahali? Ingaba wamlibala uYeremiya kwisisele esimnyama nomhadi wosizi wesisele esiyintolongo yakhe? Ingaba wawalibala amadoda afanelekileyo awayesedikeni lomlilo? Okanye uDaniyeli emhadini weengonyama?

“Ke yathi iZiyon, UYehova undishiyile, iNkosi yandilibala. Umfazi angalulibala yini na usana lwakhe, ukuba angabi namfesane kunyana wesizalo sakhe? Nokuba oonina abo bathe balibala, andiyi kukulibala mna. Uyabona, ndikuvambile ezintendeni zezandla zam.”

Isaya 49:14-16. UYehova wemikhosi uthe: “Onichukumisayo, uchukumisa ukhozo lweliso laKhe.” Zekariya 2:8.

Nangona iintshaba ziya kubaphosa entolongweni, zona iindonga zesisele aziyi kuba nako ukubaqhawula kunxibelelwano phakathi kwemiphefumlo yabo noKristu. Lowo ukubona konke ukungabi namandla kwabo, oqhelene nazo zonke izilingo, ungaphezu kwawo onke amagunya omhlaba; zaye iingelosi ziya kuza kubo kwizisele ababodwa kuzo, zizisa ukukhanya noxolo oluvela ezulwini. Intolongo kubo iya kuba libhotwe; kuba abazizityebi ngokholo bahlala apho, buthi nobumnyama beendonga bukhanyiswe kukukhanya kwasezulwini njengaxa uPawulos noSilas babethandaze bevuma iindumiso enzulwini yobusuku kwisisele saseFilipi.

Izigwebo zikaThixo ziya kufika kwabo bazama ukucinezela nokutshabalalisa abantu baKhe. Ukubanyamezela kwaKhe okude abakhohlakeleyo kuyabanika isibindi abantu ekoneni kwabo, kodwa ukohlwaywa kwabo nakanjani kuqinisekile kwaye kuyoyikeka kuba kudala kulityazisiwe. “Uya kusuk’ eme uYehova, njengasentabeni yePeratsim; uya kuguguma, njengasentilini yeGibheyon; ukuba enze isenzo sakhe, isenzo sakhe esisodwa, ukuba asebenze umsebenzi wakhe, umsebenzi wakhe ongaqhelekileyo.” Isaya 28:21. KuThixo wethu ozele yinceba, isenzo sokohlwaya sisenzo esingaqhelekanga. “Ndihleli nje, itsho iNkosi uYehova, unakanye ukuba kube mnandi kum ukufa kongendawo.” Hezekile 33:11. UYehova [unguThixo] “onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nenyaniso, . . . oxolela ubugwenxa, nokreqo, nesono.” Kanti ke, “[angekhe] amenze msulwa onetyala.” “UYehova uzeka kade umsindo, mkhulu ke ngamandla, ongakhe amenze msulwa onetyala.” Eksodus 34:6, 7; Nahum 1:3. Ngezinto ezoyikekayo, ngobulungisa, uya kuphindezela igunya lomthetho waKhe osingelwe phantsi. Ubunzima bembuyekezo obulindele umgqithi womthetho bunokubonwa ngokuba buhlungu kukaThixo ukubenza ubulungisa [bomthetho]. Isizwe asinyamezele ixesha elide, nangayi kusibetha side sibe siwuzalisile umlinganiselo wobugwenxa baso ngokwengxelo kaThixo, ekugqibeleni siya kuyisela indebe yengqumbo ingaphithikeziwe nenceba.

Xa uKristu ekuyeka ukuthethelela kwaKhe engcweleni, ingqumbo engaphithikeziwe ngakwabo banqula irhamncwa nomfanekiselo walo, bamkele uphawu lwalo (IsiTyhilelo 14:9, 10), iya kuthululwa. Izibetho zaseYiputa, xa uThixo wayezakuhlangulauIsrayeli,zazifanangobume kwezo zigwebo zibi kakhulu nezo zinabileyo eziza kuwa phezu komhlaba kanye ngaphambi kokuhlangulwa kokugqibela kwabantu bakaThixo. Uthi umtyhilelwa, xa echaza ezo zibetho zoyikekayo: “Kwabakho isilonda esibi esinobuhlungu ebantwini, abo banophawu lwerhamncwa, abo baqubudayo kuwo umfanekiselo walo.” Ulwandle “lwaba ligazi elinjengelofileyo, yaza yonke imiphefumlo edla ubomi yafa elwandle.” Yathi “imilambo nemithombo yamanzi . . . yaba ligazi.” Sele zimbi zinjalo ezi zithuthumbiso, ubulungisa bukaThixo bumi buthethelekile ngokupheleleyo. Ingelosi kaThixo ithi: “Unobulungisa, Nkosi, . . . ngokuba ugwebile

wenjenje. Ngokuba baliphalazile igazi labangcwele nelabaprofeti; wabanika igazi ukuba balisele, ngokuba belifanele." IsiTyhilelo 16:2-6. Ngokugwebela abantu bakaThixo ukufa, baye bazizuzela bona ngenene ityala legazi labo ngokungathi liye laphalala ezandleni zabo. Kwangokunjalo, uKristu watsho kumaYuda exesha laKhe ukuba anetyala legazi labantu abangcwele elaphalazwayo kususela kwimihla ka-Abheli; kuba babe nomoya omnye baye bezama ukwenza umsebenzi omnye nalowo wababulali babaprofeti.

Kwisibetho esilandelayo, ilanga linikwe igunya "lokutshisa abantu ngomlilo. Batsha abantu bubushushu obukhulu." Iindima 8, 9. Abaprofeti yayayichaza imeko yomhlaba ngeli xesha loyikekayo. "Umhlaba wenza isijwili; . . . kuba lutshabalele uvuno lwamasimi. . . . Yonke imithi yasendle yomile, ewe, iphelile imihlali imkile koonyana babantu." "Zibolile iinkozo phantsi kwamagada azo. Bachithakele oovimba. . . . Hayi, ukuncwina kwempahla enkulu! Ikholiwe imihlambi yeenkomo, kuba ingenatyani. . . . itshile imijelo yamanzi, umlilo wawatshisa amakriwa asentlango." "Ziya kuba kukubhomboloza iingoma zetempile ngaloo mini; itsho iNkosi uYehova. Zininzi izidumbu; uziqungquluzisile ezindaweni zonke; thwize!"Yoweli 1:10-12, 17-20; Amosi 8:3.

Ezi zibetho aziyi kuba kumhlaba wonke, kungenjalo abemi bomhlaba bebeya kunqanyulwa ngokupheleleyo. Kanti ke, ziya kuba zezona zibetho zibi ezingazange zalanywa zizidalwa ezinokufa. Zonke izigwebo phezu kwabantu, phambi kokuvalwa kwenceba, beziphithikezwe nenceba. Igazi elithethelelayo likaKristu limkhusele umoni ekufumaneni umlinganiselo ozeleyo wetyala lakhe; kodwa kumgwebo wokugqibela, ingqumbo igalelwa ingaphithikeziwe nenceba.

Ngaloo mini, izihlwele ziya kufuna indawo yokhuseleko kwinceba kaThixo abaye bayidela ixesha elide kakhulu. "Yabonani, kuza imihla, itsho iNkosi uYehova, endiya kuthumela ukulamba kulo ilizwe, kungabi kuko ukulambela isonka kungabi kuko ukunxanela amanzi; kube kukulambela ukuva amazwi kaYehova. Baya kubhadula bethabathela kolunye ulwandle, base kolunye ulwandle; bethabathela entla, base empumalanga; betyhutyha, befuna ilizwi likaYehova bangalifumani." Amosi 8:11, 12.

Abantu bakaThixo abasokuze bangaphatheki kakubi; kodwa lo gama betshutshiswa bexinzelelwa, nangona benyamezela ukubandezelwa nokuhlungiswa ngokuswela ukutya, abasayi kuyekwa batshabalale. Into yokuba uThixo wakhathalela uEliya ayisayi kudlula nakomnye wabantwana baKhe abazincamileyo. Lowo ubala iinwele zentloko uya kubakhathalela, kuthi ngexesha lendlala baneliswe [bahluthiswe]. Ngeli xesha abakhohlakeleyo beya kuba besifa yindlala nayindyikitya yokufa, iingelosi ziya kuwakhusela amalungisa ziwancede kwiimfuno zawo. Kulowo "ohamba ngobulungisa," kukho isithembiso: "Isonka sakhe usinikiwe, amanzi akhe ahleli ekho." "Ke abaziintsizana nabangamahlwempu baya kufuna amanzi, angabikho, ulwimi lwabo lome lunxano; mna

Yehova ndiya kubaphendula; mna, Thixo kaIsrayeli, andiyi kubashiya.” Isaya 33:15, 16; 41:17.

“Nokuba umkhiwane awusayi kutyatyamba, kungabikho ndyebo emidiliyeni; nokuba isiqhamo somnquma asiyi kuba siso, amasimi angabi nakudla, iphele esibayeni impahla emfutshane, kungabikho nkomo esitalini: mna ke ndiya kudlamka ndikuYehova, ndigcobe ndikuThixo umsindisi wam.” Habhakuki 3:17, 18.

“NguYehova umgcini wakho, nguYehova umthunzi wakho ekunene kwakho. Emini ilanga aliyi kukwenzakalisa, nenyanga ebusuku. UYehova uya kukugcina ebubini bonke, uya kuwugcina umphefumlo wakho.” “Uya kukuhlangula emgibeni womthiyeli, endyikityeni yokufa eyeyelisayo. Wokugubungela ngeentsiba zakhe, uzimele phantsi kwamaphiko akhe. Likhaka, yingweletshetshe inyaniso yakhe. Akuyi koyikiswa zizothuso ebusuku, nalutolo lubaleka emini; nandyikitya yakufa ihamba esithokothokweni, nasifo sibhubhisayo, sibhuqa emini enkulu. Kungawa iwaka ecaleni kwakho, isigidi ngasekunene kwakho, kodwa kungasondeli nto kuwe. Wokhangela ngamehlo akho odwa, ukubonele ukubuyekezwa kwabangendawo. Ngokuba nguwe, Yehova, ihlathi lam. Umenze Osenyangweni ikhaya lakho. Akuyi kuqubisana bubi nawe. Kungafiki sibetho ententeni yakho.” Ndumiso 121:5-7; 91:3-10.

Kanti ke, ngokokubona komntu, kuza kubonakala ngokungathi kuza kufuneka ukuba abantu bakaThixo babutywine ubungqina babo ngegazi njengoko benzayo abafelukholo ababengaphambi kwabo. Bona ngokwabo baqala ukoyika hleze kuthi kanti iNkosi ibashiyile ukuba bawe ngesandla seentshaba zabo. Lixesha lentlungu eyoyikekayo. Imini nobusuku bakhala kuThixo ukuba abahlangule. Abakhohlakeleyo bayavuya, kube kuvakala imikhwazo yokugculela: “Luphi ukholo lwenu ngoku? Kutheni uThixo enganihlanguli ezandleni zethu ukuba ngokwenene ningabantu baKhe?” Abo balindileyo bakhumbula uYesu esifa eMnqamlezweni waseKalvari ababingeleli abakhulu nabaphathi bekhwaza behlekisa: “Abanye wabasindisa; yena ngokwakhe akanakuzisindisa. Ukuba unguKumkani kaIsrayeli, makehle emnqamlezweni.” Mateyu 27:42. NjengoYakobi, bonke babambene noThixo. Iimbonakalo zabo zixela idabi elingaphakathi. Bonke babonakala bembatshile ebusweni. Noko kunjalo, abakuyeki ukuzingisa ekuthandazeni.

Ukuba nje abantu bebengabona umbono wasezulwini, bebengabona amaqela eengelosi ezibalaseleyo ngamandla zimi zijikeleze abo baye baligcina ilizwi lomonde kaKristu. Ngobubele obunovelwano, iingelosi zikubonile ukuxinzeleka kwabo, zayiva imithandazo yabo. Zilindele ilizwi kuMphathi wazo ukuba zibaxhwile zibahlangule engozini. Phofu kusafunekazilinde umzuzwana. AbantubakaThixokufunekabayisele

indebe babhaptizwe nangobhaptizo. Kona oku kulibazisa, kubuhlungu kakhulu kunjalo kubo, yeyona mpendulo ilungileyo kwimithandazo yabo. Njengokuba bezama ukulindela ngokuthembeka ukuba iNkosi isebenze, benziwa basebenzise ukholo, ithemba

nonyamezelo, izinto ezibe zincinane ngexesha lamava abo asenkolweni. Kuthe kodwa ngenxa yabanyuliweyo, ixesha lembandezelo lenziwa lifutshane. “Ke yena uThixo akayi kukha abalungise na abanyulwa bakhe, abakhala kuye imini nobusuku? . . . Ndithi kuni, Uya kubalungisa, abakhulule kamsinya.” Luka 18:7, 8. Isiphelo siya kufika ngokukhawuleza kunokuba abantu belindele. Ingqolowa iya kuqokelelwa ibotshwe, ibe zizithungu ezilungele uvimba kaThixo; umdiza uya kubotshwa ube zinyanda ezilungele imililo yentshabalalo.

Abalindi basezulwini, bethembekile kumsebenzi abanikwe wona, bayaqhubeka belindile. Nangona umthetho kwizwe jikelele sewuphumile umise ixesha abanokubulawa ngalo abagcini bomthetho, iintshaba zabo ziya kuzama ukuba bulala. Akakho kodwa onokudlula kula magorha wabalindi abemi bejikeleze umphefumlo ngamnye othembekileyo. Abanye bahlaselwa bebaleka ezixekweni nasezilalini; kodwa amakrele aphakanyiswa ukuba ababulale ayaphuka awe engenamandla ngokweendiza. Abanye bakhuselwa ziingelosi ezikwimo yamadoda emfazwe.

Kuzo zonke izizukulwana, uThixo usebenze ngeengelosi ezingcwele ukukhusela nokuhlangula abantu baKhe. Izidalwa zasezulwini zithabathe inxaxheba ebonakalayo kwimicimbi yabantu. Ziye zabonakala zambethe iingubo ezinde ezibengezela okombane; zize ngokwabantu zikwizambatho zabahamba ngendlela; Iingelosi zibonakele zikwimo yabantu kubantu bakaThixo. Ziye zaphumla, ngokungathi zidiniwe, phantsi kwemioki emini emaqanda. Zamkele ububele emakhayeni abantu. Zisebenze njengabakhokeli kubahambi abahlwelweyo. Zithe ngezazo izandla, zabasa imililo yezibingelelo. Zivule iingcango zentolongo zabakhulula abakhonzi bakaYehova. Zambethe ubuqaqawuli bezulu, zehla zaqengqa ilityе engcwabeni loMsindisi.

Zikwimo yabantu, iingelosi zikholisa ukubakho kwiingqungquthela zamalungisa; kanti ziyahambela nakwiingqungquthela zabo bakhohlakeleyo, njengoko zaya eSodom, ziyokuthabatha ingxelo yezenzo zabo, ukuqinisekisa ukuba bawugqithile umda wokunyamezela kukaThixo. UYehova uyayoliswa yinceba; aze athi, ngenxa yabambalwa abamkhonza ngokwenene, azibambe iintlekele, akolule ukuzola kwezihlwele. Abakuqondi aboni abachase uThixo ukuba, ngobomi babo, baxhomekeke kwabambalwa abathembekileyo aba bona bavuyiswa kukubagculela nokubacinezela.

Nangona abalawuli beli hlabathi bengazi, emaqumrhwini abo kukholisa ukuba iingelosi zibe zizithethi. Amehlo abantu ayezikhangela; iindlebe zabantu zaziphulaphula izibongozo zazo; imilebe yabantu izichasile iingcebiso zazo; izandla zabantu ziqubisene nazo ngokuzithuka nokuziphatha gwenxa. Kwizindlu zeentlanganiso nakwiinkundla zamatyala, aba bathunywa basezulwini babonise ukuqhelana okusondeleyo nebali yoluntu; zizivezile ukuba zikwazi kakhulu ukubongoza ngenxa yomsebenzi wabacinezelweyo kunabona bakhuseli bakwazi kakhulu nabaziwa ngokuba bangawona maciko. Ziyoyisile

injongo zabubamba ububi obabuya kuwulibazisa kakhulu umsebenzi kaThixo buze benze ukuba babulaleke kakhulu abantu baKhe. Ngexesha lengozi noxinzelelo, “isithunywa sikaYehova sibangqinga ngeenxa zonke abamoyikayo, sibahlangule.” Ndumiso 34:7.

Ngenzondelelo enkulu, abantu bakaThixo balindele imiqondiso yokuza koKumkani. Kunje ngaxa kubuzwa kubalindi, kusithiwa, “Kuxa liphi na ebusuku?” Impendulo inikwa ngaphandle kwempazamo, “‘Kuyeza ukusa, kwanobusuku’ Isaya 21:11, 12. Ukukhanya kuyabonakala emafini phezu kwencopho zeentaba. Kungekudala kuza kubonakala ubuqaqawuli baKhe. ILanga loBulungisa sele liza kubonakala. Intsasa nobusuku kokubini kukufuphi—ukubonakala kwemini engenasiphelo kumalungisa, ukuzinza kobumnyama obungunaphakade kwabakhohlakeleyo.”

Bathi xa aba basekujijisaneni bethumela izicelo zabo phambi kukaThixo, ikhuselo elibahlule kulowo ungabonwayo libonakale ngathi liphantsa ukubuyiswa. Amazulu abengezela ukusa kwemini engunaphakade, kuthi njengoncuthu lweengoma zeengelosi, amazwi avakale endlebeni, esithi: “Yimani niqine ekunyanisekeni kwenu. Uncedo luyeza.” UKristu, umOyisi oligorha, ubekele amasoldati aKhe adiniweyo isithsaba sobuqaqawuli obungasokuze bufiphale; laye ilizwi laKhe liphuma kumasango avulwe gengelele: “Yabonani, ndinani. Musani ukoyika. Ndiqhelene nazo zonke iintsizi zenu; ndizithwele iintlungu zenu. Anilwi neentshaba ezingavavanywanga. Ndinilwele idabi, nina, egameni laM, noyise nagqithisela.”

UMsindisi onexabiso uya kuluthumela uncedo kanye xa siludinga. Indlela eya ezulwini ingcwaliswe ngamanyathelo aKhe. Lonke imeva elilimaza iinyawo zethu lizilimazile nezaKhe. Wonke umnqamlezo esibizwa ukuba siwuthwale, Yena uwuthwele ngaphambi kwethu. INkosi iyazivumela iinkathazo, ukulungiselela umphefumlo uxolo. Ixesha lembandezelo yinto eyoyikekayo kubantu bakaThixo; kodwa lixesha lokuba wonke olikholwa elinyanisileyo aphakamise intloko akhangele phezulu, aze athi, ngokholo, abe nokubona umnyama wesithembiso umzungezile.

“Ke abakhululwa bakaYehova baya kubuya babuye, beze eZiyon bememelela, benovuyo olungunaphakade phezu kweentloko zabo; baya kufumana imihlali nemivuyo, sisabe isingqala nokuncwina. Mna ndinguye uMthuthuzeli wenu; ungubani na wena, ukuba woyike umfo oza kufa, nonyana womntu owenziwe wanga yingca; ukuba umlibale uYehova uMenzi wakho; . . . ukuba uhlale unkwantya imini yonke bubushushu bombandezeli? Ogotyiweyo ngamakhamandela wobehle akhululwe, angafeli esihogweni, angasisweli isonka sakhe. Kuba ndinguYehova uThixo wakho, uMlatyuzisi wolwandle, agqume amaza alo, ogama lakhe linguYehova wemikhosi. Ndiwabekile amazwi am emlonyeni wakho, ndakugubungela ngesithunzi sesandla sam.” Isaya 51:11-16.

“Ngako oko, khawuve le nto, wena ludwayinge, unxilayo kodwa kungengayo iwayini; itsho iNkosi yakho uYehova, uThixo wakho obathethelelayo abantu bakhe, ukuthi,

Yabona, ndiyayithabatha esandleni sakho indebe ehexisayo, indebe enombilini yobushushu bam; akusayikuphinda usele kuyo.Ndoyibeka esandleni sabakwenza isingqala, ababesithi kumphefumlo wakho, Qubuda sigqithe, waza wena wawenza umhlana wakho wanjengomhlaba, wanjengesitrato kwabagqitha phezu kwawo." Iindima 21-23.

Iliso likaThixo, likhangele phambili kwizizukulwana, lazinza phezu kwentlekele abantu baKhe ababeza kuhlangana nayo, xa amagunya omhlaba eya kuma ukuba abachase. Njengomthinjwa ekubhaceni, baya koyika ukufa ngendlala okanye ngobundlongondlongo. Yena Lowo ungOngcwele, owahlula uLwandle oluBomvu phambi kukaIsrayeli, uya kuwabonakalalisa amandla aKhe amakhulu akujike ukuthinjwa kwabo. "Baya kuba yinqobo kum ngemini endenza oku, ndibaconge njengomntu oconga unyana wakhe omkhonzayo." Malaki 3:17. Ukuba igazi lamangqina kaKristu athembekileyo beliya kuphalala ngeli xesha, belingayi kuthi, njengelamafelakholo, lisasazwe ukuze libe nesivuno sikaThixo. Ukunyaniseka kwabo bekungayi kuba bubungqina bokoyisela abanye enyanisweni; kuba intliziyo eqaqadekileyo yawabuyisa umva amaza enceba ada awaphinda abuye. Ukuba ngoku amalungisa ebeya kuwa abe ngamaxhoba eentshaba zawo, ibiya kuba luloyiso lwenkosi yobumnyama. Uthi umdumisi: "Undigusha emnqubeni wakhe ngemini yobubi, undisithelisa esitheni lentente yakhe." Ndumiso 27:5. UKristu uthethile, wathi: "Hambani, bantu bam, ningene ezingontsini zenu, nivale iingcango zenu ngasemva kwenu, nizimele umzuzwana, kude kudlule ukubhavuma. Kuba, yabona, uYehova uphuma endaweni yakhe, ukuze abuvulele kubo ubugwenxa babemi behlabathi." Isaya 26:20, 21. Kuya kuba ngummangaliso ukuhlangulwa kwabo baye bakulinda ngomonde ukubuya kwakhe abo bamagama abo abhaliweyo encwadini yobomi.

Isahluko 40—Ukuhlangulwa Kwabantu Bakathixo

Xa kuthe kwasuswa ukukhuselwa yimithetho yabantu kwabo bahlonipha umthetho kaThixo, kuya kuvumbuluka ngaxesha nye, kwiindawo ezahlukahlukeneyo, intshukumo yokubatshabalalisa. Kuya kuthi ngokusondela kwexesha elimisiweyo emthethweni, abantu bacebe ukuba balincothule neengcambu iqela labantu abathiyekileyo. Kuya kugqitywa ekubeni kuthi ngobusuku obunye, kwenziwe uhlaselo olunye oluya kulithulisa ngonaphakade ilizwi labavukeli nabakhalimeli.

Abantu bakaThixo—abanye beseziseleni, abanye bekwiindawo ezizodwa zokhuseleko emahlathini nasezintabeni—besacela ukuba izulu libakhusele, lo gama kuzo zonke iinkalo amadoda ahlomileyo, eqhutywa ziingelosi ezikhohlakeleyo, elungiselela umsebenzi wokubulala. Kungeli xesha kanye lokungabi nacebo konke, aza kuthi uThixo kaIsrayeli angenelele ukuba abahlangule abaKhe abanyuliweyo. Uthi uYehova: “Niya kuba nengoma enjengeyobusuku bokungcwaliswa komthendeleko, novuyo lwentliziyo . . . njengabahamba be[siya] entabeni kaYehova, eliweni likaIsrayeli. Uya kulivakalisa uYehova izwi lakhe elinendili, akubonakalise ukuhla kwengalo yakhe kunokujala ngumsindo, nokulenya komlilo otshisayo, nokuphalazeka kwelifu, nesiphango, namatye esichotho.” Isaya 30:29, 30.

Ngemikhwazo yoloyiso, ukunyevula, nokuqalekisa, izihlwele zamadoda akhohlakeleyo asondele ekubeni alihlaseleixhoba lawo,xakubonakala, nanko kubakho ubumnyama obungqingqwa, obunzulu kunobumnyama bobusuku, busiwa phezu komhlaba. Emva koko, umnyama, obengezela bubuqaqawuli obuphuma etroneni kaThixo, buzungeza amazulu uze ubonakale urhangqa iqela ngalinye labathandazayo. Isihlwele esinomsindo sasuka sathi xhiniva ngokukhawuleza. Ukuthuka kwabo kwathi nqumama. Balityalwa abo bebebasukela benengqumbo yokubabulala. Ngokoyika oko kungathi kungenzeka, bakhangela kumfuziselo womnqophiso kaThixo baze balangazelele ukukhuselwa ekuqaqambeni kwawo okoyisayo.

Abantu bakaThixo beva ilizwi, licacile limyoli, lisithi, “Khangelani phezulu,” bathi bakuwaphakamisela emazulwini amehlo abo, babone umnyama wesithembiso. Amafu amnyama, anengqumbo agqume isibhakabhaka ayavuleka, bathi njengoStefano, bakhangele phezulu ngenzondelelo, babubone ubuqaqawuli bukaThixo noNyana woMntu ohleli etroneni yaKhe. Kwimo yaKhe yobuThixo, bathi bazibone iimpawu zokuthotywa kwaKhe; kuze kuthi kwimilebe yaKhe, benze isicelo asibeka phambi kukaYise nezithunywa ezingcwele: “Ndithanda ukuba nabo undinike bona, babe nam, apho ndikhona mna.” Yohane 17:24. Liyaphinda ilizwi, linje ngomculo woloyiso, livakale, lisithi: “Bayeza! Bayeza! Bengcwele, bengenabungozi, bengadyobhekanga. Baligcinile ilizwi lomonde waM; baza kuhamba phakathi kweengelosi;” ize ithi imilebe exwebileyo nebebezelayo yabo babambelelayo kukholo lwabo, itsho ngomkhwazo woloyiso.

Kusenzulwini yobusuku ngexesha uThixo abonakalalisa amandla aKhe okuhlangula abantu baKhe. Ilanga livela, likhanya ngamandla alo. Imiqondiso nemimangaliso ilandelana ngokukhawuleza. Abakhohlakeleyo bawukhangele ngoloyiko nokukhwankqiswa umboniso, lo gama abangamalungisa beyibona ngovuyo olundilisekileyo imiqondiso yokuhlangulwa kwabo. Yonke into endalweni ikhangeleka iyijikile indlela yayo. Imisinga iyekile ukubaleka. Amafu amnyama angqingqwa ayenyuka angqubane. Esazulwini samazulu anomsindo, kukho ibalana elicacileyo lobuqaqawuli obungenakuchazwa, apho kuphuma khona ilizwi likaThixo njengesandi samanzi amaninzi, lisithi: “Kwenzekile.” IsiTyhilelo 16:17.

Elo lizwi lishukumisa amazulu nomhlaba. Kukho inyikima enamandla, “ekungazanga kubekho lunjalo unyikimo ukuba lukhulu, kuseloko kwabakhoyo abantu emhlabeni.” Iindima 17, 18. Isibhakabhaka sibonakala sivuleka sivaleka. Ubuqaqawuli obuphuma etroneni kaThixo bubonakala bugqobhoza ukuphumela. Iintaba zishukuma okwengcongolo emoyeni, amatye amakhulu aqhekekayo athi saa macala onke. Kukho umgqumo ongathi ngowesaqhwithi. Ulwandle lulatyuza lunengqumbo. Kuvakala ukukhala kwesaqhwithi njengelizwi leedemon zikumsebenzi wokutshabalalisa. Umhlaba wonke unyuka usihla ngokwamaza olwandle. Ubuso bawo buyaqhekeka. Iziseko zayo zibonakala ngokungathi ziyasuka. Umqokozo weentaba uyatshona. Iziqithi ezimiweyo ziyadaka. Amachweba athe afana neSodom ngenkohlakalo ayaginywa ngamanzi asemsindweni. IBhabheli enkulu ifike kwinkumbulo kaThixo, “ukuba inikwe indebe yewayini yomsindo wengqumbo yaKhe.” Amatye esichotho esikhulu, “ubunzima bawo yitalente ngalinye,” enza umsebenzi wawo wokutshabalalisa.” Iindima 19, 21. Ezona zixeko zizigwagwisayo zilahlelwa phantsi. Amabhotwe amakhulu, athe amadoda amakhulu ehlabathi achitha ubutyebi bawo kuwo ukuze azizukise, awa abe ziindonga ejongile. Iindonga zentolongo ziyadilika zivuleke, baze abantu bakaThixo abathinjwe kuzo ngenxa yenkolo yabo, bakhululeke.

Amangcwaba ayavuleka, kuze “[kuvuke] abaninzi kwabaleleyo eluthulini lomhlaba . . . , aba baye ebomini obungunaphakade, naba baye kwingcikivo nakwinyumnyezi engunaphakade.” Daniyeli 12:2. Bonke abafela elukholweni lwesigidimi sengelosi yesithathu baphuma emangcwabeni bezukisiwe, ukuze bave umnqophiso kaThixo woxolo owenziwa nabo bawugcinileyo umthetho waKhe. “Kwanabo bamhlabayo” (IsiTyhilelo 1:7), abo bahlekisa ngaYe bamgculela uKristu ekwiintlungu zokufa, nabona bachazi bandlongondlongo benyaniso yaKhe nabantu baKhe, bavuswa ukuba bambone esebuqaqawulini baKhe nokuba bayibone imbeko enikwa abanyanisekileyo nabathobelayo. Amafu angqingqwa asasigubungele isibhakabhaka;kanti ke ngoku ilanga limana ligqobhoza,libonakale linjengeliso lempindezelo kaYehova. Imibane eyoyikekayo idloba iphuma emazulwini, iwambathise umhlaba ngengubo yelangatye. Ngaphaya kokugquma okoyikekayo kwezulu, amazwi, amabi ngendlela emangalisayo, avakalisa

intshabalalo yabakhohlakeleyo. Amazwi athethwayo awaqondwa ngabo bonke; kodwa aqondwa ngokucacileyo ngabafundisi bobuxoki. Abo, kungekudala nje ngaphambili, babengakhathali, bezidla bedelela, bevuya ngenkohlakalo yabo kubantu abagcina umthetho kaThixo, ngoku, bagutyengelwe kukulindela okubi nokungcangcazela besoyika. Izikhalo zabo zivakala ngaphaya kwezandi zeziqalelo [iindudumo nemibane]. Iidemon ziyakuvuma ukuba nguThixo kukaKristu zaye ziyangcangcazela phambi kwamandla aKhe, ngeli xesha abantu ababongozela inceba bezilahle phantsi ngobuso bezithobile ngenxa yokoyika okukhulu.

Bathi abaprofeti bakudala, xa babeyibona embonweni ongcwele, imini kaThixo: “Bhombolozani, kuba isondele imini kaYehova, ivela ngokwembuqo kuSomandla.” “Ngena eweni, uziselele eluthulini, ngenxa yokoyika uYehova, nangenxa yozuko lobungangamsha bakhe. Amehlo aqwayingileyo esintu othotywa, noqhankqalazo lwamadoda lusibekeke; nguYehova yedwa owoba yingxonde ngaloo mini. Kuba uYehova wemikhosi unemini eyozongamela izinto zonke ezinekratshi, ezinoqhankqalazo; nezinto zonke ezizinyusileyo zithotywe ke.” “Ngaloo mini umntu uya kuziphosa ezintukwini nasemalulwaneni izithixo zakhe ezingeni zesilivere, nezithixo zakhe ezingeni zegolide, abamenzelayo ukuze aqubude kuzo; ukuze angene ezimfanteni zamawa nasemiqhokrweni yeengxondorha, ngenxa yokoyika uYehova, nangenxa yozuko lobungangamsha bakhe, ekuphakameni kwakhe ukuba angcangcazelise ilizwe.” Isaya 2:10-12, 20, 21.

Ngemfanta esemafini, kwaphuma apho inkwenkwezi ekuqaqamba kwayo kwaya kukhula ngokuphindwe kane xa kuthelekiswa nobumnyama. Ithetha ithemba novuyo kwabathembekileyo, kodwa ubungqongqo nengqumbo kubagqithi bomthetho kaThixo. Abo bancama konke ngenxa kaKristu ngoku bakhuselekile, befihlwe ngokwabakwinqaba kaYehova. Baye bavavanywa, bathi, phambi kwehlabathi nabadelela inyaniso, bakubonakalalisa ukunyaniseka kwabo kuLowo wabafelayo. Kuye kwabakho ukutshintsha okumangalisayo kwabo babebambelele ngokuqinileyo ekunyanisekeni kwabo nangexesha babejongene nokufa. Baye bahlangulwa ngequbuliso kubundlongondlongo obumnyama noboyikekayo babantu abakumila kukokweedemon. Ubuso babo, obebusanda kuba mpatshampatsha kutsha nje ngaphambi koku, bexhalabile, ngoku bathe phaka, bethe qheke luvuyo, bemangele, benokholo, nothando. Bawanyusa amazwi abo, batsho ngentlokoma yoloyiso: “UThixo ulihlathi, uligwiba kuthi; ezimbandezelweni ufumaneke eluncedo Kunene. Ngenxa yoko asoyiki ekuphendukeni kwehlabathi, ekudilikeni kweentaba esazulwini solwandle. Makagqume alephuze amanzi alo, iintaba zinyikime ngokukratsha kwalo.” Ndumiso 46:1-3.

Ngeli xesha la mazwi okuthembela okungcwele kuThixo, amafu abaleka abuye umva, kubonakale amazulu aneenkwenkwezi, ubuqaqawuli obungathethekiyo xa buthelekiswa nobumnyama nomsindo wesibhakabhaka kumacala onke. Ubuqaqawuli besixeko sasezulwini buphuma bungumsinga kumasango avuliweyo. Kuthi phaya esibhakabhakeni

kuvele isandla esiphethe amacwecwe amabini amatye edityanisiwe. Wathi umprofeti: Izulu lixela ubulungisa bakhe, ngokuba uThixo eza kugweba yena." Ndumiso 50:6. Loo mthetho ungcwele, ubulungisa bukaThixo, owavakaliswa phakathi kweendudumo namalangatye eSinayi njengesikhokelo sobomi, ngoku utyhilwa ebantwini njengomgangatho wokugweba. Isandla siyawavula amacwecwe, kuze kubonakale imiThetho eliShumi, ingathi izotywe ngomlilo. Amagama acace kangangokuba bonke bayakwazi ukuwafunda. Inkumbulo iyavuswa, ubumnyama beenkolo nolahlekiso itshayelwe yemka engqondweni, aza amazwi kaThixo alishumi, emafutshane, equlathe lukhulu, enegunya, abekwa ukuba abonakale kubo bonke abemi bomhlaba.

Aluchazeki unkwantyo nokulahl' ithemba kwabo bakunyhashayo okungcwele okufunwa nguThixo. UYehova wayebanike umthetho waKhe; kwakufuneka bethelekise izimilo zabo nawo baze bazibone iziphako zabo lisekhona ithuba lokuguquka nokulungisa; kodwa, ukuze bazuze ukuthandwa lihlabathi, bayibekela bucala imiyalelo bafundisa nabanye ukuba bawugqithe umthetho. Baya bazama ukubanyanzela abantu bakaThixo ukuba bayihlambele iSabatha yaKhe. Ngoku, bagwetywa ngaloo mthetho babewudelile. Ngokucace ngendlela eyoyikekayo, bayabona ukuba abanasizathu. Bakhetha lowo babeza kumkhonza bamnqule. "Nobuya ke niwubone umahluko phakathi komkhonzayo uThixo nongamkhonziyo." Malaki 3:18.

Iintshaba zomthetho kaThixo, ukususela kubafundisi kuhle kuye koyena mncinanana phakathi kwabo, zanembono entsha yenyaniso nomthwalo wazo. Kuthe sekusemva kakhulu, zayibona eyona nto iyiyo isabatha yazo yobuxoki kwakunye nesiseko sentlabathi ezazisakhela phezu kwaso. Zafumanisa ukuba zazisilwa noThixo. Iititshala zenkolo ziye zayikhokelela entshabalalweni imiphefumlo lo gama zisithi ziyikhokelela kumasango aseParadesi. Koda kube yimini yokunikkwa kwengxelo yokugqibela kwandule ukwaziwa kobukhulu boxanduva lwabantu abakwisikhundla esingcwele nobuibi beziphumo zokunganyaniseki kwabo. Kukunaphakade kuphela esinokuthi sikwazi ukukuthelekelela ukulahleka komphefumlo omnye. Iyoyikeka intshabalalo yalowo aya kuthi kuye uThixo: Mka, wena mkhonzi okhohlakeleyo.

Ilizwi likaThixo livakala liphuma ezulwini, lixela umhla neyure yokuza kukaYesu, nokuhlangulwa kwabantu baKhe bomnqophiso ongunaphakade. Kunje ngezona zandi zikhulu zendudumo ukuvakala kwamazwi aKhe ezalisa umhlaba wonke. UIsrayeli kaThixo umi ephulaphule, amehlo ethe ntsho phezulu. Imbonakalo yabo iyakhanya bubuqaqawuli baKhe, ibengezela njengobuso bukaMoses xa wayesihla entabeni yaseSinayi. Abakhohlakeleyo abakwazi ukubakhangela. Kuthi kwakuvakaliswa intsikelelo kwabo bamzukisayo uThixo ngokuyigcina ngcwele iSabatha yaKhe, kubekho indanduluko enkulu yoloyiso.

Kuvela ngequbuliso ngasempuma ilifu elincinane elimnyama, libonakala lingangesiqingatha sesandla somntu. Lilifu elijikeleze uMsindisi nelibonakala xa likude ngokungathi ligutyungelwe bubumnyama. Abantu bakaThixobayazi ukuba lo ngumqondiso woNyana woMntu. Ngenzolo enesithozela, bayaliqwalasela lisondela ngokusondela kufuphi emhlabeni, liya likhanya ngokukhanya liya liqaqamba ngakumbi, lide libe lilifu elikhulu elimhlophe, kwindawo yangaphantsi linobuqaqawuli obunjengomlilo odlayo, ngaphezulu linomnyama womnqophiso. UYesu uza ekhwele kulo [eli lifu] engumoyisi onamandla. Engaseyiyo ngoku "indoda enomvandedwa," eza kusela indebe ekrakra yehlazo nentlungu, uza engumoyisi ezulwini nasemhlabeni, ukuze agwebe abahleliyo nabafileyo. "NguThembekile, nguNyaniso, . . . ugweba, enze imfazwe, ngobulungisa." "Imikhosi [ya]semazulwini" (IsiTyhilelo 19:11, 14) iyamlandela. Ngoncuthu lweengoma zasezulwini, iingelosi ezingcwele, isihlwele esikhulu esingenakubalwa, zimkhaphile endleleni yaKhe. Isibhakabhaka sikhangeleka sizele ziziqu zokukhanya—"izigidi zezigidi." Alukho usiba lomntu olunokuwuzoba lo mbono; ingekho nengqondo enokufikelela ekubuqondeni ubuhle bawo. "Igubungele amazulu indili yakhe. Ihlabathi lizele yindumiso yakhe. Ubumhlophe bakhe busuke baba njengokukhanya." Habhakuki 3:3,4. Njengokuba ilifu eliphilileyo liya lisondela ngokusondela, onke amehlo abona iNkosi yobomi. Akukho sithsaba sameva sonakalisa loo ntloko ingcwele; kodwa kuhleli isithsaba sobuqaqawuli kwibunzi laKhe elingcwele. Imbonakalo yaKhe iyakudlula ukukhanya okuphandlayo kwemini enkulu. "Engutyeni yakhe nasethangeni lakhe wayenegama libhalwe kwathiwa, Ukumkani kakumkani, uNkosi kankosi." IsiTyhilelo 19:16.

Phambi kwaKhe "ubuso bonke busuke baluthuthu; phezu kwabo bayalayo inceba kaThixo, kubakho uloyiko lokuphelelwa lithemba ngonaphakade. "Intliziyo inyibilikile, amadolo ayagevezela, . . . ubuso bonke buphela buba luthuthu." Yeremiya 30:6; Nahum 2:10. Amalungisa akhala engcangcazela: "Ngubani na oya kuma?" Ingoma yeengelosi iyanqumama, kubekho ithuba lenzolo eyoyikekayo. Emva koko, ilizwi likaYesu livakala lisithi, "Ubabalo lwam lunanele." Ubuso bamalungisa buyakhanya, uvuyo luzalisa zonke iintliziyo. Iingelosi ziqala ingoma ngenowuti ephezulu ziphinde zivume njengoko ziya zisondela ngokusondela emhlabeni.

UKumkani kakumkani uyehla efini, ethandelwe ngumlilo ovuthayo. Amazulu ayasongeka aba yimfumba ngokwencwadi esongwayo, umhlaba uyangcangcazela phambi kwaKhe, zonke iintabaneziqithiziyasuka ezindaweni zazo. "Uyeza uThixo wethu, akayi kuthi cwaka. Kudla umlilo phambi kwakhe, ngeenxa zonke sisaqhwithi esikhulu. Ubiza izulu phezulu, nehlabathi, ukuba agwebe phakathi kwabantu bakhe." Ndumiso 50:3, 4.

"Bathi ookumkani bomhlaba, namanene, nezityebi, nabathetheli-waka, nabanamandla, namakhoboka onke, nabakhululekileyo bonke, bazifihla emiqolombeni nasemaweni eentaba. Bathi kwiintaba nakumawa, Siweleni, nisifihle ebusweni balowo

uhleli phezu kwetrone, nasengqumbeni yeMvana; ngokuba ufikile umhla omkhulu wengqumbo yayo; ngubani na ke onako ukuma?" IsiTyhilelo 6:15-17.

Iziqhulo ezihlekisayo ziphelile. Imilebe exokayo ithule cwaka. Ukubethana kwezixhobo, isiphithiphithi sedabi, "ingxolo yokulwa, neengubo ezityikitywe emagazini" (Isaya 9:5), zithule. Akuvakali nto ngoku ngaphandle kwelizwi lomthandazo nesandi sokukhala nokumbambazela. Kugqabhuka isikhalo kwimilebe ebisanda kugculela: "ufikile umhla omkhulu wengqumbo yayo; ngubani na ke onako ukuma?" Abakhohlakeleyo bathandazela ukuba bafihlwe ngaphantsi kwamawa kunokuba bahlangane nobuso baLowo baye bamdela bamala.

Elo lizwi lingena ligqobhoze endlebeni yofileyo, bayalazi. Bekukangaphi kuvakala izandi ezilusizi, nezinothando zibabizela enguqukweni! Bekukangaphi livakala kwizicengo ezichukumisayo zomhlobo, umzalwana, uMhlanguli? Kwabo babelwala ubabalo lwaKhe, akukho wumbi unokuzala kukugweba, nonomthwalo wokuchasa, njengelo lizwi lalikade libongoza, lisithi: "Buyani, buyani ezindleleni zenu ezimbi!" Hezekile 33:11. Owu, akwaba ibililizwi lowasemzini kubo! UYesu uthi: "Ndinibizile, anavuma, ndolule isandla sam, akwabakho ukhathalayo; nesuka naliyeka necebo lam lonke, anavuma ndakunohlwaya." Mizekeliso 1:24, 25. Elo lizwi livusa iinkumbulo ababenga bangazicima—izilumkiso abazidelelayo, izimemo ezaliwayo, amalungelo awadelwayo.

Bakho abo babehlekisa ngoKristu ekuthotyelweni phantsi kwaKhe. Ngamandla athathekisayo, kuza ezingqondweni zabo amazwi Owayesentlungwini, xa, ebuzwa ngumbingeleli omkhulu, waphendula ngendili, wathi: "Emveni koku niya kumbona uNyana womntu, ehleli ngasekunene kwamandla esiza esemafini ezulu." Mateyu 26:64. Ngoku bambona esebuqaqawulini baKhe, kanti baseza kumbona ehleli ngasekunene kwesandla segunya.

Abo babekugculela ukuzibiza kwaKhe ngokuba unguNyana kaThixo ngoku abananto yakuthetha. Ukho noHerode owayeziphakamisile owasinyevulelayo isihlonipho sobukhosi baKhe wawayalela amasoldati ahlekisayo ukuba amthwese isithsaba sikakumkani. Bakho abo kanye bathi, ngezandla ezingahlambulukanga, bamambathisa ngengubo emfusa, babeka kwiintlafuno zaKhe isithsaba sameva, kwathi kwisandla saKhe esingaliyo babeka intonga yokulawula yempoxo, bathoba phambi kwaKhe ngendlela yokuhlekisa enyelisayo. Abantu abambethayo bamtshicela uMthetheli wobomi, ngoku bayasuka kwiliso laKhe bafuna ukubaleka kubuqaqawuli obunamandla bobukho baKhe. Abo bagqobhoza ngezikhonkwane izandla neenyawo zaKhe, isoldati elahlaba icala laKhe, bazijonga ezi ziva banoloyiko nokuzisola.

Ngokucace ngendlela eyoyikekayo, ababingeleli nabaphathi bazikhumbula iziganeko zaseKalvari. Bengcangcazela kukoyika, bakhumbula begeqezisa iintloko ngovuyo

lwenkohlakalo, xa babesithi: “Abanye wabasindisa; yena ngokwakhe akanakuzisindisa. Ukuba unguKumkani kaIsrayeli, makehle kaloku nje emnqamlezweni, sokholwa nguye; ukholose ngoThixo, makamhlangule kaloku nje, ukuba uyamthanda.” Mateyu 27:42, 43.

Bawukhumbula ngokucacileyo umzekeliso woMsindisi xa abalindi besidiliya bala ukunika iNkosi yabo isiqhamo sesidiliya, babaphatha kakubi abasebenzi bakhe, baza bambulala unyana wakhe. Baya bakhumbula, kwakhona, isigwebo abasiwisayo ngokwabo: Umninisidiliya wesidiliya “uya kubatshabalalisa kakubi abangendawo abo.” Kwisono nasekohlwayweni kwabo bantu bangathembekanga, ababingeleli bamadoda amakhulu ayibona eyawo indlela nentshabalalo yabo enobulungisa. Ngoku kunyuka esinye isikhalo sentlungu yokufa. Ngaphezu kwako konke ukukhwaza, [kwavakala amazwi athi]:“Mbetheleleemnqamlezweni, mbethelele emnqamlezweni,” awankenteza kwizitrato zaseYerusalem, sanyuka isikhalo esoyikekayo sokuphelelwa lithemba, sisithi, UnguNyana kaThixo! UnguMesiya weNyaniso!” Bazama ukubaleka phambi kobukho bukaKumkani kakumkani. Kwimiqolomba enzulu yomhlaba, eyavulwa kukulwa kweziqalelo zendalo, kulapho bazama ngelize ukuzifihla.

Ebomini babo bonke abayalayo inyaniso, akho amathuba apho isazela sithi sivuke, xa inkumbulo isenza ingqokelela ethwaxayo yobomi bokuhanahanisa uze umphefumlo uhlutshwe kukuzisola okungathethi nto. Ziyintoni phofu zona ezi zinto, xa zithelekiswa nokuzisola kwaloo mini, xa “senirhwaqele lunxunguphalo, lunihlasela njengesaqhwithi!” Mizekeliso 1:27, IBHAYIBHILE. Abo ngeba babemtshabalalisile uKristu nabantu baKhe abathembekileyo, ngoku babona ubuqaqawuli buhleli phezu kwabo. Phakathi kokoyika kwabo, beva amazwi abangcwele esitsho ngentlokoma yovuyo, edanduluka esithi: “Yabona, lo nguThixo wethu; besithembele kuye, ukuba asisindise.” Isaya 25:9.

Kuthi phakathi kokugxadazela komhlaba, ukutshawuza kombane, nokugquma kwendudumo, ilizwi loNyana kaThixo libize abangcwele abaleleyo ukuba baphume kwelabafileyo. Ukhangela phezu kwamangcwaba abangamalungisa, aze athi, ephakamisele izandla zaKhe ezulwini, akhwaze: “Vukani, vukani, vukani, nina balele eluthulini, niphakame!” Kubo bonke ubude nobubanzi bomhlaba abafileyo baya kuliva elo lizwi, baze bathi abo balivayo baphile. Umhlaba wonke uya kuhlokoma zizingqi zokunyathela komkhosi omkhulu kakhulu wazo zonke izizwe, iintlanga, neelwimi, nabantu. Ezintolongweni zokufa, baya kuphuma, bembathiswe ubuqaqawuli bokungafi, badanduluke, bathi: “Luphi na, kufa, ulwamvila lwakho” Luphina, Hadesi, uloyiso lwakho?” 1 Korinte 15:55. Baya kuthi abaphilileyo abangamalungisa nabavukileyo abangcwele bawahlanganise amazwi abo kwindanduluko ende yovuyo loloyiso.

Bonke baphuma emangcwabeni abo benesithomo esinjengoko bangena engcwabeni. UAdam, omi phakathi kwesihlwele esivukileyo, unobude obuthe ncothu nowondlekileyo ngesithomo, kodwa engaphantsana kuNyana kaThixo. Unokwahluka okubonakalayo

kubantu bezizukulwana zamva; ngale ndawo iyodwa, kuboniswa ukuhla okukhulu kohlanga.Nokokunjalo, bonke bavuka benokuhlaziyeka namandla obutsha baphakade. Ekuqalekeni, umntu wadalwa ngokwemfano kaThixo, kungekuphela ngesimilo, kodwa nangokumila neempawu. Isono sawuchitha saphantsa ukuwucima umfanekiselo ongcwele; kodwa uKristu weza ukuze abuyisele oko kwalahlekayo. Uya kuyiguqula imizimba yethu emibi ayenze ifane nomzimba waKhe ozukisiweyo. Imo enokufa, eyonakalayo, engenabuhle, ekhe yangcoliswa sisono, iyagqibelela, ibe ntle, ibe nokungafi. Zonke iziphako nobulima, zizinto ezishiywe engcwabeni. Bebuyiselwe emthini wobomi, kwiEden eyalahleka kudala, abahlangulweyo baya "kukhula" (Malaki 4:2) bafikelele kwisithomo sohlanga sozuko lwalo lwamhla mnene. Iimpawu ezisaseleyo zesiqalekiso sesono ziya kususwa, baze abakaKristu abathembekileyo babonakale "benobuhle bukaYehova uThixo wethu," ngengondo, nomphefumlo, nomzimba bebonakalalisa umfanekiselo ogqibeleleyo weNkosi yabo. Owu, ukuhlangulwa okumangalisayo! ekukade kuthethwa ngako, ekudade kulindelwe, kucamngcwa ngako ngokulindela okunenzondelelo, kodwa kungaze kuqondwe ngokupheleleyo.

Abangamalungisa abaphilileyo bayaguqulwa "ngesiquphe, ngephanyazo." Ngokuthethwa kwelizwi likaThixo, bazukiswa; ngoku benziwa bangabi nakufa baze bathi bekunye nabangcwele abavusiweyo, baxhwilwe baye kuyihlangabeza iNkosi esibhakabhakeni. Iingelosi zithi "zihlanganisele ndawonye abanyulwa bakhe, baphume kumacala omane omoya, kuthabathela esiphelweni sezulu, kude kuse kwesinye isiphelo salo." Abantwana abancinane okanye iintsana zithwalwa ziingelosi ezingcwele zisiwe ezingalweni zoonina. Abahlobo ekudala bahlulwa kukufa bayahlangana, ukuba bengasayi kuphinda bahlukane, zize iingoma zovuyo zinyuke kunye ukuya eMzini kaThixo.

Kwicala ngalinye lenqwelo yelifu kukho amaphiko, ngaphantsi kwayo kukho amavili aphilileyo; ize ithi xa inqwelo iqengqeleka inyuka, amavili atsho ngezwi, elithi, "Ungcwele," aze amaphiko athi, njengoko ehamba, atsho ngezwi, elithi, "Ungcwele," nomqokozo weengelosi, utsho ngezwi, uthi, "Ungcwele, Ungcwele, Ungcwele, Nkosi Thixo Somandla." Abahlangulweyo bayakhwaza, besithi, "Haleluya!" ngexesha inqwelo ibheka phambili isinga kwiYerusalem eNtsha.

Ngaphambi kokuba angene eMzini kaThixo, uMsindisi ubeka phezu kwabalandeli baKhe amaphawu oloyiso, aze abathi jize ngophawu lomgangatho wobukhosi babo. Amanqanaba abengezelayo amiswe ngendlela yesikwere esivulekileyo sijikeleze uKumkani wawo, okumila kwaKhe kuvele ngobungangamsha ngaphezu kongcwele nengelosi, nembonakalo yaKhe ikhanya phezu kwabo izele luthando olunobubele. Kuwo wonke umkhosi ongenakubalwa wabahlangulweyo, onke amehlo athe nzo kuYe, onke amehlo abona ubuqaqawuli baKhe Lowo "ibinje ukonakala imbonakalo yakhe, ukuda ingabi yeyomntu, nesithomo sakhe singabi sesoonyana baka-Adam." Phezu kweentloko zaboyisi, uYesu, ngesandla saKhe sasekunene, ubeka isithsaba sobuqaqawuli. Elowo

unesithsaba sakhe, sine“gama elitsha” lakhe (IsiTyhilelo 2:17), nombhalo othi, “INGCWELE KUYEHOVA;” Kwisandla ngasinye kubekwe isundu loloyiso nohadi olubengezelayo. Kuthi, xa iingelosi ezikhokelayo zichukumisa umculo, zonke izandla zibambe kwiintambo zeehadi ngenkcukumiso enobuchule, kuphume uncuthu lomculo ngezandi ezityebileyo nezimyoli. Indanduluko engathethekiyo ivuyisa intliziyo, lithi ilizwi ngalinye liphakanyiselwe kwindumiso yombulelo: ngomyalelo weengelosi: “Kulowo wasithandayo, wasikhulula ezonweni zethu ngelilelakhe igazi, wasenza ookumkani nababingeleli kuye uThixo uYise; kuye makubekho uzuko namandla, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 1:5, 6.

Phambi kwesihlwele esisindisiweyo, kukho uMzi Ongcwele. UYesu uwavula genge amasango eperile, zize izizwe ezagcina inyaniso zingene. Apho, babona iParadesi kaThixo, ikhaya lika-Adam esemsulwa. Lithi elo lizwi, limyoli kunawo nawuphi umculo owakha wafikelela endlebeni enokufa, liviwe lisithi: “Imfazwe yenu iphelile.” “Yizani, nina basikelelweyo nguBawo, nibudle ilifa ubukumkani obalungiselwa nina kwasekusekweni kwehlabathi.”

Ngoku uzalisekile umthandazo woMsindisi ngenxa yabafundi baKhe: “Ndithanda ukuba nabo abo undinike bona, babe nam, apho ndikhona mna.” “Phambi kobuqaqawuli bakhe ningenabala, nigcoba” (Yuda 24), uKristu ubeka phambi kukaYise abathengwa ngegazi laKhe, esithi: “Ndilapha, nabantwana ondinike bona.” “Owandinika bona ndibagcinile.” Owu, uthando olumangalisayo! Ukufika kwelo lixa, xa uBawo ongenamida, eya kuthi ekhangele kwabahlangulweyo, abone umfanekiselo waKhe, ukuphazamisa kwesono kugxothiwe, isiqalekiso saso sisusiwe, aze umntu aphinde avumelane nezulu!

Ngothando olungathethekiyo, uYesu wamkelela abaKhe abathembekileyo kuvuyo lweNkosi yabo. Uvuyo loMsindisi ekuboneni, ebukumkanini bozuko, imiphefumlo esindiswe ngentlungu yaKhe nokuthotyelwa phantsi kwaKhe. Abahlangulweyo baya kuba nesabelo kuvuyo lwaKhe, xa bebona, phakathi kwabasikelelweyo, abo bazuzelwa kuKristu ngemithandazo yabo, ngemisebenzi yabo, nombingelelo wothando. Kuya kuthi xa bebuthelene bejikeleze itrone enkulu emhlophe, uchulumanco olungathethekiyo luya kuzizalisa iintliziyo zabo, xa bebona abo babazuzela uKristu, baze babone ukuba lo wazuza abanye, baza abanye nabo bazuza abanye, bonke beziswe kwindawo yophumlo, apho babeka khona izithsaba zabo ezinyaweni zikaYesu bamdumise kuyo yonke imijikelezo engenasiphelo kanaphakade.

Kuya kuthi xa abathengiweyo besamkelelwa eMzini kaThixo, kuvakale esibhakabhakeni ingxolo yovuyo yokudumisa. Kuza kuhlangana ooAdam ababini. UNyana kaThixo umi olule iingalo ukuba amkele uyise wohlanga—umntu awamdalayo, owonayo ngakuMenzi wakhe, nekwathi ngenxa yesono kwabakho amanxeba okubethelelwa emzimbeni woMsindisi. Uthi uAdam akuzibona iziva zezikhonkwane

zenkohlakalo, angawi esifubeni seNkosi yakhe, kodwa, ngokuzithoba, aziphose ezinyaweni zaYo, ekhala: “Ifanele, ifanele iMvana eyahlatywayo!” Ngobubele, uMsindisi uya kumphakamisa athi makakhangele kwakhona kwikhaya iEden, awagxothwa kudala kulo.

Emva kokugxothwa kwakhe e-Eden, ubomi buka-Adam emhlabeni bazaliswa lusizi. Lonke igqabi elifayo, lonke ixhoba lombingelelo, konke ukutshaza phezu kobuso obuhle bendalo, lonke ibala kubunyulu bomntu, yonke into yayisisikhumbuzo esitsha sesono sakhe. Yoyikeka intlungu yokuzisola xa ebona ukukhula kobugwenxa, waza wathi ukuphendula ekulunyukisweni kwakhe, wahlangana nezigculelo ezaphoswa phezu kwakhe njengonozala wesono. Ngokuzithoba ngomonde, phantse iwaka leminyaka, wasithwala isohlwayo sokugqitha umthetho. Ngokunyanisekileyo, waguquka kwisono sakhe wathembela kokuhle koMsindisiowathenjiswayo, waza wafela ethembeni lovuko. UNyana kaThixo wakuhlangula ukusilela nokuwa komntu; wathi ngoku, ngomsebenzi wocamagushelo, uAdam wabuyiselwa kubukhosi bakhe bokuqala.

Ethwelwe luvuyo, uyibona imithi eyayisisonwabiso sakhe ngaphambili—yona leyo wayeqokelela isiqhamo sayo yena ngokwakhe ngemihla yakhe yobumsulwa novuyo. Ubona imidiliya eyayilungiswa zezakhe izandla, iintyatyambo awayekhe wakuthanda ukuzikhathalela. Ingqondo yakhe ifikelwa bubunyaniso balo mbono; uyaqonda ukuba ngokwenene le yiEden eyenziwe ntsha, intle kakhulu kunokuba yayinjalo ngexesha lokugxothwa kwakhe kuyo. UMsindisi umkhokelela emthini wobomi aze akhe isiqhamo esizukisiweyo amyalele ukuba atye. Ukhangela ngeenxa zonke kuye abone isihlwele sosapho lwakhe oluhlangulweyo, simi kwiParadesi kaThixo. Usuka asiphose isithsaba sakhe esibengezelayo ezinyaweni zikaYesu, awe esifubeni saKhe, amwole uMhlawuleli. Uchukumisa uhadi lwegolide, amaphahla ezulu ahlokome yingoma yoloyiso: “Ifanele, ifanele, ifanele iMvana eyahlatywayo, nephilayo kwakhona!” Usapho luka-Adam luhlangana kule ngoma luze luziphose izithsaba zalo ezinyaweni zoMsindisi xa zithoba phambi kwaKhe zidumisa.

Oku kuhlangana kubonwa ziingelosi ezalilayo ukuwa kuka-Adam, zaza zavuya xa uYesu, emva kokuvuka kwaKhe, enyukela ezulwini, akuba ingcwaba elivulele bonke abaya kukholwa egameni laKhe. Ngoku, zibona umsebenzi wohlangulo ofeziweyo, zize zihlanganise amazwi engomeni yokudumisa.

Phezu kolwandle olubengezelayo, olo lwandle lweglasi olwalungathi luhlanganiswe nomlilo,--oluqaqambe kakhulu ngenxa yobuqaqawuli bukaThixo,--kuhlanganisene iqela labo “[ba]beloyisile irhamncwa, nomfanekiselo walo, nophawu lwalo, nenani legama lalo.” Baye bekunye neMvana phezu kwentaba yeZiyon, “beneehadi zikaThixo,” bemi, ikhulu elinamashumi amane anesine lamawaka awayehlangulwe phakathi kwabantu; ndaza ndeva, ngokungathi ngamanzi amaninzi, nanjengesandi

sendudumoenkulu,“nezwilababethi beehadi, bebetha iihadi zabo.” Bavuma ingoma entsha” phambi kwetrone, ingoma ekungekho mntu unako ukuyifunda ngaphandle kwekhulu elinamashumi amane anesine lamawaka. Yingoma kaMoses neMvana—ingoma yokuhlangulwa. Akakho omnye onokuyifunda loo ngoma ngaphandle kwamawaka alikhulu elinamashumi amane anesine kuba iyingoma yamava abo—amava ekungekho limbi iqela elaka lanawo. “Aba ngabo bayilandelayo iMvana apho isukuba isiya khona.” Aba benziwe kumila kumbi bephuma emhlabeni, babalwa ngokuba “baziintlahlela kuye uThixo nakuyo iMvana.” IsiTyhilelo 15:2, 3; 14:1-5. “Aba ngabaphumayo embandezelweni enkulu;” badlule kwixesha lembandezelo engazanga yabakho kususela ukuba lwabakhoyo uhlanga; banyamezele intlungu yexesha lembandezelo kaYakobi; bema bengenamthetheleli ngexesha lokuthululwa kwezigwebo zikaThixo. Baye bahlangulwa, kuba “bazihlamba iingubo zabo ezinde, bazenza mhlophe egazini leMvana.” “Emlonyeni wabo akufunyanwanga nkohliso, kuba bengenakubekwa bala” phambi kukaThixo. “Ngenxa yoko baphambi kwetrone kaThixo, bemkhonza imini nobusuku etempileni yakhe; nalowo uhleli phezu kwetrone uya kuba ngumnquba phezu kwabo.” Bawubonile umhlaba ubhuqwa yindlala nesifo, ilanga linamandla okubagqatsa abantu ngobushushu obukhulu, baza bona banyamezela intlungu, ukulamba, nokunxanwa. Bona “abayi kuba salamba, abayi kuba sanxanwa; aliyi kubawela nelanga, nabunye ubushushu; ngokuba iMvana esesazulwini setrone iya kubalusa, ibakhokelele emithonjeni ephilileyo yamanzi; waye uThixo eya kuzisula iinyembezi zonke emehlweni abo.” IsiTyhilelo 7:14-17.

Kuzo zonke izizukulwana abanyuliweyo boMsindisi babefundiswa beqeqeshwa esikolweni zovavanyo. Bahamba kwiindlela ezimxinwa emhlabeni; babehlanjululwa emalangatyeni embandezelo. Ngenxa kaYesu, banyamezela inkcaso, intiyo, nokunyeliswa. Babemlandela ekuphumeleni kumadabi abuhlungu;banyamezela ukuzilandulababanokudaniswa okukrakra. Ngawabo amava abuhlungu, babufunda ububi besono, amandla aso, ubutyala baso, usizi lwaso; baza basijonga ngentiyo. Ingqondo yombingelelo ongenamda owenziwayo ukusinyanga, kubenza bazibone bethobekile emehlweni abo, kuzizalise iintliziyo zabo ngombulelo nendumiso abangasokuze bayiqonde abo bangazanga bawa esonweni. Bathanda kakhulu kuba baxolelwa kakhulu. Njengoko baba nenxaxheba ekuphathekeni kakubi kukaKristu, bakufanele ukuba nenxaxheba kunye naYe zozuko lwaKhe.

Iindlalifa zikaThixo zifike zivela kumagunjana angacacanga, emingxunyeni, emigxobhozweni, emanqwanqweni okuxhonywa, ezintabeni, ezintlango, emiqolombeni yomhlaba, nasezinzulwini zolwandle. Emhlabeni “[ba]beswele, bebandezelwe, bephathwa kakubi.” Inyambalala yaya emangcwabeni izaliswe kukuhlaziswa kuba yazondelela ukwala ukuziyekela kumabango enkohliso zikaSathana. Ezinkundleni zabantu, bagwetywa njengabona bophuli bomthetho bakhohlakele kakhulu. Ngoku nje, “uThixo [u]za kugweba yena.” Ndumiso 50:6. Izigqibo ngoku zibuya umva. “Ingcikivo yabantu bayo iyisuse.”

Isaya 25:8. “Ukubizwa kwabo kuya kuthiwa ngabantu abangcwele, ngabakhululwa bakaYehova.” Unyule “ukubanika isihombo sentloko esikhundleni sothuthu, ioli yemihlali esikhundleni sesijwiili, ingubo yendumiso esikhundleni somoya odambayo.” Isaya 62:12; 61:3. Abasekho buthakathaka, bebandezelwa, bethe saa, becinezelwe. Ukususela apha, baza kusoloko belapho iNkosi ikhona. Baza kuma phambi kwetrone benxibe iingubo ezinexabiso kunezona zixatyisiweyo emhlabeni ezakha zanxitywa. Bathweswe ngezithsaba ezizukiseke ngaphezu kwezakha zabekwa phezu kweentloko zookumkani emhlabeni. Iintsuku zentlungu nokulila ziphele ngonaphakade. UKumkani wozuko uzisule iinyembezi kubo bonke ubuso; yonke imbangi yentlungu isusiwe. Phakathi kwamasebe esundu ajiwuzwayo, bathulula ingoma yokudumisa, icacile, imnandi, inendili; onke amazwi ayayingenela, ide isandi sayo sihlokome kuwo wonke amaphahla asezulwini. “Usindiso kuye uThixo wethu, Lowo uhleli phezu kwetrone, nakuyoiMvana!” Baza bonke abahlala ezulwini baphendulakoko bamnika kona: “Amen, ukubongwa, nozuko, nobulumko, nombulelo, nembeko, namandla, nokomelela, makube kuye uThixo wethu, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 7:10, 12.

Kobu bomi singaqala ukuwuqonda umxholo omangalisayo wohlangulo. Ngokuqonda kwethu okuphela esithubeni, singaqaphela ngenzondelelo ihlazo nokuzukiswa, ubomi nokufa, ubulungisa nenceba, ezihlangana emnqamlezweni; kanti kunjalo, sesiwatwabulule kangako amandla engqondo, siwa phantsi ukukuqonda ukubaluleka koko ngokupheleleyo. Ubude nobubanzi, ubunzulu nokuphakama kothando oluhlangulayo, sibubona mfiliba. Icebo lohlangulo aliyi kuqondwa ngokupheleleyo, naxa abahlangulweyo bebona njengoko bebonwa, besazi njengoko besaziwa; kodwa kwizizukulwana zaphakade, iinyaniso ezintsha ziya kuthi rhoqo ukutyhilwa kwiingqondo ezimangalayo nezivuyayo. Nangona usizi neentlungu, nezilingo zomhlaba ziphelile nembangi isusiwe, abantu bakaThixo baya kuhlala benolwazi olucacileyo lwexabiso lokusindiswa kwabo.

Umnqamlezo kaKristu uya uba sisifundo nengoma yabahlangulweyo kulo lonke iphakade. KuKristu ozukisiweyo baya kubona uKristu obethelelweyo. Akusokuze kulityalwe ukuba Lowo omandla aKhe adala axhasa amazwe angenakubalwa esibhakabhakeni, iNtanda kaThixo, iNgangalala yezulu, Lowo ikherubhi neserafi ezibengezelayo zonwabela ukumdumisa—wazithoba ukuze aphakamise umntu owileyo; waza wathwala ityala nehlazo lesono, nokufihlwa kobuso bukaYise, lwada usizi lwelizwe elilahlekileyo lwayaphula intliziyo yaKhe, lwabutyumza ubomi baKhe emnqamlezweni waseKalvari. Khon’ ukuze uMenzi wamazwe onke, umthetheleli wamaphakade onke, abeke bucala uzuko lwaKhe azithobe ngokuthanda umntu kuya kuvusa ukumangala nokudumisa kwindalo yonke. Zithi zikhangele zonke izizwe zabasindisiweyo kuMhlanguli wazo zibone ubuqaqawuli bukanaphadade bukaYise bubengezela kwimbonakalo yaKhe; zithi zakuyibona itrone yaKhe, esuka ephakadeni ise ephakadeni, zazi ukuba ubukumkani baKhe abusokuze buphele, zisuka zidanduluke ngengoma: “Ufanele, ufanele, [wena]

Mvana, ngokuba wena waxhelwa, wasithenga ukuba sibe ngabakaThixo ngalo igazi lakho!”

Imfihlelo yomnqamlezo ichaza zonke ezinye iimfhlelo. Ekukhanyeni okuphuma eKalvari iimpawu zikaThixo ezisizalise ngoloyiko nentlonipho zibonakala zintle zinomtsalane. Inceba, ububele, nothando lobuzali zibonwa zihambelana nobungcwele, ubulungisa namandla. Lo gama sibona ubungangamsha betrone yaKhe, iphakamile iphezulu, sibona isimilo saKhe sibonakaliswe sinobubele, size siqonde, ngaphezu kokuba kwakha kwanjalo, ukubaluleka kwesihlonipho sothando, esithi, “Bawo wethu.”

Kuya kubonwa ukuba, Lowo ongenamda kubulumko, wayengenalo elinye icebo lokusindiswa kwethu ngaphandle kokuncama uNyana waKhe. Imbuyekezo yalo mbingelelo luvuyo lokuzalisa umhlaba ngabantu abathengiweyo, abangcwele, abonwabileyo, nabangenakufa. Isiphumo semfazwe phakathi koMsindisi namagunya obumnyama luvuyo kwabahlangulweyo, luphendula ekuzukisweni kukaThixo emaphakadeni. Linjalo ke ixabiso lomphefumlo elenza ukuba uBawo aneliseke lixabiso awalihlawulayo; noKristu ngokwaKhe, xa ebona iziqhamo zombingelelo waKhe omkhulu, uya kwaneliswa.

Isahluko 41—Ukuphanziswa komhlaba

“Izono zayo ziye zafikelela emazulwini, nezinto zayo zokungalungisi uzikhumbule uThixo. Yibuyekezeni, njengoko nayo yanibuyekezayo, niyiphinde impinda ngokwemisebenzi yayo; indebe eyaniphithikezela yona, yiphithikezeleni impinda nani. Yinikeni intuthumbo nesijwili, ngangoko yazizukisayo, yaxhamla iziyolo. Ngokuba ithi entliziyweni yayo, Ndihleli ndingukumkanikazi, andimhlolokazi, andisayi kubona sijwili. Ngenxa yoko ziya kufika ngamininye izibetho zayo, ukufa nesijwili, nendlala. Iya kutsha ngumlilo, ngokuba ligorha iNkosi uThixo, lowo uyigwebayo. Ookumkani bomhlaba, abo bahenyuza nayo, baxhamla iziyolo nayo, baya kuyililela, bayimbambazelele, . . . besithi, Yeha, yeha, mzi mkhulu Bhabheli, mzi unamandla! Ngokuba kufike ngaxa linye ukugwetywa kwakho.” IsiTyhilelo 18:5-10.

“Abarhwebi bomhlaba,” abo “baba zizityebi, ngamandla okuxhamla kwabo iziyolo zayo,” “baya kuma kude, nangenxa yokoyika intuthumbo yayo, belila, besenza isijwili, besithi, Yeha, yeha, mzi mkhulu owawuthiwe wambu ngelinen ecikizekileyo, nengubo emfusa, uhonjiswe ngegolide, namatye anqabileyo, neeperile! Ngokuba buphanziswe ngalixa linye ubutyebi obungaka.” IsiTyhilelo 18:11, 3, 15 -17.

Zaba njalo izigwebo ezawa phezu kweBhabheli ngemini yokufikelwa kwayo yingqumbo kaThixo. Yayiwuzalisile umlinganiselo wobugwenxa bayo; ixesha layo lifikile; ilungele ukutshatyalaliswa.

Xa ilizwi likaThixo libuyisa ukuthinjwa kwabantu baKhe, kukho ukuvuka okoyikekayo kwabo babelahlekwe kuko konke kungquzulwano olukhulu lobomi. Lo gama inceba iqhubeka, babemfamekiswe ziinkohliso zikaSathana, baza bayithethelela indlela yabo yesono. Abazizityebi bazigabisa ngokuba ngaphezulu kwabo babe ngenanto; kodwa ubutyebi babo babe bufumene ngokwaphula umthetho kaThixo. Bakutyeshela ukondla abalambileyo, ukunxiba abaze, ukwenza ngobulungisa, nokuthanda inceba. Bafuna ukuziphakamisa bona nokuzuza intlonelo ngabanye abadalwe nabo. Ngoku baphucwe konke oko kwabenza bakhulu, bashiywa bezindwayi bengenalo nokhuselo. Bayikhangela ngoloyiko intshabalalo yezithixo abazithandayo ngaphezu koMenzi wabo. Bathengise ngemiphefumlo yabo ngobutyebi bomhlaba nolonwabo, abakufuna ukuba nobutyebi ngakuThixo. Isiphumo kukuba ubomi babo busilele; iziyolo zabo ngoku zijike zaba yinyongo, indyebo yabo yonakala. Inzuzo yobomi bonke itshayelelwe kude ngomzuzwana. Izityebi zikhalela intshabalalo yezindlu zazo ezintle, ukuchithachithwa kwegolide nesilivere yabo. Sekunjalo, izililo zabo zithuliswa kukoyika ukuba bona ngokwabo baza kutshabalala nezithixo zabo.

Abakhohlakeleyo bazaliswe kukuzisola, kungengakuba benze isono sokutyeshela uThixo kunye nabazalwana babo, kodwa kuba uThixo woyisile. Balila kuba isiphumo

siyile nto siyiyo; kodwa abaguquki kwinkohlakalo yabo. Abayi kushiya kukho into abangayizamanga ukuba boyise, ukuba banako.

Ihlabathi libona olu didi kanye belilihleka liligculela, lilangazelela ukulicima liphele, lidlula lingenanto imbi kwindlala, izaqhwithi, nenyikima. Lowo ungumlilo odlayo kubagqithi bomthetho waKhe, nesithe elikhuselekileyo kubantu baKhe.

Umlungiseleli obingelele ngenyaniso ukuze athandwe ngabantu ngoku uyasiqonda isimilo nempembelelo yeemfundiso zakhe. Kuyacaca ukuba iliso elazi konke lalimlandela ngexesha emi eqongeni, xa ecanda izitrato, xa ezixuba nabantu kwizinto ezahlukeneyo zobomi. Yonke imvakalelo yomphefumlo, wonke umgca obhaliweyo, lonke ilizwi elithethiweyo, sonke isenzo esakhokelela abantu ukuba baphumle kwinqaba yokuphephela ebubuxoki, konke kube kuhlwayela imbewu; ngoku ke, kwimiphefumlo exhwalekileyo, elahlekileyo emjikelezileyo, uyasibona isivuno.

Uthi uYehova: “Bakuphilisa kalula ukwaphuka kwentombi yabantu bam, besithi, Luxolo, luxolo; kungekho luxolo.” “Ngenxa enokuba niyenze buhlungu ngobuxoki intliziyo yelungisa, endingalenzanga buhlungu mna; nazomeleza izandla zongendawo, ukuze angabuyi endleleni yakhe embi, asindiswe [ngokumthembisa ubomi — KJV].” Yeremiya 8:11; Hezekile 13:22.

“Yeha ke, abalusi abatshabalalisa bachithachithe umhlambi wedlelo lam! . . . Yabonani, ndiya kunivelela ngenxa yobubi beentlondi zenu.” “Bhombolozani, balusi, nikhale; nizigalele ngothuthu, zingangamsha zomhlambi; ngokuba izalisekile imihla yenu yokuba nisikwe; . . . iphele intsabo kubalusi, nokusinda kwiingangamsha.” Yeremiya 23:1, 2; 25:34, 35.

Abalungiseleli nabantu bayabona ukuba abakhange babugcine bulungile ubudlelane noThixo. Bayabona ukuba baye bayivukela iMbangi yawo wonke umthetho onobulungisa nolungileyo. Ukubekela bucala imiyalelo engcwele kwenza ukuba kubekho amawaka emithombo emibi, isiphithiphithi, intiyo, ubugwenxa, wada umhlaba waba lithafakazi elikhulu lokulwa, umhadi omnye ongcolileyo wenkohlakalo. Yimbono le ethi ibonakale kwabo bayalayo inyaniso bakhetha ukonwabela imposiso. Alukho ulwimi olunokulubeka ulangazelelo abo bangazange bathobele nabanganyanisekanga abaluvayo ngenxa yoko kubalahleke ngonaphakade—ubomi obungunaphakade. Abantu ababenqulwa lihlabathi ngenxa yeetalente zabo nobuciko babo ngokubabona ezi zinto zinjengoko zinjalo. Bayayiqonda into ebalahlekeleyo ngenxa yokugqitha umthetho, baze bawe ezinyaweni zabo abakunyaniseka kwabo babekudelile, bahlekisa ngako, batsho bavume ukuba uThixo ubathandile.

Abantu bayabona ukuba bebelahlekisiwe. Bayatyholana ngokukhokelelana entshabalalweni; kodwa bonke bamanyene ekufumbeni esona sigxeko sibukhali kakhulu

phezu kwabalungiseleli. Abafundisi abanganyanisekanga baprofeta izinto ezigudileyo; babakhokelela abaphulaphuli babo ekwenzeni into engento umthetho kaThixo nokuba batshutshise abo babewugcina ngcwele. Ngoku, ekuphelelweni lithemba kwabo, aba bafundisi bayawuvuma phambi komhlaba umsebenzi wabo wolahlekiso. Izihlwele zizaliswe ngumsindo. "Silahlekile!" ziyakhala, "kwaye nina ningunobangela wentshabalalo yethu;" baze babajikele abelusi bobuxoki. Kwabona aba babekhe babathanda kakhulu baza kubathuka ngezona zithuko zoyikekayo. Zona ezo zandla kanye zazibathwese izithsaba ziya kuphakanyiselwa ukubatshabalalisa. Amakrele awayeza kubulala abantu bakaThixo asetyenziswa ukutshabalalisa iintshaba zabo. Kuyo yonke indawo kulidabi nokuphalala kwegazi.

"Ingxolo iya kufika esiphelweni sehlabathi, ngokuba uYehova ubambene neentlanga; uya kugweba phakathi kwenyama yonke; abangendawo ubanikela ekreleni." Yeremiya 25:31. Kuyiminyaka engamawaka amathandathu iqhuba imbambano enkulu; uNyana kaThixo nabathunywa baKhe abasezulwini bebesemfazweni namagunya ongendawo, ukuba alumkise, akhanyisele, asindise oonyana babantu. Ngoku, bonke bazenzile izigqibo zabo; abakhohlakeleyo bazimanye ngokupheleleyo noSathana kwimfazwe yakhe yokulwa noThixo. Ixesha lifikile lokuba uThixo agwebele igunya laKhe ngomthetho waKhe owanyhashwayo. Ngoku imbambano ayikuphela noSathana yedwa, kodwa nabantu. "UYehova ubambene neentlanga;" "Abangendawo ubanikela ekreleni."

Uphawu lokuhlangulwa lubekiwe phezu kwabo kuthiwa ngamadoda "agcumayo, ancwinayo ngenxa yamasikizi onke awenzekayo." Ngoku ingelosi yokufa iyaphuma, imelwe embonweni kaHezekile ngamadoda aphethe izixhobo zokubulala, nanikwa umyalelo othi: "[Xabelani], malingabi nanceba iliso lenu ningabachongi; amaxhego, amadodana nomthinjana, abantwana nabafazi, . . . ke bonke abantu abanophawu olo, musani ukufika kubo; nize niqalele ke engcweleni yam." Uthi umprofeti: "Aqala ke ngamadoda amakhulu abephambi kwendlu." Hezekile 9:1-6. Umsebenzi wentshabalalo uqala kwabo babesithi bangabagcini basemoyeni babantu. Abalindi bobuxoki bangabokuqala ukuwa. Akukho ukhoyo ukuba abe novelwano okanye asindise. Amadoda, abafazi, amantombazana, nabantwana abancinane, bonke bayatshabalala kunye.

"UYehova uphuma endaweni yakhe, ukuze abuvulele kubo ubugwenxa babemi behlabathi; ihlabathi lowatyhila amagazi alo, lingabi sabaselela ababuleweyo balo." Isaya 26:21. "Siso esi isibetho aya kuzibetha ngaso uYehova zonke izizwe eziyiphumele umkhosi iYerusalem: uya kuyingcungcuthekisa inyama yomntu, emi ngeenyawo zakhe, aphelele amehlo akhe emakrolomeni awo, kuphelele ulwimi lwakhe emlonyeni wakhe. Kothi ngaloo mini, sibe sikhulu isaqunge phakathi kwazo siphuma kuYehova; babambe elowo isandla sakhe siphakamele isandla somelwane wakhe." Zekariya 14:12, 13. Kwidabi lempambano yokulwa neenkanuko zabo ezoyikekayo, nangokuthululwa kwengqumbo kaThixo egalelwe emhlabeni ingaphithikeziwe [nenceba], baya kuwa abemi

abakhohlakeleyo bomhlaba—ababingeleli, abaphathi, nabantu, abazizityebi nabangamahlwempu, abaphezulu nabaphantsi. “Ababuleweyo nguYehova ngaloo mini, bathabathele ekupheleni kwehlabathi, bese ekupheleni kwehlabathi, bangambanjazelelwa, bangahlanganiswa, bangangcwatywa.” Yeremiya 25:33.

Ekufikeni kukaKristu, abakhohlakeleyo baya kucinywa ebusweni bomhlaba wonke—badliwe ngumoya womlomo waKhe, batshatyalaliswe kukubengezela kobuqaqawuli baKhe. UKristu uthabatha abantu baKhe abase eMzini kaThixo, uze umhlaba ube yindawo engamiwanga bantu. “Yabona uYehova ulithi qongqololo ihlabathi, ulenza amagqagala, uyabuphethula ubuso balo, uyabachithachitha abemi balo.” “Ihlabathi lithiwe qongqololo ngakunye, liphangwe liphangiwe; kuba uYehova elithethile elo lizwi.” “Ngokokuba beyigqithile imiyalelo, badlula emimiselweni, bawaphula umnqophiso ongunaphakade. Ngenxa yoko lidliwe ihlabathi kukuqalekiswa, bathwele ityala abemiyo kulo; ngenxa yoko baphanzile abemi behlabathi.” Isaya 24:1, 3, 5, 6.

Umhlaba wonke ubonakala uyintlango esenyanyeni. Iindonga zezixeko nemizi ezitshatyalaliswe yinyikima, imithi encothukileyo, amawa aqhekekileyo avunjululwe lulwandle okanye aqhekeke emhlabeni ngokwawo, athe saa phezu kobuso bomhlaba, lo gama imisele ebanzi ibonisa apho iintaba ziye zasuka khona kwiziseko zazo.

Ngoku kwenzeka isiganeko esityhilwe yinkonzo yokugqibela yeMini yoCamagushelo. Lwakuba ulungiselelo kwingcwele kangcwele lugqityiwe, izono zikaIsrayeli zisusiwe engcweleni ngamandla egazi lomnikelo wesono, ithi ibhokhwe inikelwe iphilile phambi kukaYehova; kuze kuthi, phambi kwentlanganiso, umbingeleli omkhulu abuvume phezu kwayo “bonke ubugwenxa boonyana bakaIsrayeli, nezikreqo zabo zonke ngokubhekisele ezonweni zabo zonke, azibeke ke phezu kwentloko yenkunzi leyo yebhokhwe.” Levitikus 16:21. Ngokukwanjalo, wakuba umsebenzi wocamagushelo ugqityiwe kwingcwele yasezulwini, phambi kukaThixo nezithunywa zezulu nemikhosi yabahlangulweyo, izono zabantu bakaThixo ziya kubekwa phezu kukaSathana; kuya kuthiwa unetyala labo bonke ububi awenza ukuba babenze. Kuya kuthi, njengoko inkunzi yebhokhwe [ka-Azazele] yayithunyelwa kude kwindawo engamiwanga bantu, ngokunjalo uSathana uya kugxothelwa emhlabeni ongumqwebedu, indawo engenabemi, intlango eyinkqantosi.

Umtyhilelwa ukuxela kwangaphambili ukugxothwa kukaSathana nemeko yenkxwaleko nokuba ngumqwebedu oza kuba yiyo umhlaba, aze athi le meko iya kubakho iminyaka eliwaka. Emva kokuba enike imiboniso yokubuya kwesibini kweNkosi nokutshatyalaliswa kwabakhohlakeleyo, isiprofeto siqhuba sithi: “Ndabona isithunywa sezulu, sisihla siphuma emazulwini, sinesitshixo senzonzobila, nomxokelelwane omkhulu esandleni saso. Sayibamba inamba, loo nyoka yakudala enguMtyholi, uSathana ke, sayikhonkxa iminyaka eliwaka. Sayiphosa enzonzobileni, sayivalela, satywina ngaphezu

kwayo, ukuze ingabi sazilahlekisa iintlanga, ide izaliseke iminyaka eliwaka; emva koko imelwe kukukhululwa ixeshana elincinane." IsiTyhilelo 20:1-3. Ngokubhekiselele kwimeko yomhlaba "ekuqalekeni," ingxelo yeBhayibhile ithi "kwakusenyanyeni, kuselubala; kwakumnyama phezu kwamanzi enzonzobila." Genesis 1:2. [QAPHELA: IGAMA LESIHEBHERE ELIGUQULWE NGOKUTHI "NZONZOBILA"KWINGUQULELO EYISEPTUAGINT (YESIGRIKE) XA ISIGUQULA ISIHEBHERE, LIKWASETYENZISWE KWISITYHILELO 20:1-3.] Isiprofeto sifundisa ukuba umhlaba uza kubuyiselwa, kancinane, kule meko. Ekhangele phambili kwimini enkulu kaThixo, umprofeti uYeremiya wathetha, wathi: "Ndakhangela emhlabeni, nanko kusenyanyeni, lilubala; nasezulwini akwabakho kukhanya kulo. Ndakhangela ezintabeni, nanzo zinyikima, neenduli zonke zididizela. Ndakhangela, nanko ke kungekho mntu, neentaka zonke zezulu zibalekile. Ndakhangela, nantso iKarmele iyintlango, yonke imizi yayo idilikile phambi koYehova, phambi kokuvutha komsindo wakhe." Yeremiya 4:23-26.

Eli liza kuba likhaya likaSathana kunye neengelosi zakhe ezikhohlakeleyo iminyaka eliwaka. Ephelele apha emhlabeni, akasayi kukwazi ukufikelela kwamanye amazwe ukuba alinge, aphazamise abo bangazanga bawa. Yile meko ke le ethi ubotshiwe: akukho bantu baseleyo, anokusebenzisa kubo igunya lakhe. Unqanyulwe kwaphela emsebenzini wokukhohlisa nokubulala, eyayikuphela kwesonwabiso sakhe iinkulungwane ezininzi.

Umprofeti uIsaya, ekhangele phambili kwixesha lokoyiswa kukaSathana, udanduluka athi: "Utheni na ukuwa emazulwini Khwezi, nyana wesifingo! Ukunqunyulwa uwe emhlabeni, mngquli weentlanga! . . . Wena ke wathi entliziyweni yakho, Ndiya kunyukela emazulwini, ndiyinyuse itrone yam ibe ngaphezu kweenkwenkwezi zikaThixo; . . . ndizifanise nOsenyangweni; kanti uya kuhliselwa kwelabafileyo, engontsini yomhadi. Abakubonayo baya kukuthi nzo ngamehlo, bakugqale, bathi, Yiyo na le indoda ebiligungqisa ihlabathi, ebizinyikimisa izikumkani? Eyalenza intlango elimiweyo, yayigungxula imizi yalo; ayabavulela ababanjwa balo ukuba bagoduke? " Isaya 14:12-17.

Kube ngamawaka amathandathu umsebenzi kaSathana wovukelo "[uli]gungqisa ihlabathi." [Yindoda] "eyalenza intlango elimiweyo, yayigungxula imizi yalo; ayabavulela ababanjwa balo ukuba bagoduke." Iminyaka engamawaka amathandathu intolongo yakhe yamkela abantu bakaThixo, kanti wayenokubagcina bengabathinjwa ngonaphakade; kodwa uKristuwawaqhawula amakhamandela akhe wabandulula bekhululekile abathinjwa bakhe.

Nabakhohlakeleyo ngoku babekwe ngaphaya kwegunya likaSathana, waza wathi eyedwa kunye neengelosi zakhe ezikhohlakeleyo, basala ukuze baliqonde igalelo lesiqalekiso esiziswe sisono. "Bonke ookumkani beentlanga, bonke bephela, balele benozuko, elowo endlwini yakhe [ingcwaba]; ke wena ulahlelwe kude nengcwaba lakho,

njengegatya elilisikizi. . . . Akuyi kubandakanywa nabo engcwabeni, ngokokuba walonakalisayo ilizwe lakho, wababulala abantu bakho.” Isaya 14:18-20.

Iya kuba liwaka leminyaka uSathana ebhadula esihla enyuka emhlabeni ongumqwebedu ukuba ebone iziphumo zovukelo lwakhe ngakumthetho kaThixo. Ngeli xesha, intlungu yakhe iza kuba nzima. Kususela ukuba wawa, ubomi bakhe bomsebenzi ongapheliyo bukugxothile ukucinga ngawo; ngoku uphucwe amandla wakhe washiywa ukuba acamngce ngendawo awayidlalayo ukusuka ekuqaleni kwakhe ukuvukela ulawulo lwezulu, nokuba akhangele phambili ngokungcangcazela noloyiko kwikamva eloyikekayo xa eza kuva ubuhlungu ngabo bonke ububi abenzileyo aze ohlwaywe ngenxa yezono athe wenza ukuba zenziwe.

Ebantwini bakaThixo, ukubanjwa kukaSathana kuya kuzisa ulonwabo novuyo. Uthi umprofeti: “Kuya kuthi, mini uYehova aniphumzayo ekwaphukeni kwenu, nasekugungqeni okunzima, enakhonziswa ngako, nihlabe lo mzekeliso ngokumkani waseBhabheli [omele uSathana apha], nithi, Utheni na ukupheza umqhubi! . . . UYehova ulwaphule uswazi lwabangendawo, intonga yobulawuli, ebizibetha izizwe ngokuphuphuma komsindo, ngokubetha ngomsindo iintlanga ngokusukelwa okungenakubanjezelwa.” Iindima 3-6.

Ngexesha lewaka leminyaka phakathi kovuko lokuqala nolwesibini, kugwetywa abakhohlakeleyo. Umpostile uPawulos walatha kulo mgwebo njengesiganeko esilandela ukubuya kwesibini. “Musani ukugweba nto phambi kwelona xesha, ide ifike iNkosi, eya kuthi izikhanyise nokuzikhanyisa izinto ezifihlakeleyo zobumnyama, iwabonakalalisile amacebo entliziyo.” 1 Korinte 4:5. UDaniyeli uthi, xa athe wafika uNyangeleMihla “wabagwebela abangcwele bOsenyangweni.” Daniyeli 7:22. Ngeli xesha amalungisa alawula njengookumkani nababingeleli kuThixo. UYohane kwisiTyhilelo uthi: Ndabona iitrone, nabahleli phezu kwazo, banikwa ugwebo.” “Baya kusuka babe ngababingeleli bakaThixo nabakaKristu, babe ngookumkani kunye naye iminyaka eliwaka.” IsiTyhilelo 20:4, 6. Kungeli xesha, elaxelwa kwangaphambili nguPawulos, xa “abangcwele aba baya kuligweba ihlabathi.” 1 Korinte 6:2. Bekunye noKristu, bagweba abakhohlakeleyo, bethelekisa izenzo zabo nencwadi yemimiselo, iBhayibhile, baligqibe ityala ngalinye ngokwezenzo ezenziwe ngomzimba. Ngelo xesha, isabelo ekufuneka sizuzwe ngabakhohlakeleyo siyakhutshwa, ngokwemisebenzi yabo; kwaye ibhaliwe ecaleni kwamagama abo encwadini yokufa.

Naye uSathana nezithunywa zakhe bagwetywa nguKristu nabantu baKhe. Uthi uPawulos: “Anazi na, ukuba niya kugweba izithunywa zezulu?” Indima 3. UYuda yena uthi, “izithunywa zezulu, ezo zazingalugcinanga ulawulo lwazo, zesuka zalishiya ikhaya lazo, zigcinelwe umgwebo womhla omkhulu ngemixokelelwane engunaphakade.” Yuda 6.

Ekupheleni kwewaka leminyaka, kuya kubakho uvuko lwesibini. Ngelo xesha, abakhohlakeleyo baya kuvuswa kwelabafileyo bavele phambi kukaThixo ukuze kwenziwe "isigwebo esibhaliweyo." Kungoko athi umtyhilelwa, emva kokuba echaze uvuko lwamalungisa: "Abafileyo abaseleyo ababuyanga badle bomi, yada yazaliseka iminyaka eliwaka." IsiTyhilelo 20:5. Yena uIsaya uvakalise wenjenje xa ethetha ngokubhekiselele kwabakhohlakeleyo: "Bahlanganiswe bahlanganiswa njengamakhonkxwa emhadini; bavalelwe entolongweni, bavelelwe kwakuba yimihla emininzi." Isaya 24:22.

Isahluko 42—Ukuphela Kwembambano

Ekupheleni kwewaka leminyaka, uKristu uphinda abuyele emhlabeni. Ukhatshwa ngumkhosi wabahlangulweyo ephahlwe lihlokondiba leengelosi. Uthi xa esihla enobungangamsha obukhulu, ababize abafileyo abakhohlakeleyo ukuba bazokwamkela isiphelo sabo. Bayavuka, bengumkhosi omkhulu, bengenakubalwa njengentlabathi yolwandle. Umahluko omngako kwabo babevuswe kuvuko lokuqala! Amalungisa ayambathiswe ngobutsha kunye nobuhle obungenakufa. Abakhohlakeleyo bathwele iimpawu zesifo nokufa.

Onke amehlo kweso sihlwele sibanzi ayajika ukuba abone ubuqaqawuli boNyana kaThixo. Ngazwi nye, imikhosi yabakhohlakeleyo iyadanduluka: “Makabongwe lo uzayo egameni leNkosi!” Asikuko ukuthanda uYesu okukhuthaza le ntetho. Amandla enyaniso akhuthaza amazwi kwimilebe engenantumekelelo. Njengoko abakhohlakeleyo baya emangcwabeni abo, ngokunjalo baya kuphuma benobo butshaba ngakuKristu kwakunye nomoya omnye wovukelo. Abasayi kuzuza nceba intsha abanokuthi ngayo balungise iziphoso zobomi babo obudlulileyo. Akukho nto inokuzuzwa ngoku. Ixesha lobomi bokugqitha umthetho alizange lizithambise iintliziyo zabo. Inceba yesibini, ukuba ibinganikwa, ibiya kuxakeka, njengaleyo yokuqala, kukuzama ukuphepha okufunwa nguThixo, nokuvusa uvukelo ukumchasa Yena.

UKristu uhla phezu kweNtaba yeMinquma, apho, emva kokuvuka kwaKhe, waya wanyuka khona, nalapho iingelosi zaphinda khona isithembiso sokubuya kwaKhe. Uthi umprofeti: “Eze uYehova uThixo wam eneengcwele zakhe zonke.” “Ziya kuma iinyawo zakhe ngaloo mini phezu kweNtaba yemiNquma, ephambi kweYerusalem ngasempumalanga, icandeke iNtaba yemiNquma phakathi, . . . ibe sisihlambo esikhulu kakhulu.” “UYehova woba ngukumkani phezu kwehlabathi lonke, ngaloo mini iya kuba nguYehova yedwa, negama lakhe lodwa.” Zekariya 14:5, 4, 9. Iya kuthi iYerusalem entsha, inokubengezela kobuhle obukhulu, ihle iphuma ezulwini, ihlale phezu kwendawo ehlanjululweyo elungiselwe ukuyamkela, aze uKristu, ekunye nabantu baKhe kunye neengelosi, angene eMzini Ongcwele.

Ngoku uSathana ulungiselela idabi lokugqibela lokongama. Ngexesha yayihluthiwe amandla ayo, yahlukanisiwe nomsebenzi wakhe wokukhohlisa, inkosana yobubi yayilusizi ikhedamile; kodwa bathi bakuvuka abakhohlakeleyo abebefile waza wabona isihlwele esikhulu ngakwicala lakhe, avuseleleka amathemba ayo, yaza yazimisela ukuba ingayiyeki imbambano enkulu. [USathana] uza kuqokelelayonke imikhosi yabalahliweyo abangaphantsi kwebhanile yakhe aze athi ngabo, azame ukufeza amacebo akhe. Abakhohlakeleyo bangabathinjwa bakaSathana. Ekumaleni uKristu, baye bamkela ulawulo lwenkokeli engumvukeli. Bakulungele ukwamkela amacebiso ayo noko ibayalela ukuba bakwenze. Sekunjalo, enyanisekile kubuqhopholo bakhe bakuqala, akazamkeli

ukuba unguSathana. Ubanga ukuba ulitshawe elingumnini womhlaba ngokusemthethweni, nolifa lakhe liye lahluthwa kuye ngokungekho mthethweni. Uzimisa kwabo balahlekisiweyo bangaphantsi kwakhe njengomhlanguli, ebaqinisekisa ukuba igunya lakhe libavuse emangcwabeni nokuba sele eza kubahlangula koyena mvukeli ombi kakhulu. Ubukho bukaKristu buthi bakususwa, uSathana asebenze imimangaliso ukuxhasa ibango lakhe. Uceba ukubakhokelela kwinkampu yabangcwele ukuba bawuthabathe uMzi kaThixo. Ngokugcoba kwesikhohlakali, walatha kwizigidi ezingenako ukubalwa ezivuswe kwabafileyo esithi, njengenkokeli yabo, unakho ngokupheleleyo ukuwubhukuqa uMzi, ayithabathe itrone yakhe kwakunye nobukumkani bakhe.

Kweso sihlwele sikhulu kukho iindimbane zohlanga olwaphila ixesha elide, olo lwalukho ngaphambi koNogumbe; amadoda azingxilimbela, nazingqondi ezitshatsheleyo, awathi, ngokuyekela kulawulo lwezithunywa ezawayo, anikela bonke ubuchule bawo nolwazi ukuba aziphakamise wona; amadoda amisebenzi yawo yobuchule emangalisayo neyalenza ihlabathi ukuba linqule ubugcisa bawo, kodwa ankohlakalo yawo nobubi bokuqamba kwawo, ngokuwungcolisa umhlaba nokonakalisa inkangeleko kaThixo, konke kwamenza ukuba [uThixo] awasuse phambi kwendalo yaKhe. Kukho ookumkani neenjengele ezoyisa izizwe, amadoda anobukroti angazanga oyiswa edabini, anekratshi, abalwi ababezele ngamabhongo, ababesithi bakuvela zingcangcazele izikumkani. Ekufeni kwabo aba abazange baguqulwe. Xa bephuma engcwabeni, baqhubeka nomsinga wengcamango yabo kanye apho yayiyeke khona. Baqhutywa ngumnqweno omnye wokoyisa, owawubalawula ngexesha lokuwa kwabo.

USathana ufakana imilomo neengelosi zakhe, emva koko kunye nezikumkani naboyisi kunye namadoda anamandla. Bakhangela amandla namanani angakwicala labo, baze bavakalise ukuba, umkhosi ongaphakathi esixekweni mncinane xa uthelekiswa nowabo. Bandlala amacebo okuthabatha ubutyebi nobuqaqawuli beYerusalem eNtsha. Basuka kwangoko bonke balungiselela imfazwe. Amagcisa anobuchule akha izixhobo zemfazwe. Iinkokeli zemikhosi, ezaziwa ngempumelelo, zihlanganisa izihlwele zamadoda afanele imfazwe ezenza amaqela nezahlulo.

Ekugqibeleni, kunikwa umyalelo wokuba kubhekwe phambili, uze uthi umkhosi ongenakubalwa uhambe—umkhosi ongazanga waqokelelwa onje ngawo ngaboyisi basemhlabeni, umkhosi ongalinganiyo nayo yonke imikhosi ehlangeneyo yazo zonke izizukulwana kususela ukuba kwaqala imfazwe emhlabeni. USathana, oligorha ngaphezu kwawo onke amajoni, uhamba ngaphambi komkhosi, zaye iingelosi zakhe ziyihlanganisile kweli dabi lokugqibela imikhosi yazo. Ookumkani namajoni bonke bayamlandela, zaye izihlwele zilandela ngamaqela amakhulu, ilelo liphantsi kwenkokeli enyuliweyo. Ngesingqi esifanelekileyo somkhosi, imigca yamajoni exineneyo ibheka phambili, ihamba kuloo mhlaba uneentanda, uqhekekileyo, nonezigingqi usiya eMzini kaThixo. Ngomyalelo

kaYesu, amasango eYerusalem eNtsha avaliwe, yaza imikhosi kaSathana yawungqinga umzi, yalungela ukuhlasela.

Ngoku uKristu uyabonakala kwiintshaba zaKhe. Engaphezulu ngaphaya koMzi, phezu kwesiseko segolide emenyezelayo, kukho itrone, ephezulu, ephakanyisiweyo. Phezu kwale trone, kuhleli uNyana kaThixo, waye erhangqwe ngabantu bobukumkani baKhe. Amandla nobungangamsha bukaKristu akukho lulwimi lunokubuchaza, kungekho nalusiba lunokubuzoba. Ubuqaqawuli bukaBawo onguSonini-nanini bumgubungele uNyana waKhe. Ukukhanya kobukho baKhe buwuzalisile uMzi kaThixo, buphuphumela ngaphaya kwamasango, buzalise wonke umhlaba ngokukhanya kwemitha yako.

Kufuphi kakhulu apho etroneni, kwayame abo babekhe ngaphambili batshiseka ekwenzeni umsebenzi kaSathana, kodwa barholwa emlilweni ngokwezikhuni ezivuthayo, baza bamlandela uMsindisi wabo ngokuzinikela okunzulu, nokushushu. Ecaleni kwabo, kukho abo basigqibelelisayo isimilo sobuKristu phakathi kobuxoki nokungakholwa; abo bawugcinayo umthetho kaThixo ngexesha ihlabathi lobuKristu lisithi awunto; kwakunye nezigidi zazo zonke izizukulwana, ezabulawa ngenxa yokholo lwazo. Ngaphaya kwabo, kukho “isihlwele esikhulu, ebekungekho namnye unako ukusibala, siphuma kuzo zonke iintlanga, nezizwe, nabantu, neelwimi. . . . phambi kwetrone naphambi kweMvana, bathiwe wambu ngeengubo ezinde ezimhlophe, benamasundu ezandleni zabo.” IsiTyhilelo 7:9. Imfazwe abebeyilwa iphelile, baluzuzile uloyiso. Balubalekile ugqatso befikelela emvuzweni. Isebe lomnquma elisezandleni zabo lingumfuziselo woloyiso lwabo, ingubo emhlophe iyimbasa yobulungisa obungenabala bukaKristu obubobabo ngoku.

Abahlangulweyo banyusa ingoma yendumiso evakala iphinde ihlokome kuwo wonke amagumbi asezulwini: “Usindiso kuye uThixo wethu, Lowo uhleli phezu kwetrone, nakuyo iMvana.” Indima 10. Ingelosi neserafi zihlanganisa amazwi azo ekudumiseni. Njengoko abahlangulweyo bewabonile amandla nenkohlakalo kaSathana, bakwabona, ngaphezu kwakuqala, ukuba akukho mandla wambi ngaphandle kwalawo kaKristu awayenokukwazi ukubenza babe ngaboyisi. Kuso sonke eso sihlwele sibengezelayo, abakho abanokukubalela kubo ukusindiswa kwabo, ngokungathi boyisa ngawabo amandla nokwabo ukulunga. Akuthethwa nto ngoko bakwenzayo okanye babulaleka ngako; kodwa owona mxholo wayo yonke ingoma, eyona nto ivakala ibalasele kuyo yonke indumiso, ithi: Usindiso kuThixo wethu nakuyo iMvana.

Kuthi phambi kwentlanganiso yabemi basemhlabeni nabasezulwini, kuthweswe isithsaba uNyana kaThixo. Ngoku, akuba enikwe ubungangamsha negunya elikhulu kakhulu, uKumkani wookumkani uwisa isigwebo phezu kwabavukeli bolawulo lwaKhe, enze ubulungisa phezu kwabo bawugqithayo umthetho waKhe, babacinezela abantu baKhe. Uthi umprofeti kaThixo: “Ndabona itrone emhlophe enkulu, nalowo uhleli phezu kwayo, owathi umhlaba nezulu wasaba ebusweni bakhe, azafunyanelwa ndawo ezo zinto.

Ndababona abafileyo, abancinane nabakhulu, bemi phambi koThixo. Zavulwa iincwadi; kwavulwa nenye incwadi, eyeyobomi; bagwetywa abafileyo ngokubhaliweyo ezincwadini ezo, ngokwemisebenzi yabo." IsiTyhilelo 20:11, 12.

Ngako nje ukuba iincwadi zengxelo zivulwe, lize iliso likaYesu likhangele kwabakhohlakeleyo, basiqonda sonke ngasinye isono abakha basenza. Babona ngqo apho iinyawo zabo zaphambuka khona endleleni yobungcwele nobunyulu, kanye apho ikratshi labo novukelo lwabo lwabasa khona ekwaphuleni umthetho kaThixo. Izihendo ezilukuhlayo abazikhuthazayo ngokuziyekela esonweni, iintsikelelo ezagqwethwayo, abathunywa bakaThixo abadelwayo, izilumkiso ezaliwayo, amaza enceba awabuyiswa umva yintliziyo eneenkani nengafuni kuguquka—konke kubonakala ngokungathi kubhalwe ngoonobumba bomlilo.

Phezu kwetrone kuvezwe umnqamlezo; kuthi ngokomboniso webhanyabhanya, kuvele imiboniso yokuhendwa nokuwa kuka-Adam, namanyathelo alandelelanayo kwicebo elikhulu lokuhlangula. Ukuzalwa okuthobekileyo koMsindisi; ubomi bobutsha baKhe bokufikeleleka nokuthobela; ukubhaptizwa kwaKhe eYordan; ukuzila nokuhendwa entlango; umsebenzi waKhe wasesidlangalaleni, owawutyhila ebantwini ezona ntsikelelo zinexabiso; imihla eyayizaliswe zizenzo zothando nemfesane, ubusuku bomthandazo nokulinda eyedwa ezintabeni; ukuceba okwakuqhutywa ngumona, intiyo nenkohlakalo, izinto ezaziyimbuyekezo kubulungisa baKhe; intlungu eyoyikekayo neyimfihlakalo eGetsemane, phantsikomthwalo obutyazayo wezono zawo wonke umhlaba; ukunikelwa ngokungcatshwa kwizandla zesihlwele esinomoya wokubulala; iziganeko ezoyikekayo zobo busuku bentlungu—ibanjwa elingaxhathisiyo, elalishiywe ngabafundi baLo elalibathanda ngokungenamlinganiselo, ukugxagxanyiswa ecanda izitrato zaseYerusalem; uNyana kaThixo kuboniswa ngaYe ngokuqhayisa phambi kuka-Anas, evezwa phambi kwebhotwe lombingeleli omkhulu, naphambi kwenkundla yokugweba kaPilato, phambi kukaHerode oligwala nokhohlakleyo, kuhlekiswa, kugculelwa, kungcikivwa, egwetyelwa ukufa—konke kuzotywe ngokucacileyo.

Ngeli xesha, phambi kwaloo nkitha izulazulayo, kuvezwa imiboniso yokugqibela—uMbulaleki onomonde esindeka kwindlela eya eKalvari; uMthetheli wezulu ejinga phezu komnqamlezo; ababingeleli abanekratshi nesixuku esigculelayo sihlekisa ngentlungu yokuphela kwaKhe, ubumnyama obungaphaya kobemvelo; umhlaba oshukumayo, amawa akrazukayo, amangcwaba avulekayo, konke kuphawula umzuzu wokuba uMhlanguli womhlaba unikele ubomi baKhe.

Umbono owoyikekayo uvela kanye njengoku wawunjalo. USathana, iingelosi zakhe, nabantu bakhe abanawo amandla okujika basuke kumfanekiso wemisebenzi yabo. Umdlali ngamnye uyayikhumbula indawo awayidlalayo. UHerode, owabulala abantwana abamsulwa baseBhetelehem ukuze atshabalalise uKumkani kaIsrayeli; uHerodiya

owayephantsi, ekwahlala phezu komphefumlo wakhe ityala legazi likaYohane umBhaptizi; uPilato owaba nobuthakathaka nowazama ukonga ixesha; amasoldati awayehlekisa; ababingeleli nabaphathi kwakunye nesihlwele esasiphambene esakhwaza, sathi, “Igazi laKhe malibe phezu kwethu, nabantwana bethu!”—bonke bayabubona ubukhulu betyala labo. Bazama into engenzekiyo yokuzifihla kubungangamsha obungcwele bembonakalo yaKhe, ebengezela ngaphaya kobuqaqawuli belanga, lo gama abahlangulweyo bephosa izithsaba zabo ezinyaweni zoMsindisi, elowo nalowo edanduluka, esithi: “Wandifela!

Phakathi kwesihlwele sabahlangulweyo kukho abapostile bakaKristu, uPawulos oligorha, uPetros onobushushu, uYohane onothando nothandwayo, nabazalwana babo abanyanisekileyo ezintliziyweni, kukwakho phakathi kwabo nemfumba enkulu yabafelukholo; lo gama ngaphandle kweendonga, kuhlangene nayo yonke into engcolileyo nelisikizi, ingabo [aba bahlangulweyo] batshutshiswa, bavalelwa ezintolongweni, babulawa ngabo. Ulapho uNero, isigebenga senkohlakalo nobubi, ekhangele kuvuyo nokuphakanyiswa kwabo wayebabandezele, nekwathi xa babekweyona ntlungu enkulu kakhulu yena wanolonwabo lwenkohlakalo. Umama wakhe ulapho ukuba abone isiphumo somsebenzi wakhe; abone indlela isitampu sesimilo esadluliselwa kunyana wakhe, iimvakalelo ezakhuthazwayo zaphuhliswa yimpembelelo nomzekelo wakhe, zaza zathwala isiqhamo ekwaphuleni umthetho esenza ukuba umhlaba wonke ungcangcazele.

Balapha ababingeleli bobupopi kunye nooBhishophu bodidi oluphezulu, ababesithi bangabameli bakaKristu, kodwa basebenzisa isixhobo sokuthuthumbisa, umhadi, nokutshisa ngokubophelela ezibondeni, ngenjongo yokulawula izazela zabantu baKhe, uKristu. Balapha oopopi abanekratshi, abaziphakamisa ngaphezu kukaThixo babanga ukuba bangaphezu komthetho wOsenyangweni. Abo babezenza oo“Bawo” bebandla kufuneka benike ingxelo kuThixo, into ababengathanda ukuyiphepha ngeli xesha. Sele kusemva kakhulu ngoku, xa besenziwa ukuba babone ukuba Lowo unolwazi lonke unekhwele ngomthetho waKhe nokuba akasayi kumenza msulwa onetyala. Babona indlela uKristu ayamanisa intando yaKhe neyabo bantu baphatheka kakubi ngenxa yaKhe; baze bawave amandla amazwi aKhe xa esithi: “Ekubeni nenjenjalo nakumnye waba bazalwana bam bancinane, nenjenjalo nakum.” Mateyu 25:40.

Umhlaba wonke okhohlakeleyo uza kuma phambi kwesihlalo sokugweba sikaThixo ujongene netyala elikhulu lokuvukela umbuso wasezulwini. Akukho uza kubamela kwityala labo; abanaso isizathu; kuwiswa isigwebo sokufa phezu kwabo.

Kucace kubo bonke ngoku ukuba umvuzo wesono awuyiyo inkululeko nobomi obungunaphakade, kodwa bubukhoboka, intshabalalo, nokufa. Abakhohlakeleyo bayijonge ngamehlo into ebaphosileyo ngenxa yobomi babo bovukelo. Ubunzima obungaphezu kwako konke bobuqaqawuli babudela xa babebunikwa; kodwa ngoku,

bubonakala bunqweneleka ngendlela emangalisayo. “Yonke le nto,” uthi umphefumlo olahlekileyo, “ngendinayo; kodwa ndakhetha ukuzibekela kude ezi zinto kum. Owu, usizi lokuthi phithi kwengqondo! Ndinanise ngoxolo, ukonwaba, nozuko ngentlupheko, ngenkohlakalo, nokudana.” Bonke bayabona ukuba ukuvalelwa ngaphandle kwezulu kububulungisa. Ngendlela abaphila ngayo baya bathi: “Asithandi ukuba lo [uYesu] abe ngukumkani phezu kwethu.”

Ngokungathi basembonweni, abakhohlakeleyo bakubukela ukuthweswa isithsaba koNyana kaThixo. Babona ezandleni zaKhe amacwecwe omthetho ongcwele, imimiselo abayidelayo baza bayaphula. Bayiva intswahla, nendanduluko, nendumiso yabasindisiweyo; lwaye ulwandile loncuthu luvakala phezu kwesihlwele esingaphandle koMzi, bonke [abasindisiweyo] besitsho ngazwi nye, besithi: “Mikhulu, ingummangaliso imisebenzi yakho, Nkosi, Thixo Somandla; zinobulungisa, ziyinyaniso iindlela zakho, Kumkani wabangcwele (NKJV)” (IsiTyhilelo 15:3); baze bawe, bayinqule iNkosi yobomi.

USathana ubonakala limyile xa ekhangele kubuqaqawuli nobungangamsha bukaKristu. Lowo wayeyikherubhi egqubuthelayo ukhumbula apho wawa esuka khona. Iserafi ebengezelayo, “unyana wesifingo;” indlela awatshintsha ngayo, indlela awahla ngayo! Ukusuka kwiqumrhu apho wayenikwa imbeko khona, ubekelwe kude ngonaphakade. Ubona omnye ngoku emi ecaleni kukaBawo, egquma ubuqaqawuli baKhe. Usibonile isithsaba esibekwe phezu kwentloko kaKristu yingelosi enesithomo eside nesinobukhulu, wazi ukuba le ndawo iphakamileyo yale ngelosi ngeyayiyeyakhe.

Ingqondo ikhumbuza ikhaya lobumsulwa nobunyulu bakhe, uxolo nentlalo ezazizezakhe wada waziyekela ukukrokreleni okanye ekukhalazeleni uThixo, nokuba nomona ngoKristu. Izityholo zakhe, uvukelo lwakhe, ukuzingisa kwakhe ngenkani ukungenzi migudu yokuzibuyisa ngexesha uThixo wayeza kumxolela—konke kwathi gca phambi kwakhe. Ucinga ngomsebenzi wakhe phakathi kwabantu kunye neziphumo zawo—ubutshaba bomntu ngakwabanye abantu, intshabalalo eyoyikekayo yobomi, ukuphakama nokuwa kwezikumkani, ukuwiswa kweetrone, ukulandelelana kweengxubakaxaka ixesha elide, iimfazwe, novukelo. Ukhumbula amalinge akhe okuzama ukuchasa umsebenzi kaKristu, ukoyelisela umntu kweyona ndawo yakha yaphantsi. Uyawabona amacebo akhe enkohlakalo ukuba ayengenawo amandla okubatshabalalisa abo babethembele kuYesu. Uthi uSathana akujonga ubukumkani bakhe, isiqhamo sokubulaleka kwakhe, abone ukuwa phantsi nentshabalalo. Ukhokelele izihlwele ukuba zikholelwe ukuba uMzi kaThixo ulixhoba elilula; kodwa, esitsho nje, uyazi ukuba bubuxoki obu abuthethayo. Wayesoyiswa rhoqo kwinkqubela yembambano enkulu, anyanzeleke ukuba anikezele. Uwazi kakuhle amandla nobungangamsha baLowo unguNyangelemihla.

Injongo yomvukeli omkhulu kakhulu yayiyeyokuba asoloko ezithethelela nokubeka unobangela wovukelo lwakhe kulawulo lwasezulwini. Ukuyifeza le njongo, wawakhupha wonke amandla engqondo yakhe enkulu. Wasebenza ngokuzimisela nangocwangco wazuza impumelelo emangalisayo, ekhokelela izihlwele ezikhulu ukuba zamkele oko akubekayo kwimbambano enkulu eqhubeke ixesha elide kakhulu. Kube ngamawaka eminyaka le ntloko yobuqhopholololo isenza ubuqhetseba bokubeka ubuxoki endaweni yenyaniso. Lifikile ke kodwa ngoku ixesha lokuba uvukelo loyiswe ekugqibeleni ize imbali nesimilo sikaSathana sityhilwe. Kwilinge lakhe lokugqibela lokususa uKristu etroneni, atshabalalise abantu baKhe, awuthabathe uMzi kaThixo, umtyholi omkhulu uye watyhileka ngokupheleleyo. Abo bazimanye naye bayakubona ukuwa phantsi komsebenzi wakhe. Abalandeli bakaKristu neengelosi ezithembekileyo bawabona wonke ephelele amacebo okulwa nolawulo lukaThixo. Uyinto yokucekiswa yindalo yeyunivesi yonke.

USathana uyalubona uvukelo lokuzithandela kwakhe ukuba lumenze akalifanela izulu. Uwalolongele imfazwe yokulwa noThixo amandla akhe; ubunyulu, uxolo, nokuhambelana nezulu, bekuya kuba yintuthumbo engaphaya kokuqonda kuye. Ngoku, izityholo zakhe ngakwinceba nobulungisa bukaThixo zithe cwaka. Ukugculela azame ukukwenza ngakuThixo konke kuphezu kwakhe. Ngoku uSathana uguqa phantsi abuvume ubulungisa ngokufaneleka kwesigwebo sakhe.

“Ngubani na ongekhe akoyike wena, Nkosi, angalizukisi igama lakho? Ngokuba inguwe wedwa ongcwele; ngokuba zonke iintlanga ziya kuza ziqubude phambi kwakho, ngokuba imisebenzi yakho yobulungisa ibonakalalisiwe.” Indima 4. Wonke umbuzo wenyaniso nemposiso kwimbambano ekade iqhuba ngoku ucacisiwe. Iziphumo zovukelo, iziqhamo zokubekela bucala imiyalelo engcwele, konke kubekwe kwacaca ukuba kubonwe zizo zonke izidalwa ezinengqondo. Ukwenziwa kolawulo lukaSathana ukuchasa ulawulo lukaThixo kubekwe phambi kwayo yonke indalo. USathana ugwetywe yimisebenzi yakhe. Ubulumko bukaThixo, ubulungisa baKhe, nokulunga kwaKhe kumi kuthetheleleka ngokupheleleyo. Kuyabonwaukuba, konke ukuphatha kwaKhe kwimbambano enkulu, kube kusenzelwa ukulungelwa kwabantubaKhe okusa ephakadeni kwanokulungelwa kwawo onke amazwe awawadalayo. “Ziyabulela kuwe, Yehova, zonke izenzo zakho; bakubonge abakho benceba.” Ndumiso 145:10. Imbali yesono iya kuma kulo lonke iphakade ibubungqina bokuba kubukho bomthetho kaThixo kuqanyangelwe ulonwabo lwazo zonke izidalwa azidalileyo. Zakuba zivezwe zabonwa zonke iinyaniso zembambano enkulu, indalo yonke, abanyanisekileyo nabavukeli, ngazwi nye bonke baya kuthi: “Zinobulungisa, ziyinyaniso iindlela zakho, Kumkani weentlanga.”

Phambi kweyunivesi ubekwe wacaca umbingelelo omkhulu owenziwa nguBawo noNyana ngenxa yomntu. Ilixa lifikile xa uKristu eza kuthabatha indawo yaKhe efanelekileyo aze azukiswe ngaphezu kwezikumkani namagunya nalo lonke igama elibizwayo. Kwakungenxa yovuyo olwalubekwe phambi kwaKhe—ukuze azise oonyana

abaninzi eluzukweni—okwenza ukuba awunyamezele umnqamlezo alidele ihlazo. Yaba nkulu ngokungathethekiyo intlungu nehlazo, kanti luya kuba ngaphezulu uvuyo nobuqaqawuli. Ukhangela abahlangulweyo, benziwe ngokutsha ngokomfanekiselo waKhe, intliziyo yonke inomzobo ogqibeleleyo wobuThixo, bonke ubuso bubonakalalisa imfano noKumkani wabo. Ubona kubo isiphumo sokuncwina komphefumlo waKhe, aneliseke. Emva koko, ngelizwi elifikelela kwinginginya ebutheneyo yamalungisa nabakhohlakeleyo, uvakalisa athi: "Bonani abathengwa begazi laM! Ndaphatheka kakubi ngenxa yaba, ndafa ngenxa yaba, ukuze bahlale phambi kwaM kuwo wonke amaphakade. Ingoma yokudumisa inyuka iphuma kwabo baneengubo ezimhlophe bajikeleze itrone: "Kuyifanele iMvana eyaxhelwayo ukwamkela amandla, nobutyebi, nobulumko, nokomelela, nembeko, nozuko, nokubongwa." IsiTyhilelo 5:12.

Nangona enyanzeleke njalo uSathana ukuba abuvume ubulungisa bukaThixo nokuba aguqe kubukhulu bukaKristu, isimilo sakhe sihlala singaguqukanga. Umoya wovukelo, njengesiphango esikhulu, uphinda udubule. Ezaliswe luloyiko enjalo, usuka azimisele ukulwela ukuzincama okokugqibela noKumkani wezulu. Ungena ngokukhawuleza phakathi kwabantu bakhe azame ukubakhuthaza ngeyakhe ingqumbo ebavusela edabini elikhawulezileyo. Phofu kuzo zonke izigidi awazilobela ekuvukeleni, abakho ngoku ababuvumayo ubukhulu bokongama kwakhe. Igunya lakhe liphelile. Abakhohlakeleyo bazaliswe yile ntiyo inye ngakuThixo, le imkhuthazayo uSathana; kodwa bayayibona imeko yabo ukuba ayinalo ithemba, nokuba abangeke bamoyise uYehova. Ingqumbo yabo ivutha ngakuSathana kunye nabo babe ngabathunywa bakhe ekukhohliseni, baze bathi ngengqumbo yeedemon, babajikele.

Uthi uYehova: "Ngenxa enokuba wayenza intliziyo yakho yanjengentliziyo yoThixo, ngako oko, uyabona, ndiya kukuzisela abasemzini, abangcangcazelisi basezintlangeni; baburholele ubuhle bobulumko bakho amakrele abo, bakuhlambele ukubengezela kwakho. Baya kukuhlisela emhadini, ufe ngokufa kwababuleweyo, embilinini yeelwandle." "Ndiya kulahla wena, ngokwento engcolileyo, umke entabeni kaThixo; ndikutshabalalise, kerubhi igqubuthelayo, usuke phakathi kwamatye anomlilo. . . . Ndikukhahlela emhlabeni ndikwenze ube ngumbonelo phambi kokumkani. . . . Ndikwenze ube luthuthu emhlabeni, emehlweni abo bonke abakubonayo. . . . Usuke ube sisikhwankqiso, ungabuyi ubekho naphakade." Hezekile 28:6-8, 16-19.

"Ngokuba zonke izihlangu zabanyathela ngezihlangu ekungxoleni kokulwa, neengubo ezityikitywe emagazini, ezo ziya kutshiswa, zibe kukudla komlilo." "Ngokuba uburhalarhume bukaYehova buphezu kweentlanga zonke, nobushushu bakhe buphezu komkhosi wazo wonke; uzisingele phantsi, uzinikele ekusikweni." "Uya kubanisela abangendawo . . . umlilo, nesulfure, nomoya olulophu, yindebe yabo abayabelweyo." Isaya 9:5; 34:2; INdumiso 11:6. Kuhla umlilo uvela kuThixo ezulwini. Umhlaba uyaqhekeka. Izixhobo ekade zifihliwe kwiinzulu zawo ziyakhutshwa. Amalangatye adlayo adubula

ephuma kuyo yonke indawo evulekileyo emhlabeni. Amawa ngokwawo ayavutha. Ifikile imini evutha njengeziko. Iziqalelo ziyanyibilika bubushushu, nawo umhlaba, kunye nemisebenzi ekuwo utsha uphele. Malaki 4:1; 2 Petros 3:10. Ubuso bomhlaba bubukeka buyindibilili yentlama enyityilikisiweyo—ichibi elibanzi nelibilayo lomlilo. Lixesha lokugwetywa nokutshatyalaliswa kwabantu abangahloneli Thixo—"uYehova unomhla wempindezelo, unomnyaka wembuyekezo, wokuthethelela iZiyon." Isaya 34:8.

Abakhohlakeleyo bafumana umvuzo wabo emhlabeni. IMizekeliso 11:31. "Baya kuba ziindiza . . . ibalenye loo mini izayo, utsho uYehova wemikhosi." Malaki 4:1. Abanye baya kutshabalala ngomzuzwana, lo gama abanye beya kuva ubuhlungu iintsuku eziliqela. Bonke bohlwaywa "ngokwemisebenzi yabo." Kuba izono zamalungisa ziya kuba zidluliselwe kuSathana, yena akayi kuthuthunjiswa ngenxa yovukelo lwakhe kuphela, kodwa ngenxa yazo zonke izono awenza ukuba abantu bakaThixo bazenze. Ukohlwaywa kwakhe kuza kuba ngaphezulu kakhulu kunokwabo bonke abo wabakhohlisayo. Emva kokuba betshabalele bonke abo bawa ngenxa yeenkohliso zakhe, yena uya kusala esaphila akhe aqhubeke ethuthunjiswa. Kumalangatye ahlambululayo, ekugqibeleni, bayaphela abakhohlakeleyo, ingcambu nesebe—uSathana eyingcambu, abalandeli bakhe bengamasebe. Isohlwayo esipheleleyo somthetho sifikile; okufunwa bubulungisa kwenziwe; izulu nomhlaba, likhangele, livakalisa ubulungisa bukaYehova.

Umsebenzi kaSathana wentshabalalo uphele ngonaphakade. Intando yakhe uyenze iminyaka engamawaka amathandathu, ezalise umhlaba ngobubi ebangele intlungu kwindalo yonke. Yonke indalo yancwina inenimba isentlungwini. Ngoku, izidalwa zikaThixo zihlangulwe ngonaphakade kubukho bakhe nasezilingweni. "Liphumle, lizolile ihlabathi lonke; [abangamalungisa] bayagqabhuka bamemelele." Isaya 14:7. Kunyuka indanduluko yokubonga noloyiso kuyo yonke iyunivesi enyanisekileyo. "[Isandi] sesihlwele esikhulu . . . sanga sisandi samanzi amaninzi, sanga sisandi seendudumo ezinkulu," savakala sisithi: "Haleluya! Ngokuba iNkosi uThixo usomandla inguKumkani." IsiTyhilelo 19:6.

Lo gama umhlaba wambathiswe ngomlilo wentshabalalo, amalungisa ahleli ekhuselekile eMzini Ongcwele. Kwabo babe nesabelo kuvuko lokuqala, ukufa kwesibini akunalo igunya. Lo gama uThixo eza kuba ngumlilo odlayo kwabakhohlakeleyo, kubantu baKhe ulilanga nekhakha. IsiTyhilelo 20:6; Ndumiso 84:11.

"Ndabona izulu elitsha nomhlaba omtsha; kuba elokuqala izulu nowokuqala umhlaba udlule." IsiTyhilelo 21:1. Umlilo otshayela abakhohlakeleyo, uhlambulula umhlaba. Itshayelwa iphele yonke into enevumba lesono. Umlilo wesihogo awuyi kuhlala uvutha phambi kwabahlangulweyo ubakhumbuza ngeziphumo zesono ezoyikekayo.

Sinye kuphela isikhumbuzo esiya kusala: UMhlanguli wethu uya kuhlala eneempawu zokubethelelwa kwaKhe emnqamlezweni. Kwintloko yaKhe enamanxeba, kwicala laKhe,

ezandleni nasezinyaweni zaKhe, koba kuphela apho kukho iimpawu zomsebenzi owenziwe yinkohlakalo yesono. Uthi umprofeti, ebona uKristu esebuqaqawulini baKhe: “Wayenemitha ekhanyayo ecaleni lakhe, kulapho ayefihlwe khona amandla akhe.” Habhakuki 3:4, margin. Elo cala lahlatywayo apho kwaphuma umsinga obomvu owaxolelanisa umntu noThixo—kulapho bukhona ubuqaqawuli boMsindisi, apho “ayefihlwe khona amandla akhe.” “Amandla okusindisa,” ngombingelelo wokuhlangula, ngenxa yoko wayomelele ukuba enze ubulungisa phezu kwabo bayidelayo inceba kaThixo. Iimpawu zokuhlaziswa kwaKhe zikokona kuphakanyiswa kukhulu kwaKhe; kuwo wonke amaphakade, amanxeba aseKalvari aya kuvakalisa ukudunyiswa kwaKhe, ababaze amandla aKhe.

“Wena ke, nqaba ende yomhlambi, nduli yentombi enguZiyon, luya kuza lufikelele kuwe olwangaphambili ulawulo.” Mika 4:8. Lifikile ixesha awayekhangele kulo ngolangazelelo amadoda angcwele kususela ukuba ikrele elinomlilo lavalela ngaphandle kwe-Eden isibini sokuqala, ixesha “[loku]khululeka ngentlawulelo kwabo baziinqobo kuye.” Efese 1:14. Umhlaba owathi ekuqalekeni wanikelwa emntwini ukuba ube bubukumkani bakhe, waqhathwa nguSathana waphuma ezandleni zakhe, nowawusoloko ugcinwe lutshaba olunamandla ixesha elide, ubuyisiwe ngecebo elikhulu lokuhlangulwa. Konke okwakulahleke ngenxa yesono kubuyiselwe. “Ngokuba utsho uYehova . . . uMenzi wehlabathi, uMseki walo, yena walizinzisayo, akalidalelanga ukuba kube senyanyeni, walibumba ukuba limiwe.” Isaya 45:18. Injongo kaThixo yasekuqaleni, ekudaleni kwaKhe umhlaba izalisekile njengoko usenziwa ukuba ube yindawo yokuhlala abahlangulweyo ngonaphakade. “Amalungisa aya kulidla ilifa ilizwe, ahlale kulo ngonaphakade.” Ndumiso 37:29.

Uloyiko lokulenza ilifa lexesha elizayo ukuba libonakale ligxile kubukho bezinto eziphathekayo lwabakhokelela abaninzi ukuba bazithabathe ngokwasemoyeni kuphela kwazona ezi nyaniso zisikhokelela ekulikhangeleni ilifa elo njengekhaya lethu. UKristu wabaqinisekisa abafundi baKhe ukuba uyokubalungiselela iindawo endlwini kaYise. Abo bazamkelayo iimfundiso zelizwi likaThixo abasayi kuba sebumnyameni ngokubhekiselele kwikhaya lasemazulwini. Kanti ke, “izinto ezingabonwanga liso, nezingaviwanga ndlebe, nezingathanga qatha entliziyweni yomntu, zizo uThixo awazilungisela abo bamthandayo.” 1 Korinte 2:9. Ulwimi lomntu alukwazi ukuwuchaza umvuzo wamalungisa. Uya kwaziwa kuphela ngabo bawubonayo. Ingqondo emfutshane ayingeke ikwazi ukubuqonda ubuqaqawuli beParadesi kaThixo.

EBhayibhileni, ilifa labasindisiweyo kuthiwa “[ngu]mzi.” Hebhere 11:14-16. Apho, uMalusi wasezulwini ukhokelela umhlambi waKhe kwimithombo yamanzi aphilileyo. Umthi wobomi unika isiqhamo zonke iinyanga, aye amagqabi omthi engawokunceda izizwe. Kukho imisinga ehleli ibaleka, icoceke njengekrizolite, kwaye, ecaleni kwayo, imithi eyokozelayo iwisa izithunzi zayo kwiindlela ezilungiselwe abahlangulweyo

beNkosi. Apho, amathafa athe thabalala anabele kwiinduli ezintle, neentaba zikaThixo zinyuka ziye kwiincochoyi eziphakamileyo. Kuloo mathafa apholileyo, ngakwimisinga yamanzi aphilileyo, abantu bakaThixo ababekade bengabaphambukeli bezibhadubhadu, baya kufumana ikhaya.

“Abantu bakowethu baya kuhlala esithilini esinoxolo, eminqubeni yenkoloseko, ezindaweni zokuphumla ezinokonwaba.” “Akuyi kuba savakala lugonyamelo ezweni lakho, imbuqo nolwaphulo emideni yakho; iindonga zakho ukuzibiza wothi luSindiso, namasango akho uthi yiNdumiso.” Baya kwakha izindlu, bazihlale; batyale izidiliya, badle iziqhamo zazo. Abayi kwakha, kuhlale bambi; abayi kutyala, kudle bambi; . . . badle into esetyenzwe zizandla zabo abanyulwa bam.” Isaya 32:18; 60:18; Isaya 65:21, 22.

Khona apho, “inemihlali intlango nomqwebedu; iyagcoba inkqantosi, iyadubula njengomfiyo.” “Esikhundleni somqaqoba kuya kuphuma imisedare, esikhundleni serhawukuyakunyuka imimirtile.” “Ingcuka iya kuhlala nemvana, ingwe ibuthe netakane lebhokhwe; . . . nomntwana aziqhube ezo zinto.” “[Ezo zinto] aziyi kwenza bubi, aziyi konakalisa ezintabeni zam zonke ezingcwele,” utsho uYehova. Isaya 35:1; 55:13; Isaya 11:6, 9.

Intlungu ayisokuze ikwazi ukubakho kumoya wasezulwini. Akuyi kubakho zinyembezi, kungayi kubakho namingcelele yomngcwabo, nazimpawu zibonisa ukufelwa. “Kungabi sabakho nasijwili, nakukhala: . . . ngokuba izinto zokuqala zigqithile.” “Akayi kuthi ummi wakhona, Ndiyafa; abantu abahleliyo khona babuxolelwe ubugwenxa babo.” IsiTyhilelo 21:4; Isaya 33:24.

Kukho iYerusalem eNtsha, isixeko esikhulu somhlaba omtsha ozukisiweyo, “isithsaba sokuhomba esandleni sikaYehova, nonkontsho lobukumkani entendeni yesandla soThixo wakho.” “Isikhanyiso sawo sifana nelitye elinqabileyo kakhulu, ilanga lilitye leyaspisi ebengezela njengekristale.” “Iintlanga zabo basindiswayo ziya kuhamba ekukhanyeni kwawo; ookumkani bomhlaba bazise kuwo uzuko nembeko yabo.” Utsho uYehova ukuthi: “Ndiya kugcoba ngeYerusalem, ndibe nemihlali ngabantu bam.” “Umnquba lo kaThixo unabantu; uya kuhlala nabo emnqubeni, bona babe ngabantu bakhe, Yena uThixo abe nabo, enguThixo wabo.” Isaya 62:3; IsiTyhilelo 21:11, 24; Isaya 65:19; IsiTyhilelo 21:3.

EMzini kaThixo “akuyi kubakho busuku.” Akukho uya kudinga okanye anqwenele ukuphumla. Akusayi kubakho kudinwa ekwenzeni intando kaThixo nasekwenzeni indumiso kwigama laKhe. Siya kuhlala sikuva ukuhlaziyeka kwentsasa kwaye kuya kuba kude ukuba bungaze buphele. “Abafuni sibane, nakukhanya kwelanga, ngokuba iNkosi uThixo ibakhanyisela.” IsiTyhilelo 22:5. Ukukhanya kwelanga kuya kudlulwa kukukhanya okungakhanyi kabuhlungu, kanti ke kuza kuba kukhanya ngokungenako ukulinganiswa ngaphezu kokukhanya kwale yethu imini enkulu. Ubuqaqawuli bukaThixo nobeMvana

buzalisa uMzi Ongcwele ngokukhanya okungapheliyo. Abahlangulweyo bahamba ekukhanyeni kobuqaqawuli obungenalo ilanga, bemini engenasiphelo.

“Andibonanga tempile kuwo, kuba iNkosi uThixo uSomandla nayo iMvana yitempile yawo.” IsiTyhilelo 21:22. Abantu bakaThixo banikwa ilungelo lokubababe bathethengokukhululekileyo noBawonoNyana.“Ngoku sikhangela esipilini ngokwamanakanibe.” 1 Korinte 13:12. Siwubona umfanekiselo kaThixo ubonakalalisiwe, njengasesipilini, kwimisebenzi yendalo nasekubaphatheni kwaKhe abantu; kodwa ngoko, siyakumbona [uThixo] ubuso ngobuso, kungekho sigqubuthelo sisisithayo. Siya kuma phambi kwaKhe sibubone ubuqaqawuli bembonakalo yaKhe.

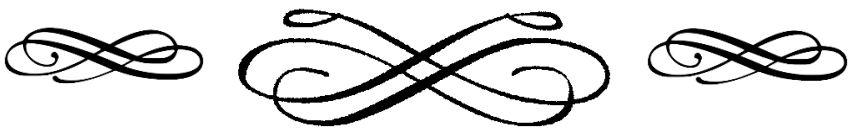
Apho, abahlangulweyo baya kwazi, kwanjengokuba nabo besaziwa. Uthando neemfesane uThixo awazityala emphefumlweni ziya kuba nokusebenza ngeyona ndlela iyinyanyiso neyona imnandi. Ukuncokola okumyoli nezidalwa zasezulwini, ukudlelana okuhle ngobomi basekuhlaleni neengelosi ezingcwele kunye nabanye abathembekileyo bazo zonke izizukulwana abaya bazihlamba iingubo zabo bazenza mhlophe egazini leMvana, amaqhina angcwele abophelele kunye, “imizalwane esemazulwini nesemhlabeni.” (Efese 3:15)—zizinto ezi ezenza kubekho ulonwabo kwabo bahlangulweyo.

Apho, iingqondo ezingenako ukufa ziya kuhlala zicamngca, ngolonwabo olungasokuze luphele, imimangaliso yamandla okudala, neemfihlelo zothando oluhlangulayo. Alusayi kubakho utshaba olukhohlakeleyo, olukhohlisayo oluya kuzama ukukuhenda ukulibala kukaThixo. Yonke ingqondo iya kuphuhliswa, sonke isakhono sandiswe. Ukuzuza ulwazi akuyi kuyidinisa ingqondo okanye kuwagqibe amandla. Apho, ezona zinto zintle ezicetywayo zingenziwa, eyona minqweno mihle ingafikelelwa, awona mabhongo aphezulu angafikelelwa; sekunjalo, zihlale zikho iinkalo eziphakamileyo zokuqatyelwa, izinto ezimangalisayo ezintsha zokubukwa, iinyaniso ezintsha zokwaziwa, izinto ezintsha ezifuna amandla engqondo nomphefumlo kunye nomzimba.

Zonke iindyebo zeyunivesi ziya kwandlaleka ukuba zifundwe ngabahlangulweyo bakaThixo. Bengabanjwanga kukuba nokufa, bephapha bangadinwa ukuya kumazwe akude—amazwe awazaliswa lusizi ngumbono wentlungu yomntu, ahlokomisa iingoma zovuyo ngenxa yeendaba zomphefumlo ohlangulweyo. Ngovuyo olungathethekiyo, abantwana basemhlabeni bangena kuvuyo nobulumko bezidalwa ezingazange ziwe. Babelana ngeendyebo zolwazi nokuqonda okuzuzwa kwiinkulungwane ngeenkulungwane zokucamngca ngomsebenzi wezandla zikaThixo. Ngokubona okungekho luzizi, bondela ubuhle bendalo—ilanga neenkwenkwezinazozonkeizintoezibekweendaweniyazo,zonke zihamba apho zilungiselwe khona ukuba zijikeleze itrone kaThixo. Phezu kwazo zonke izinto, kususela kweyona incinane kuse kweyona inkulu, kubhalwe igama loMdali, kwaye kuzo zonke kuboniswe ubutyebi bamandla aKhe.

Iminyaka kanaphakade, njengoko ibheka phambili, iya kuzisa izityhilelo ezihle neziqaqambe ngakumbi nangakumbi zikaThixo noKristu. Kuya kuthi ngexesha ulwazi luqhubela phambili, kube njalo nakuthando, nembeko, nolonwabo, ukukhula. Okona abantu befunda ngoThixo, okona kuya kuba ngaphezulu ukusithanda isimilo saKhe. Uthi xa uYesu etyhila phambi kwabo ubutyebi bokuhlangulwa neempumelelo ezimangalisayo kwimbambano enkulu noSathana, iintliziyo zabahlangulweyo zithabatheke kukuzinikela okunyaniseke ngaphezulu, baze bathi, ngokuphuphuma kovuyo olongeziweyo, bazichukumise iihadi zegolide; athi amazwi angamashumi amawaka aphindaphindwe kangangamawaka angamawaka ahlangane ukunyusa ingoma enkulu yokudumisa.

“Kananjalo zonke izidalwa ezisezulwini, naphezu komhlaba,naphantsi komhlaba, naphezu kolwandle, neento zonke ezikwezo zinto, ndaziva zisithi, Kulowo uhleli etroneni, nakuyo iMvana, makubekho ukubongwa, nembeko, nozuko, namandla, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 5:13.

Imbambano enkulu iphelile. Isono naboni abasekho. Indalo yonke [iyunivesi] icocekile. KuLowo udale konke, kumpompoza ubomi nokukhanya nolonwabo, kuwo wonke ummandla wendawo engenamida. Kususela kweyona nto incinane kuse kwelona likhulu ihlabathi, zonke izinto, eziphilayo nezingaphiliyo, kubuhle bazo obungenasithunzi novuyo olugqibeleleyo, zivakalisa ukuba uThixo uluthando.

Elinde ukuphela kwezinto zonke